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THE
CRITICAL REVIEW;
OR,
ANNALS OF LITERATURE.

THE
CRITICAL REVIEW;
OR,
Annals of Literature;

EXTENDED AND IMPROVED.

BY
A SOCIETY OF GENTLEMEN.

A NEW ARRANGEMENT.

VOLUME the TWENTY-SEVENTH.

——— NOTHING EXTENUATE,
NOR SET DOWN AUGHT IN MALICE.

SHAKSP.

QUALIS AB INCEPTO.

HOR.

L O N D O N,

PRINTED BY AND FOR S. HAMILTON, FALCON-COURT,
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THE CRITICAL REVIEW.

SEPTEMBER, 1799.

Travels in England, Scotland, and the Hebrides; undertaken for the Purpose of examining the State of the Arts, the Sciences, Natural History and Manners, in Great Britain: containing Mineralogical Descriptions of the Country round Newcastle; of the Mountains of Derbyshire; of the Environs of Edinburgh, Glasgow, Perth, and St. Andrews; of Inverary, and other Parts of Argyleshire; and of the Cave of Fingal. Translated from the French of B. Faujas Saint-Fond, &c. 2 Vols. 8vo. 14s. Boards. Ridgway. 1799.

WHEN men of science and philosophy visit a country, we may expect to reap much greater improvement from the narratives of their travels, than from the crude accounts of superficial observers, even though the latter may not be destitute of talents. Of the former description is M. Faujas St. Fond. He visited Great-Britain in the year 1784; but his travels were not prepared for the press before 1792; and, after that time, the disturbances in France long prevented their appearance. But 'the laws (he observes) have now resumed their empire; and the sciences will soon follow in their train.'

Lively, ingenious, and entertaining, M. St. Fond gives an amusing account of the English philosophers, by whom he was received with great attention. Of sir Joseph Banks he speaks with respectful regard, without adding any invidious insinuations, in which some foreigners, in return for similar attentions, have indulged themselves. From this part of the work, we will select the account of Whitehurst.

'He was a native of Derbyshire, and resided a long time in the principal town of that county. His views and his meditations were thus directed to the face of a country truly extraordinary, and interesting to naturalists.

'Whitehurst formed himself at an epoch when this science was not far advanced. But if he has committed errors (and who is entirely free from them?) they are owing, not so much to the uncertain state of mineralogy at that period, as to a sort of religious awe and restraint which often fettered the progress of men of genius, and com-

pelled them to trace immediate connexions between the multiplied revolutions of the globe, and the oriental cosmogony, delivered in the books of Moses.

Whitehurst had, many years before, fixed his residence in London, where he had it more in his power to prosecute his studies, and to cultivate the society of men of learning. This venerable old man was very tenacious of a discovery which he thought he had made in Derbyshire, of a number of currents of basaltic lava crossing in various directions banks of calcareous stone, which they seemed, in many cases, to have moved from their original position. The whole of the descriptive part of his book is excellent, and remarkably accurate.

"You have," said he to me, "seen several volcanised countries; you have made the different substances, acted on by subterraneous fire, your particular study. I have not been able, from particular circumstances, to travel out of England, and to see volcanos in action; but I conceived that I discovered in the mountains of Derbyshire traces of subterraneous combustion so evident, that I thought myself capable of building on that basis a system relative to the ancient state of the earth. I am anxious to have my observations confirmed or rejected by you.

"Were it not for a sick female relation in this place, who requires all my attention, I should quit every other employment to accompany you. I feel a great privation in losing this opportunity; but I will request you to be the bearer of a letter for a physician at the mineral wells of Buxton, who is a man of general information, and well acquainted with the places described in my book."

Manners of this affable complexion are calculated to render the sciences attractive; and, when one has the happiness to meet with such men, to procure esteem for those who cultivate them.

I found a remarkable resemblance between Mr. Whitehurst and his friend, Benjamin Franklin. His good-nature, his frankness, his admirable simplicity of manners, and mild philanthropy, engaged my attachment, and I visited him frequently. He had the goodness to introduce me to the acquaintance of several men of science, and to conduct me to the houses of the ablest artists of London, with whom he was particularly intimate, and who often came to consult him. He carried his attention so far, as to divide with me a part of the minerals and fossils which he had collected, and on which he supported his system. His cabinet was not very considerable, his collection being confined to the productions of Derbyshire; but that assemblage of objects, proper to form the mineralogical description of a country, will always present an interesting spectacle to the scientific traveller.' Vol. i. p. 19.

The remarks respecting Mr. Cavallo are just; and some parts of what is said of Mr. John Sheldon are so characteristic as to deserve notice.

One must have seen and been well acquainted with John Sheldon, to be able to appreciate his extraordinary passion for study, or the activity of his mind, unceasingly animated by the vivacity or the fervour of his character. There was none of the English gravity about him. I love to meet with such exceptions; but I know that he who is by lively and vigorous conceptions elevated to great undertakings, who labours with ardour, and unites a variety of information to an aptitude and passionate desire for knowing much, cannot have the same uniformity of character, nor act in the same systematic manner with common men.

Sheldon, whom I saw frequently, interested me the more, as he joined to a vivacity, which persons of a colder character might think extravagant, the most estimable qualities.' Vol. i. p. 40.

In the account of our philosophic countrymen, we observe marks of sensibility and gratitude, evincing the goodness of the author's heart. This part of the first volume is interesting; for the mind of M. Faujas seems to have been attuned to the most pleasing harmony during his stay in England. His account of his visit to Mr. Herschel is particularly attractive.

M. St. Fond passed through England in haste, to visit the basaltic columns of Staffa. Stopping at Newcastle, he speaks, with enthusiasm, of the active industry, the simplicity and oeconomy, the spirit of enterprise and steady attention, of the different workmen. Above all, on every occasion, he is sensible of the happy consequences of the discovery of coal, and, with Dr. Franklin, attributes to it in a great measure the prosperity of the British manufactures. The various contrivances for expediting the business and saving the labour of men and horses are shortly noticed.

The great oeconomy produced by these ingenious contrivances, which save the expence of employing a multitude of men and horses, enables the English to sell the coal which they export in such abundance to all our ports on the ocean and the Mediterranean, at a lower price than it can be afforded from our own mines, in all cases where we have to bring it more than three or four miles by land. Marseilles affords an example in point. This town, which consumes immense quantities of combustible matter in its great soap manufactories, is within four or five leagues of a great number of coal-mines. This coal is indeed of an indifferent quality, but it is notwithstanding employed with advantage in the furnaces of soap-works. Would any one believe that the excellent coal of England, which lasts double the time, and gives double the heat, when sold duty free in the port of Marseilles, is cheaper than the former. Such instances as this ought doubtless to give us very important lessons.' Vol. i. p. 145.

In Northumberland, our author found carious and porous

porphyries, which resembled lavas, but which are of a different nature. The partial decomposition is effected by the destruction of the feldt-spar. — The deposit of trapp, near Dodmill, not far from Edinburgh, is stupendous. The description deserves the particular attention of mineralogists; but it is too long to be transcribed in this place. The manufactories at Preston-Pans are briefly noticed; but the most astonishing works, in this neighbourhood, are at the iron manufactory of Carron. Since our author's visit, these works have been greatly extended.

‘ He conducted us at first into an immense court, surrounded with high walls and vast sheds. This place was covered with cannons, mortars, bombs, balls, and those large pieces which bear the name of carronades. Amidst these machines of war, these terrible instruments of death, gigantic cranes, capstans of every kind, levers, and assemblages, of pulleys, serving to move so many articles of enormous weight, are erected in situations convenient for that purpose. Their various movements, the shrill creaking of pulleys, the continued noise of hammers, the activity of those arms which give impulsion to so many machines;—every thing here presents a spectacle as new as interesting.

‘ Under the sheds where the finished articles are deposited, we saw several rows of rampart cannon, battering guns, and field-pieces, destined for Russia and the emperor. They were longer than ordinary, of the most perfect workmanship, and covered with a thin varnish, of a steel colour, to preserve them from rust. Their carriages were of cast iron, and possessed the greatest simplicity of construction; they appeared to me to unite the merit of the strongest solidity, to that of being free from the numerous appendages belonging to wooden carriages, which serve only to render the working them more difficult, to obstruct their motion, and to occasion the necessity of frequent repairs.’ Vol. i. p. 182.

‘ He conducted us to the works for smelting the ore; where four furnaces, of forty-five feet in height, devoured both night and day enormous masses of coals and metal. One may from this judge of the quantity of air necessary to feed these burning gulphs, which disgorged, every six hours, whole floods of liquid iron. Each furnace is supplied by four air pumps, of a great width; where the air, compressed into iron cylinders, uniting into one tunnel, and directed towards the flame, produces a sharp rustling noise, and so violent a tremor, that one, not previously informed of it, would find it difficult to avoid a sensation of terror. These wind machines, this species of gigantic bellows, are put in motion by the action of water. Such a torrent of air is indispensably necessary to support, in the highest state of ignition, a column of coal and ore forty-five feet high; and it is so rapid and active, that it projects a vivid and brisk flame more than ten feet above the top of the furnace.

‘ An open area, of very great extent, built in the form of a terrace, and on a level with the upper aperture of the fire-places, is appropriated to the reception of the supplies of ore and coals; and on this platform are also spacious areas, where the coal is prepared for use. As the coal used here consists almost wholly of large lumps, the process by which they convert it into coke is completely different from that employed at Newcastle, where the coal dust only is applied to that purpose. At Carron foundery, this business is done in the open air, and in the most simple manner. A quantity of coal is placed on the ground, in a round heap, of from twelve to fifteen feet in diameter, and about two feet in height. As many as possible of the large pieces are set on end, to form passages for the air; above them are thrown the smaller pieces, and coal-dust, and in the midst of this circular heap is left a vacancy of a foot wide, where a few faggots are placed to kindle it. Four or five apertures of this kind are formed round the ring, particularly on the side exposed to the wind. There is seldom, indeed, occasion to light it with wood; for these purifying works being incessantly in action, they generally use a few shovels of coal already burning, which acts more rapidly than wood, and soon kindles the surrounding pile.

‘ As the fire spreads, the mass increases in bulk, puffs up, becomes spongy and light, cakes into one body, and at length loses its bitumen, and emits no more smoke. It then acquires a red, uniform colour, inclining a little to white; in which state it begins to break into gaps and chinks, and to assume the appearance of the under part of a mushroom.

‘ At this moment, the heap must be quickly covered with ashes, of which there is always a sufficient provision around the numerous fires where the coke is prepared.

‘ This method of spreading a large quantity of ashes on the fire, to deprive it of air, is similar to that used in making charcoal, which is covered over with earth. The result is also pretty much the same; the pit-coal, thus prepared, being light and sonorous, and producing the same effect in high furnaces as charcoal. This is a quality of extreme importance; since, by means of charred pit-coal, founderies may easily be established in places where the want of wood would otherwise render it necessary to abandon the richest mines of iron.

‘ There is such a numerous series of these places for making coke, to supply so vast a consumption, that the air is heated to a considerable extent, and that during the night the sky is entirely illuminated with the flames. When one observes, at a little distance, so many masses of burning coal on one side, and so many volumes of flame, darting to a great height above the high furnaces, on the other—and at the same time hears the noise of weighty hammers striking upon resounding anvils, mingled with the loud roaring of bellows—one doubts whether he is at the foot of a volcano in actual eruption, or whether he has been transported by some magical

effect to the brink of the cavern, where Vulcan and his Cyclops are occupied in preparing thunderbolts.' Vol. i. p. 184.

The mineralogical description of the country, in the neighbourhood of Edinburgh, and the volcanic environs of Glasgow, offer some interesting observations, which must be read in the work. What M. St. Fond says on the subject of granitic lavas, must be received with some reserve. The distinction is not so easy as he seems to apprehend.

At Dunbarton, the volcanic marks continue, but disappear near Loch Lomond, where Neptune resumes his original command. A short glance at that lake is in a different style from that of other travellers.

'A fine day succeeded to this dismal night. The sun was brilliant and warm; the sky a fine azure. We breathed the purest air on the banks of Loch Lomond, and saluted the nymph who presides over its beautiful waters.

'From this point of view the appearance of the lake is truly superb, though only a part of it can be seen, on account of its great extent. It is interspersed with little islands, several of which are only barren rocks, but others are cultivated, and the woods and hills are grouped in a very picturesque manner. Our glasses enabled us to see some larger islands in the distance.

'The banks of that part of the lake which was near us were composed of micaceous schistus, the lamellæ of which appeared in the shape of rods, undulating and shining as if silvered. A great variety of mosses, in flower, formed verdant caves in the hollows of the rocks, while the more elevated parts exhibited a fine pasturage, and were covered with black cattle and sheep. The shepherds, seated under large firs, and easily distinguished by the variegated colours of their Tartan dresses, gave life to this magnificent rural scene, where peace and tranquillity seemed to reign. This beautiful prospect forms a fine contrast with the ordinary aspect of the mountains of Scotland, which is rendered so severe by the sombre colour of the heath, and by the characteristics of ancient volcanos in those places where lavas abound.' Vol. i, p. 235.

The residence at Inverary-castle is described with *naïveté*. Here M. St. Fond had his napkins and French forks. He here saw the polished mahogany table, the 'crystal' decanters, and the delicious wines, which are the frequent themes of his praise. The mineralogical description of the adjacent country is subjoined.

He soon proceeded on his Highland tour, making some useful mineralogical remarks in his progress,

'In a space of fifteen miles, have I met with two instances, pretty much alike, of calcareous beds existing between rocks of a different nature; that of Inverary, where the calcareous strata, in-

termixed with mica, lie between banks of porphyry; and this, where the calcareous stone is covered with micaceous schistus.

‘ But it is important to observe, that in both quarries the calcareous matter is in the state of spar; that is to say, it has undergone a confused crystallization, during which tumultuous and rapid operation, it has seized some particles, or rather small laminæ of mica. No vestige of marine bodies is ever found in these circumstances, as the calcareous matter is then in a sparry state; that is, held in a state of solution; the first mode of its existence being effaced by the agitation and suspension of the particles in a fluid, which has occasioned a confused crystallization.

‘ I do not, however, think that the opinion would be well founded, that this calcareous stone, which discovers no trace of any organic substance, is the product of an original earth, formed by nature, without the concurrence of shells, madrepores, or other marine bodies. For how can we be certain that the calcareous strata here mentioned, have not been produced at a more early period by the animals of the ancient ocean, of whom the matter then bore distinctive traces, which have been subsequently effaced by solution, change of place, and secondary crystallization.

‘ We see every day instances of new aggregations, destructive of the primitive forms. The grottos of Antiparos, of Our Lady of Balma, and several others, exist in the midst of calcareous rocks of shells.

‘ The droppings which daily fall from the roof of subterraneous caverns, produce considerable masses of stalactites towards the top of the vaults, and of stalagmites on the sides, or towards the bottom. Would one be authorised, on examining some tables of these stalagmites, or calcareous alabasters, susceptible of so fine a polish, and of a semi-transparency, so agreeable to the eye, to pronounce that, as they exhibit no vestige of an organic body, these secondary stones are the products of a primitive calcareous matter, that is, of a matter which came out of the hands of nature in its present form? As if it were allowable in good logic to break the thread of analogies; as if a series of analogical facts did not at least amount to probabilities; as if the expressions, primitive mountains, original calcareous matter, were any thing else than unintelligible abstractions, when we observe visible and palpable agents which produce and even assimilate themselves to the calcareous matter in organic forms. These forms are so many distinguishing marks, and interesting indications, proper to direct us in the painful and difficult path of the history of the revolutions of the earth.—Upon all occasions then; when we see them effaced, in circumstances where the matter, losing its organic form, is modified into spar, alabaster, stalactites, saline marble, or gypsum; I do not conceive that we are justified in pronouncing decisively that it has not been produced by organic bodies, or that it has never passed through animal filters. It is the same with the mountains denominated primitive; with those of granite,

for example, which are formed by the aggregation of several substances of different origin, that necessarily suppose an existence anterior to that of their aggregation, in the forms of felt-spar, mica, schorl, quartzose, calcareous, and sometimes ferruginous particles. But I shall proceed no farther, as this is not a place to enter into the discussion of these great and important questions.' Vol. i. p. 277.

We have selected this passage as a contrast to our author's acute *observations*, and as a specimen of his defective *reasoning*, of which we meet with some other instances. We cannot, indeed, pronounce, that spars or granites *never* existed in a less compounded state; but it is, perhaps, more difficult to show, that they have done so. A rapid and confused crystallisation of bodies not very soluble, shows that they must have been diffused in a very large proportion of water, or dissolved in a menstruum, whose affinities were suddenly changed. In each instance, we must refer to a prior state of the globe, different from its present habitable nature; in other words, we may justly pronounce these rocks primæval; nor can the consequence be avoided by any Neptunian geologist. The opposite system of fire would, circuitously, bring us to the same conclusion.

The numerous tomb-stones in the church-yard of Dalmally, with the rude and disproportioned, but laboured ornaments, perplexed our traveller. We must, however, refer them to the middle ages, when the sciences found refuge on the western coast. These stones are formed of a lapis ollaris, which, when raised from its beds, is by no means hard.

In his journey to Oban, our philosopher was overtaken by a terrific storm. The adventure is well related, and will entertain our readers.

'Notwithstanding the badness of the road, we got forward at a good pace for nearly an hour; but night came on, and the clouds seemed to dash against each other. We heard the tempest growl at a distance. The moon was not yet visible, but had she been risen she would have been covered with dark clouds. The thunder roared, and vivid flashes of lightning succeeded each other. We proceeded, however, in some degree of security during half an hour, when, with a tremendous clap of thunder, all the force of the storm burst above us. A deluge of rain poured down. The darkness increased, and in a few minutes it was not possible to see the road.

'Patrick Frazer got out of the chaise, went before the horses, and groped with his hands for the track of the road: the horses, terrified by the noise of the torrents, by the lightning and the thunder, moved slowly along, and halted at every step. At last our conductors advised us to come out of our carriages, notwithstanding the dreadful rain; for they found that we had lost our way, and were afraid that we might be overturned, and fall down some precipice.

* We did as we were directed, and it was full time to adopt this course, for we were upon the edge of very steep rocks; some supported the chaises, some held back the wheels, and others endeavoured to find some traces of the road. In this manner we proceeded slowly onwards, with much trouble and great fear, not knowing where we were, nor where we were going.

'At ten o'clock Patrick Frazer, hearing the noise of the sea, said, "We are completely out of our way, there is no doubt of it. I cannot tell where we are. Oban, however, cannot be far off; for we have travelled a long time, and we now hear the sea; it appears that we have got upon some elevated place, and we must use all our prudence to rectify this wrong step."

'At midnight our danger and difficulties increased; we heard the waves of the sea dashing frightfully against the foot of the mountain on which we were. This increased our fears, and we stopped every moment to consult upon which way we might turn with safety.—Such was our situation in this wild region: embarrassed by our horses and carriages; creeping along steep and slippery declivities, where it was scarcely possible to keep our footing, and the rain continuing with increased force.

The activity of Patrick Frazer was great, and he was almost the foremost upon the look-out. He came back to inform us that it was necessary to turn to the left, to avoid falling into the sea; that he believed he heard a stream about two hundred toises distant, and that by gaining its bed we might find some outlet from the rugged track in which we were involved.

We turned, and arrived with great difficulty at the brink of a small torrent; but the declivity of the bank was rapid, and the noise of the water announced a deep hollow. It was, however, necessary to attempt this difficult passage through briars and stones. The first carriage and chaise got down without any accident. The second overturned, but was got up before the horses were hurt, and there was nothing damaged but some of our baggage. The third succeeded better.

Having entered the bed of the rivulet we coasted along its banks, walking up to the knees in water. In about a quarter of an hour the noise of a cascade, nor far from us, suddenly stopped our progress. A ray of the moon penetrated through the dark clouds, and by its light we observed a few tufted trees, a small meadow, and some cultivated fields.' Vol. i. P. 312.

St. Fond, fearing to attempt the passage to Mull, in a stormy day, and in a frail bark, waited for fairer weather and a swifter boat, while his adventurous companions attempted the passage. In this interval, he was annoyed by the extreme civility of a Highland piper, who, imagining him to be delighted with his instrument, played during a great part of the night. Explanation was impossible; for they had no common lan-

guage. In other respects, he was happy in roaming over the adjacent mountains, examining their contents, collecting specimens, and describing them, while the exercise and keen air contributed to sharpen his appetite and increase his strength. These mountains are, in general, composed of argillaceous schistus, lapis ollaris and steatites, or of trapp, porphyry and lava, with some calcareous stones. The account is very interesting, particularly of the volcanic part, which St. Fond supposes, without reason, to have been a submarine volcano, from not adverting to the comparatively small degree of heat of lavas. The various stones are agglutinated by a hard cement, which is quartzzy, but in part calcareous. These contribute, in his opinion, to support the idea that this was a volcano which burst from the bottom of the sea; but the various pudding-stones in different places, where the slime, &c. of an ocean could have no share, tend to destroy this hypothesis.

In the second volume, our author commences the narrative of his voyage to the Hebrides: but the manners of the modern Hebridians have been too often described to require our particular notice. The spirit, the activity, the uncultivated good sense of these islanders, have been often the theme of the traveller's panegyric; and M. St. Fond adds his testimony to the general stock, while the cheerful attentive hospitality of the principal inhabitants smoothed every difficulty and repaired every loss. His friends, who preceded him, attempted to land at Staffa, but were obliged to return after various hardships, which, from the pleasant ludicrous detail, lose every thing terrific. Many accidents, commonly styled misfortunes, would wear the same hue, if they were seen through the same medium. Iona, the receptacle of literature, and the seat of civilisation in Scotland during the middle ages, now furnishes no shelter but what the traveller must share with the brutes around, and no beds but those on which they have reposed. Staffa is surrounded by a sea so furious, and its coasts are so rocky, that nature seems to have secluded it from common eyes, and to have reserved it for the intrepid philosopher. As much has been said of this cave by Von Troil and Mr. Penant, we shall not enlarge on it, but shall transcribe only what more particularly belongs to the present writer.

‘As the sea was far from being completely still, when I visited it, I heard a noise of a very different nature every time that the waves, in rapid succession, broke against its bottom. This sound resembled that which is produced by striking a large hard body with great weight and force against another hard body in a subterraneous cavity. The shock was so violent that it was heard at some distance, and the whole cavern seemed to shake with it. Being

close to the place whence the sound issued, and where the water is not so deep upon the retreat of the wave, I endeavoured to discover the cause of this terrible collision. I soon observed, that, a little below the basis which supported the organ-fronted colonade, there was an aperture which formed the outlet of a hollow, or perhaps a small cave. It was impossible to penetrate into this cavity, but it may be presumed that the tremendous noise was occasioned by a broken rock, driven by the violent impetuosity of the surge against its sides. By the boiling motion of the water, however, in the same place, it is evident that there are several other small passages, through which it issues, after rushing into the principal aperture in a mass. It is therefore not impossible, when the sea is not sufficiently agitated, to put the emprisoned rock in motion, that the air, strongly compressed by the weight of the water, which is in incessant fluctuation, should, on rushing out by the small lateral passages, produce a particular strange sound. It might then be truly regarded as an organ created by the hand of nature; and this circumstance would fully explain why the ancient and real name of this cave in the Earle language is, *the melodious cave* *. Vol. ii. p. 49.

‘ More than one half [of] the circumference of the isle is occupied by very handsome colonades, which are completely bare on the side next the sea. They rest in general on a current of gravelly lava, which serves for their basis and support; and they follow the direction more or less inclined, more or less horizontal of the current. All these prismatic causeways are covered with a vast stream of lava, more or less compact, and tending more or less to a prismatic form. The summit of this covering is spread over with a little vegetable earth formed by decomposed lava, and with some thin common grass.

‘ Above one half [of] the island therefore is supported by columns more or less perpendicular, and the remaining part entirely consists of lavas more or less compact, more or less decomposed, more or less intermixed with fragments of other lavas, zeolitic infiltrations,

* Sir Joseph Banks is the first who gave the cave of Staffa the name of the cave of Fingal. I made the most minute enquiries of several persons well skilled in the Earle, Gaulic, or Celtic language, to know what relation this cave had to the father of Ossian. And these gentlemen, as well as others, assured me, that the mistake was owing to the name being equivocal. The following is their explanation; the true name of the cave is *an-ua-vine*. *An*, the; *ua*, grotto, cave, cavern; *vine*, melodious. The name of Fingal in the same language is spelled and pronounced *Fion* in the nominative. But the Earle nouns are declinable, and the genitive of Fingal is *Fine*; so that if one wished to express the cave of Fingal in the Earle language, he would write *an-ua-fine*. Thus between the Earle *vine* melodious, and the genitive of Fingal *fine*, there is no other difference than the change of the letter *v* into *f*; and some person not very well versed in the Earle language, might have translated to Sir Joseph Banks the words *an-ua-vine* by the cave of Fingal, whilst the true and literal interpretation is, *the melodious cave*. In this case, the observation of Mr. Troil, on the agreeable sound which he heard issuing from the bottom of the cave when the water rushed in, is valuable, and comes in support of the true denomination.

calcareous streaks, and calcedonious droppings, which have in some places penetrated the substance of the zeolites.

‘ One of the causeways to the northward of the grand cave merits the attention of the naturalist by the disposition, the number, the purity, and elevation of the prisms, which are more than forty-eight feet high, and placed perpendicularly like the pipes of an organ. This magnificent colonade is spread over with a current of compact lava, more than fifty feet thick, and composed of innumerable small prisms which diverge in all directions. It is supported by a current of black gravelly lava, nine feet thick, the paste of which is an intermixture of different other lavas divided into small irregular fragments, and united by a natural cement, composed of calcareous earth, zeolites, and a calcedonious substance. Every thing leads me to regard this current as the result of a volcanic eruption, in which the water entering into concurrence with fire, has mixed all these matters in one paste. A part of this current of lava extends under the sea.’ Vol. ii. p. 54.

The description of the mineralogical productions of Staffa is interesting only to the philosophical inquirer, and must be examined in the work itself. The author returned to Mr. McLean’s house, at Torloisk, and met with a pleasing society. In the remotest corners of Scotland, persons of talents and information may be found who have passed their time in better climates and often in high stations; so void of truth is the sarcasm, that the Scot never returns to his country. Scarcely less national than the Swifts, he again seeks the humble cottage that gave him birth, or, when he rises above it, like McLean, regards it with respectful reverence. From Miss McLean and others, M. St. Fond learned to give credit to the existence of Ossian and his works. On this point we shall only remark, that his gallantry perhaps rendered him an easy victim, and that his heart assented without consulting his reason.

The volcanic observations afford us an opportunity of observing that the apparently regular construction of the circus, at Anacreeg, must not a little contribute to destroy the supposed design of the rude insulated rocks of Britain. This circus, in the western part of England, would have been deemed a druidical temple; and it deserves that appellation better than Stonehenge, or Crockern torr; but M. St. Fond explains the conformation very naturally; and, though the English masses of stone are not volcanic, they probably admit an explanation equally simple and certain.

The mineralogical history of the isle of Mull, the island of Kerrera, and the surrounding spots, afford observations of importance. We wish that travellers always had equally beneficial or at least innocent objects of research; but M. Bom-

belles, whom our author met at Killin, had, by the confession of M. St. Fond, a number of military and other charts, which led him to think that his countryman had other objects in view, besides natural sciences. In this neighbourhood our traveller examined the pearl fishery; and he gives an accurate account of the formation of the pearl. The pearly concretion arises from wounding the shell; and he explains this principle in its varied modes of operation.

In treating of Loch Tay, M. St. Fond particularly describes its remarkable flux and reflux. In the latter, the water receded one hundred and fifty two French feet. Perth is noticed, with its manufactories, in his usual lively manner. The volcanic mountain of Kinnoul, in the vicinity of that town, is a great object of his attention; and he carefully points out the different kinds of lava of which it consists.

The town and university of St. Andrew are next described at some length; but, though our author's *naïveté* gives another colour to objects well known, he does not, in this instance, add materially to our information. The natural history of the country around is not particularly interesting. The stagnation of trade, of manufactures, and of every active exertion, renders the environs of St. Andrews gloomy and unpleasing. The coal which rises at their feet, the inhabitants do not attempt to work. Near Kinghorn, on the shore of Fife, opposite to Leith, are three rude upright stones which are occasionally referred to Romans and Druids. They are certainly the sepulchral monuments of an uncivilised race; and similar stones occur also in Bretagne, where the language is said to resemble the Erse.

The description of Edinburgh, and of its celebrated inhabitants, offers nothing new. Many of those who are celebrated have been long since numbered with the dead; and we can only recount, with a sigh, the names of Cullen, Smith, Robertson, &c. In the neighbourhood of Edinburgh, our author saw numerous traces of volcanos; but, in this point, he differs from many naturalists, and we must greatly regret that the specimens collected by him, in the vicinity of the northern metropolis, were lost. Yet the question should have been long since decided, for lavas afford little or no air, and there are many chemists in that city (though from age the venerable Black should decline the labour) who could ascertain the nature of these supposed lavas.

From Edinburgh to Buxton, we find nothing which merits particular notice. The buildings and baths of Buxton are properly mentioned; and M. St. Fond examines the toadstone in the neighbourhood, which Mr. Whitehurst considers as a lava. From a careful examination of the country around, our author determines that this stone is in reality a

trapp formed by an alluvial rather than a volcanic process. The description and arguments are too long for an extract, and too extensive for an examination. We mean not to decide, but must observe, that M. St. Fond's arguments do not carry conviction to our minds: many of them, on the contrary, seem to confirm the opposite origin. Mr. Kirwan, however, we observe, joins in the same opinion with M. St. Fond. Poole's Hole, and the cavern at Castleton, are described at length; but little is added to the accounts of former travellers. Derby, and its manufacture of ornamental vases from the fluor spar, are next examined. Birmingham was viewed by St. Fond with an eager and comprehensive eye; and he speaks of its manufactures with the intelligence and precision of an extensive and liberal inquirer. Thence he returned to London, and soon afterwards to France. We have now followed him through his two volumes with some attention, and we need not add to the length of this article by a general commendation. Those who are induced, by our account, to read the work, will not, we trust, be disappointed. It is generally pleasing and accurate: M. St. Fond's spirit and good humour seldom forsake him, and few objects appear to have escaped his attention and research.

Memoirs of the Courts of Berlin, Dresden, Warsaw, and Vienna, in the Years 1777, 1778, and 1779. By N. W. Wraxall, Esq. 2 Vols. 8vo. 14s. Boards. Cadell and Davies. 1799.

MEMOIRS of courts are attractive to the generality of readers; but they interest the frivolous and the vulgar more than philosophers or men of reflexion. A sameness of intrigue, and a similarity of corruption, are found to prevail in those scenes; and self-interest and ambition are their ordinary features. Mr. Wraxall's work, however, is not confined to the mere memoirs of the courts which he visited; for it is diversified with other details.

The present volumes would have attracted more attention than they now excite, if they had appeared soon after the memoirs which they contain were written. But the author was influenced by motives of delicacy. His 'reluctance (he says) to disclose [*to the disclosure of*] anecdotes and facts relative to so many distinguished living characters, induced him to postpone the publication for twenty years.' He adds, that, 'however remote the time may appear,' he has 'still chosen to be wholly silent on many points, equally curious and interesting.' His reasons for this silence are not satisfactory. The persons to whom those points relate, are, he says, 'either dead or for-

gotten ;' but, as the circumstances are interesting, there is no sufficient inducement to suppress them. Death forms no objection to the disclosure ; and, as the persons were distinguished in their time, though now almost forgotten, the mention of curious incidents respecting them will be an opportune revival of their memory.

The first letter is dated from Hanover, Sept. 9, 1777. It contains a sketch of the character of Frederic II. landgrave of Hesse-Cassel, and, among other particulars, an account of the wife of George I. The writer was eager to ascertain the guilt or the innocence of that princess ; and the result of his inquiries tended to her exculpation. The following fact seems to favor the opinion of her innocence. George, who, before he ascended the British throne, had made a fruitless proposal of reconciliation, was induced to renew the offer.

' A fact which rests upon the strongest evidence is that after the death of queen Anne, when the elector was called to the throne of Great Britain, he renewed his proposals for the same purpose. A deputation, composed of English peers and gentlemen, by the new king's desire, waited on Sophia Dorothea at Ahlden, and acquainted her that they wished to be permitted to approach her as their queen. They represented to her the injurious consequences which her separation, and her state of misintelligence with the king her husband, might produce, peculiarly to her son. And they reminded her, that for slighter causes the birth of James the Second's son had been called in question. Far from yielding to these arguments, or being dazzled by the prospect of a crown, she peremptorily rejected the overture : " If," said she, " I am guilty of the crime imputed to me, I am unworthy to be your queen. If I am innocent, the king is unworthy to be my husband." A woman capable of such a renunciation, must either have been animated with implacable resentment, or have been conscious of her own innocence, and of the malignity of her persecutors.' Vol. i. p. 28.

The next letter chiefly relates to the queen of Denmark, the sister of our sovereign. The levity and imprudence of her behaviour are noticed, and the proceedings against her are circumstantially recounted. The report of her being poisoned is disproved.

A description of Berlin is followed (in the fourth letter) by an examination of the character and actions of the great Frederic of Prussia. But we need not dwell on this subject, as the character of that monarch is well known. A part of the sketch, however, we will present to our readers.

' Ambition, from the hour of his accession to the present moment, has been his only real passion. Neither the faith of treaties, nor the laws of nations, nor the principles of justice and equity,

have ever sufficiently restrained him from pursuing the aggrandizement of the Prussian monarchy. The conquest of Silesia, under all the circumstances, can scarcely be justified: the partition of Poland, however its injustice may seem to be diminished by the concurrence of Austria and Russia, was an act that revolted every mind not insensible to the distinctions of right and wrong. His own glory, more than the felicity of his people, has constituted, at every period of his reign, the rule of his political conduct. Though not cruel, he is nevertheless in some respects oppressive: though he rarely permits capital punishments, he exacts pecuniary contributions from his subjects, scarcely less subversive of their domestic happiness, than would be the utmost severity of penal laws. His vigilance, it is true, never sleeps; and he is felt on the distant frontier of Courland, or of Cleves, at the extremities of his dominions, almost as much as here at Berlin. But so was Philip the Second, the most odious tyrant of modern times. It is for the preservation of his own greatness alone that Frederic wakes. Even his pleasures are gloomy, philosophic, and solitary. Love never invaded the privacy of "Sans Souci," nor softened the austere and cheerless hours of Frederic's private life. He is great, but not amiable; we render homage to his talents, his reputation, and his victories: but we desire to live under a more benign and unambitious prince.' Vol. i. p. 106.

The chief campaigns of Frederic are afterwards reviewed, at greater length than was necessary in a work of this kind. We are not surprised at Mr. Wraxall's prolixity in this instance, when we find him remarking, that the principal features of the seven-years' war 'offer the most *animating picture* ever presented to the human mind.' But that mind must be perverted and depraved, which can be *animated* by scenes of useless butchery and horrible carnage.

The two brothers and the nephew of Frederic are characterised with spirited touches; and anecdotes are given of other persons belonging to, or connected with, the royal family.

In the eighth letter is an account of the court of Dresden; but the greater part of it is occupied with a story of raising the apparition of the chevalier de Saxe; an imposture managed by one Schrepfer with considerable dexterity.

The effect which the death of the Bavarian elector, in 1777, had on the court of Vienna, and the steps which were taken in consequence of it, for the extension of the territories of the house of Austria, are among the topics of the tenth letter. In the twelfth are anecdotes of the generals Lacy and Laudohn; and a comparison is thus drawn between them.

* Lacy's talents are more universal, Laudohn's more concentrated. One is greater in the theory of war, in the vast detail re-

quisite for enabling an army to act with effect, and in combining or directing a variety of military operations. The other has no equal in rapid, decisive and successful execution. Lacy is more respected at Vienna: Laudohn more dreaded at Berlin. The former enjoys all the confidence of Joseph: the latter possesses all the esteem of Frederic. If the Austrian officer looks up to the first; the Austrian soldier has his eye fixed on the second, crowds to his standard, and esteems himself certain of victory, under such a leader. Both have performed the most signal services. But, it would be unjust to compare the affair of Maxen, or the retreat of Torgau, where Lacy acted in a subordinate capacity under Daun; with the capture of Glatz and Schweidnitz, or the victory of Landshut, in all which Laudohn commanded without a superior. If Lacy is more considered by the present age, in the circle where he moves; Laudohn will probably fill a much higher place in the volume of fame, in distant times, and among foreign nations, when the little malignities, prejudices, and partialities of the hour are buried in oblivion.' Vol. i. P. 343.

Some particulars respecting Vienna are mingled with the account of the preparations for war in 1778; and a sketch of Metastasio varies the scene. The author's travels in Hungary form the subjects of two letters. He soon became sensible of the difference between the Germans and the Hungarians; but he has mentioned few specific points of contrast.

'Never were two nations more dissimilar in manners, dress, and appearance, than the German and the Hungarian. Even the superstition of Vienna is far outdone by that of Buda. The first object which I saw from my windows, on the morning after my arrival, were flagellants, marching slowly through the streets, covered with blood, and dragging along crosses of a vast weight, followed by crowds of people. It was Good Friday, and the whole city seemed to be animated by the same spirit of penitential and gloomy devotion. I could have fancied myself at Madrid, half a century ago. The flagellants wore hoods or sacks over their faces, in order to conceal them; but their backs, which were entirely naked, bore the sanguinary marks of the scourge at every step. I am assured that the persons who inflict on themselves this voluntary punishment, are frequently men of rank, and that the practice is by no means confined to the inferior orders.' Vol. i. P. 369.

The mines of Schemnitz being visited by our traveller, we will extract some of his observations upon them.

'Though gold, silver, copper, and lead, are all found in the mines of Schemnitz, the last forms the predominant metal. Their original discovery is almost lost in the barbarism and obscurity of the middle ages; but it is indisputable that they have been worked for eleven hundred years. At this time they find employment for

near twenty-six thousand men, women, and children, in the different departments or processes. An admirable police is maintained; no criminal or malefactor being ever sent there, and no female permitted even to enter the mines. Unlike those of Sweden, Carniola, and many others in various parts of Europe, which are a sort of subterranean colonies, the workmen never sleep below. After six, eight, or twelve hours of labour, they remount, and are relieved by others. The Turks, who were so long sovereigns and masters of the far greater part of Hungary, never took possession of Schemnitz, though they penetrated to a village only two miles distant. Content with exacting an annual tribute of some thousand florins, they indolently abandoned the mines to the Austrian princes.

‘Nothing can be so precarious, fluctuating, and incapable of calculation, as the annual profits derived from them to the crown; because, at moments when the veins of ore are most abundant, they suddenly disappear, and frequently deceive or disappoint the guests of the most experienced miners. About twenty-three years ago, just before the great war of 1756, they yielded so little, that it became a question, when all the expences attending them were defrayed, whether the empress queen was a gainer or a loser. But, precisely at that time, when she stood most in need of pecuniary aid, the workmen discovered veins so rich and productive, that during some years the gains were prodigious, amounting annually to several millions of florins. They have since been gradually diminishing, though by no means to so reduced a degree as in 1756. At present they continue to be highly profitable; and besides employing such numbers of people, bring in a considerable revenue to Maria Theresa.’ Vol. i. p. 380.

The seventeenth and some following letters relate to Poland, which then existed as a separate state, though deprived of considerable provinces by the rapacity of royal confederates. An unpleasing picture is given of Cracow and Warsaw; yet the latter city was rendered highly agreeable to Mr. Wraxall as a temporary residence, by the hospitality which he experienced from many of the principal inhabitants.

The causes of the decline of Poland are briefly traced, and the first plan of partition developed. The scheme, he says, unquestionably originated in the cabinet of Prussia. The king, however, was not the projector of it; for his brother ‘Henry’s deep and capacious mind first seized, digested, and ripened it in silence.’

The late king of Poland attracts much of our author’s attention. In drawing the character of that prince, he notices a want of œconomy as his greatest defect. He pays a just tribute to the elegance of his manners, but is unwilling to allow that he possessed a ‘solid and penetrating understanding.’

From Poland Mr. Wraxall passed into Silesia, and then returned into Saxony, at a time when the Prussians and Austrians were at war. The campaign of that year (1778) was unproductive of great events; and many did not scruple to arraign with extreme severity the conduct of Frederic, as if he had been deserted by his former courage and military skill. But our author defends him with plausibility and propriety.

In the memoirs of the Saxon court, the elector, Frederic Augustus, is represented as a prince of a cold reserved disposition, but of a cultivated understanding and of some virtues. The electress is mentioned as a woman of merit; but Mr. Wraxall was more particularly pleased with the mother of the elector, of whom he says,

‘In spite of so many natural disadvantages, an air of sense and intelligence illuminates her countenance. Few princesses possess more knowledge of the world, more gracious manners, or greater powers of pleasing in conversation. Mistress of various languages, acquainted with the human heart, and ingratiating in her address, she conduces not a little to render the Saxon court agreeable to strangers. Her ambition is not inferior to her talents; but she has at present no field on which to exert them, as her son the elector no longer consults her on matters of a public nature, nor allows her to interfere in political affairs. Frustrated of the crown of Poland by her husband’s death, at the moment when she seemed about to be raised to the throne; and now removed from the active scenes of state, she happily finds resources in her love of letters.’ Vol. ii. p. 193.

The character of the elector Palatine, who died lately, is thus delineated :

‘Endowed with judgment, and possessed of no mean abilities, he is nevertheless unambitious, and more attached to his pleasures, than desirous of aggrandising his house, or extending his dominions. In attention and application to public business he is not deficient. His leisure is principally divided between the gratifications of appetite, and the pursuits of literature, to both of which he alternately sacrifices. He no longer rides or hunts, having renounced, for these ten or twelve years past, the diversion of the chase, on account of a dizziness to which he is subject : but in the conviviality of the table he indulges freely.’ Vol. ii. p. 201.

‘Few princes now living, none perhaps except the king of Prussia, have cultivated their minds more assiduously, or with greater success. His reading is extensive; and to the information derived from books, he adds the advantages of travel, as well as a perfect knowledge of mankind. He has visited Italy, and reads the works of the poets and historians of that country, ancient and modern, in

their original languages. In English, I am assured he is not less conversant. Though a catholic, he is by no means a bigot; and if we try him by the ordinary standard of princes, he certainly occupies a place much above mediocrity.' Vol. ii. p. 202.

All the remaining epistles are dated from Vienna. They treat of historical particulars, military operations, courtly intrigues, affairs of government and policy, the state of society, &c. Maria Theresa, and the chief individuals of her family, are frequently mentioned; and various features of their characters are exhibited.

The manner in which the superstitious yet politic empress was accustomed to pass her time, is noticed in the following terms.

'Pleasures, in the common acceptation of the term, she can scarcely be said to have any. She rises generally at a very early hour; during summer at five, and even in January at six in the morning. After her private devotions she hears a mass, and proceeds immediately to dispatch business. Her constant breakfast is milk-coffee. At noon she hears a second mass, and then her dinner is served, which by no means consists of many dishes. Parsimonious of her time, she usually dines alone, and instantly resumes the consideration of public affairs. During the summer, when she is mostly at the palace of Schonbrun in the vicinity of Vienna, if the weather permit, she frequently passes several hours in a covered walk of the gardens, to which she can repair from her own apartments. The walk is on a level with her chamber, in order to facilitate her passage to it. A centinel, stationed at the entrance, prevents all interruption; and the empress has a little box, which is buckled round her waist, full of papers, letters, and memorials. She peruses them all, remains four or five hours at a time in this employment, marks such as appear to deserve attention, and enters into the minutest detail upon every point. So wholly is she occupied with concerns of state, that it frequently happens, the archduchesses her daughters, though they reside in the same palace, cannot procure a moment's access to her, from the hour of her getting up till evening. At six o'clock the empress finishes her application to business, and hears benediction. Between eight and half past, she commonly retires to bed. This is the exact relation of an ordinary day, as it is passed by Maria Theresa.' Vol. ii. p. 315.

The reader will smile at her opinion of the English.

'Neither exempt from, nor superior to the uncharitable notions which bigotry necessarily inspires, she firmly believes every heretic excluded from the divine mercy; but of all heretics, she conceives the English to be the most impenitent, hardened, and irreclaimable. I know that she enjoined her youngest son, the archduke Maximilian, when she permitted him to visit France and the Low Coun-

tries, on no consideration whatever to pass over into England. Her apprehension of his being corrupted by the contagious society of London, and losing all his religious principles or impressions, was the motive of this curious prohibition. She exacted a similar promise from the emperor himself, when he went to Paris. "The English," said she to him, "are almost all deists, infidels, and free-thinkers. I tremble, lest an intercourse with such a nation should contaminate your manners, and shake your belief in every thing sacred among catholics." Vol. ii. P. 321.

A long letter is appropriated to the mention of various incidents of the life of the emperor Joseph, and to the display of his character, both public and private. With some short extracts from this part of the work we will close the present article.

'In external address Joseph the Second is not deficient. His manners are easy, his conversation lively, voluble, and entertaining; running rapidly from one subject to another, and displaying frequently a vast variety of knowledge. Perhaps he manifests too great a consciousness of possessing extensive information; and he may be reproached likewise with frequently anticipating the answers of the persons with whom he converses. A mixture of vanity and of impetuosity conduce to this defect. While he talks, especially if eager, he always plays with the money in his pocket. He writes with ease, perspicuity, and propriety. I have seen many of his notes, evidently composed without premeditation, addressed to persons who enjoyed his confidence, both men and women. They demonstrate feeling, enlargement of mind, and, as I have thought, goodness of heart. Yet, I know from indisputable authority, that he is a profound dissembler, rarely or never speaking his real sentiments upon any point of moment. On the other hand, he certainly permits those whom he loves or esteems, to deal fairly with him, to tell him not only plain, but painful truths; and even to reprehend him on occasion with severity.

'I have reason to think, that his religious opinions are by no means contracted or illiberal. The bigotry and superstition which for ages have been hereditary in the house of Austria, and which still survive in all their force in Maria Theresa, will probably be extinct in her successor. But, I am far from meaning to insinuate that he is therefore tinctured with infidelity, deism, or any of the doctrines inculcated at Ferney, and at "Sans Souci." The very reverse is the fact. When he passed through Switzerland, he declined seeing or visiting Voltaire; not less, I believe, from his own choice, than at his mother's request. Joseph, though no bigot, is a catholic, convinced of the truths of the Christian religion, and conforming to its injunctions in his practice.' Vol. ii. P. 429.

'At no period of his life has the present emperor been a libertine.

or addicted to excesses in the article of women, as was Francis his father, and as his brother Leopold is well known to be at this time. Assiduous, rather than tender, moderate in all his desires, and content with the society of his mistress, he is a companion, not a lover. His amours, when he has had any, have always been of short duration, managed with privacy, and unaccompanied either with scandal or expence,' Vol. ii. p. 432,

We have before had occasion to commend Mr. Wraxall as a pleasing writer; and the present volumes do not induce us to relinquish our former opinion of him. The work affords much amusement and information; the characters are well drawn; and, though a carelessness of style is occasionally observable, the diction is sometimes not inelegant.

Annals of Medicine, for the Year 1798. Exhibiting a concise View of the latest and most important Discoveries in Medicine and Medical Philosophy. By Andrew Duncan, Sen. M. D. and Andrew Duncan, Jun. M. D. &c. Vol III. 8vo. 7s. Boards. Robinsons. 1799.

THE medical books analysed in the first part of this volume, are works of importance, some of which have already occurred in our journal: the others we now proceed to notice.

Of Von Humboldt's experiments on stimulated muscular and nervous fibres, published at Berlin in 1797, a minute and satisfactory account is given. The subject of that author's researches is the source of irritation, known by the name of galvanism. This principle he examines in a very extensive manner; and he has added to our knowledge of its mode of action, but without clearly explaining its nature. In order to vary his experiments at a less expence, he employed alkalis and oxy-muriatic acids, to excite and increase irritability; and, occasionally, he used the common acids and the excess of stimuli to lower it. This nearly coincides with their effects on the human body. Whatever may be found true of the principle of galvanism, its effects are wholly on the nerves; and this doctrine is ultimately of service, in elucidating the functions of the nervous system. Our experimentalist found, that the communication of galvanism did not require a chain of metals, or indeed any continuous chain. Animal matter might form the circuit, and the communication might be preserved, even if this matter were not in actual contact: the animal matter produced also greater effects, when in contact with the muscle, than with the nerve. These circumstances, which are well supported, might furnish some useful corollaries. They seem to reconcile the opposite opinions of Fontana and

Cruikshanks, respecting the union of nerves; for, in this way, though no actual union is observable, yet the powers of life and motion may be communicated by their juxtaposition. Even the metals are not required to be continuous to produce this effect. Homogeneous metals will excite contractions, when, by the addition of any substance to *one* part, they are rendered unlike in composition, polith, hardness, form, or temperature. When heterogeneous metals, viz. those which contain carbone, are employed, the slightest dissimilarity in any part of the chain of exciters is sufficient: the effect is considerably increased by the evaporation of a fluid substance from one of the exciters, and is greater in proportion to the rapidity of the evaporation. All fluids, except *oil*, conduct the galvanic stimulus: even oil in *fluid* soap is a conductor, though dry soap insulates. Metals and carbone conduct; but, when united with oxygen and hydrogen, they are not conductors. Heat does not alter the conducting power of metals, or the insulating power of wax and sulphur; but water insulates both in the state of ice and steam. The epidermis of a vegetable insulates; but vegetables, when stripped of the skin, conduct the galvanism, though weakly, and in an inferior degree to the driest animal matters. Teeth, when 'set on edge' by an acid (a sensation evidently connected with galvanism), are conductors, but not in their natural state. We will add our author's synoptical table on this subject.

' Table of the power of substances to conduct the galvanic fluid.

' Conductors.	' Non-Conductors.
<i>Metals.</i> Sulphurated metals, and ores containing unoxysated metals.	<i>Oxyds of Metals.</i> Sulphats of metals, and ores containing oxydated metals.
<i>Carbon.</i> Vegetable and mineral coal, black lead, Kohlenblende.	<i>All Stones</i> not containing carbon.
<i>Touchstone,</i> from the Nailaer mountains. Schistus aluminaris and carbonarius; grey and black ores of manganese.	<i>Animal Bones</i> in their natural state.
<i>Muscular Flesh.</i> Animal membranes, nerves, sinews, and vessels; fresh, roasted, boiled, and dried.	<i>Animal Hair.</i>
<i>Teeth,</i> set in edge by means of acids.	<i>The hardened White of Egg.</i>
<i>Mussels, and Mushrooms,</i> which undergo the putrid fermentation.	<i>Amber.</i>
	<i>Leaves and Stalks of Vegetables,</i> covered with the epidermis.
	<i>Vessels of Plants.</i>
	<i>Wax.</i>
	<i>Oil, Resins, Gums.</i>
	<i>Glass,</i> even warm.
	<i>All Dry Salts.</i>
	<i>All Elastic Fluids,</i> dry and me Flame.

‘ Conductors.

*White of Egg.**Water, Blood, Juices of Plants.**Parts of Vegetables, with fresh cellular substance, and without epidermis.**Spirits, Wine, Beer, Acids.**Solutions of Alkalies.**Fresh Soft Soap.*

‘ Non-Conductors.

Vacuum.’

P. 125.

Some persons are insensible to galvanism, and some are equally so to the shock of the electric eel. The effects of galvanism are sensible through a chain of 300 feet, without any perceptible time lost in the passage; and its influence, through this extent, is as obvious, as if the nerve continued entire, provided its coating be immediate.

M. Humboldt more particularly considers the circumstances in which fresh animal matter will excite galvanism, and ascertains the greatest distance, at which he has been able to produce contractions, to be five fourths of a Paris line. The power of exciting it he supposes to belong to the separated portion, as the excitability is only increased by washing this part with the oxy-muriatic acid. This active atmosphere, however, is more conspicuous around muscle than around nerve; and it acts only on nerve; for, when the latter is separated, it does not affect the muscle.

Galvanism is increased, when it is performed in oxy-muriatic gas; and it is diminished in carbonic acid gas. The actions produced by it are weaker in rarefied, and more active in condensed air. It has no effect on vegetables. Fish are violently convulsed by it. In birds, its phenomena are very transitory. In men, it excites the circulation, and produces inflammation, increased discharges, &c.

The different theories suggested for the explanation of these appearances are noticed. To us they are not satisfactory; and we still think the phenomena of an electrical nature. The conditions necessary to their production are afterwards explained. M. Humboldt is of opinion, that all the phenomena depend on the obstruction given to the galvanic fluid by imperfect conductors, and that, when accumulated in animal organs, it passes more easily through animal matter, than through metals, and with greater ease through homogeneous than through heterogeneous metals.

Reil's ‘ Exercitationum Anatomicarum Fasciculus primus de Structura Nervorum’ was published at Halle in 1796. We must advert chiefly to the new doctrines which he broaches. The neurilema, or the proper coat of the nerves, is represented as an independent organ, not arising, as has been supposed,

from the pia mater or any other membrane. It is said to determine the organisation of the nerves, and to be contracted or expanded, according to the degree of nervous energy required; to be tubulous and filled with medulla; ceasing, where the nerves arise from, or terminate in, the brain and its appendages. This coat is largely supplied with lymphatic and sanguiferous vessels, and is firm and elastic, particularly in living animals. When a portion of a large nerve is separated, its chords are found to be of various sizes, composed of this 'proper coat,' filled with medulla; but, in general, when expanded in the organs of sense, the nerve loses its tubulous structure, and becomes a cellular or spongy substance: in other words, this firm elastic coat is no longer sensible. The medulla then is deposited from this coat, or rather from its vessels, and does not depend on the brain. The chords are usually largest in the middle of a nerve, and become smaller at its extremities: the nerves are sensible at each of their extremities, and the true nervous fibrils, contained in the neurilema, are of various sizes, frequently anastomosing. The nerves our author thinks are subject to inflammation; and he found the nerves of a man, who died of a typhus, remarkably turgid with blood. We have seen this appearance in the brain from a similar disease. Nervous action Dr. Reil considers as a chemico-animal process arising from a change in the chemical mixture of the medulla; and the numerous blood-vessels, contribute, in his opinion, to this composition and decomposition of the medullary substance. The nerves themselves, besides their common functions, are supposed to assist in nutrition, in the production of vital heat, and in the chemico-animal process, in which life consists. Their sphere of action is supposed to extend beyond their actual presence.

M. Portal's work '*Sur la Nature et sur le Traitement de Rachitisme*' is rather a treatise on chronic weakness from different causes, and has little connexion with the disease known by us under the term rickets. Perhaps his title implies no more, and the proper translation of '*rachitisme*' is rachitic affections; but the work itself appears of no great importance.

M. Sœmering's paper '*On the Organ of the Soul*' is extracted from Dr. Reil's *Archives of Physiology*. His great object is to prove, that all the nerves terminate in the ventricles of the brain, which naturally contain a fluid; and of course, as Sterne once ludicrously observed, in these ventricles the soul resides in the state and dignity of a tadpole.

A paper, by M. G. Fischer, is on the air-bladder of a fish. After an account of the different opinions of authors, he concludes, that it is an organ destined to decompose water, for the purpose of affording oxygen to the animal. We now know, not only that fish require air, but that all animals want a sup-

ply of pure air ; and therefore our author's opinion is probable, Oxygen has certainly been found in the bladders of fish. Azotic and carbonic acid gas, however, are more frequently discovered ; nor will our author's system avail him in the explanation of their appearance. He considers these gasses as the excrementitious remains of the decomposed water ; but hydrogen is never found in the air-bladder, though, if this cause were admitted, it would be the most copious ingredient. On the whole, the use of this organ is still little known ; and the opinion which we once offered is as probable as any other ; viz. that it is the reservoir of the useless and excrementitious airs, for the purpose of increasing the buoyancy of the animal, in its native element.

In an account of some trials, originally proposed by Dr. Chiarenti of Florence, we find that he supposed medicines often to disagree from their not being dissolved, in consequence of the vitiated state of the gastric fluid, and proposed introducing them into the system, *ab extra*, by absorption, after mixing them by rubbing with the gastric juices. Trials were made with opium, squills, and fox-glove, and these, when mixed with the gastric fluid, were found, by friction on the skin, to produce their peculiar effects. Dr. Brera supports and extends this plan by the authority and experience of many of the Italian professors and practitioners. When united with saliva, the medicines are said to be equally efficacious. Dr. Chiarugi supports the same doctrine, with respect to opium in mania ; but he employs axunge only in his preparation.

M. Marabelli's analysis of the yellow bark shows it to be an active kind of cinchona : but this author adds nothing to our pharmaceutical knowledge of its treatment. He adds little also to our knowledge of the chemical nature of the *zea mays*, in his analytical disquisition on this subject. Its large proportion of amylaceous matter and of animal gluten was well known.

In the urine of an icteric person, the same author thinks, that bile was not contained, unless greatly changed, for it lost its bitter taste by becoming putrid, and by evaporation. Besides, bile, dissolved in alcohol, was not decomposed by adding water, while the spirituous solution of the jaundiced urine became milky on the affusion of water. These facts prove only that the bile is changed by secretion through the kidneys, which might easily, *a priori*, have been supposed. In some species of diabetes, styled, from the want of a saccharine taste in the urine, insipid, our author observes, no sugar is contained ; and of course he establishes the existence of this species in opposition to the mellitus.—The milky effusions, as they have been called, particularly in puerperal cases attended by peritonitis, the same author observes, are not of a milky nature, but more nearly purulent. In this respect, however, the experiments are not satisfactory. The comparative trials were not

made in similar circumstances, and milk, like bile, may be easily changed by passing through other glands. M. Marabelli's examination of the fluid, obtained by tapping, adds nothing to what has been frequently observed in it. M. Fourcroy's papers respecting the action of concentrated sulphuric acids on vegetable and animal substances, and on alcohol, we shall have occasion to notice in our account of the *Annales de Chimie*, from which they are extracted.

M. Joffe proposes, in a foreign collection, to purify opium by dissolving it in water, filtering after a partial evaporation, and then suffering the whole to evaporate with a gentle heat, to the consistence of an extract. In this way, he supposes that he separates the resin; but the editors, who seem to have followed his directions, think that no separation of resin takes place, and that the drug is only purer, but not in any great degree decomposed.

M. Alyon, in his essay on the medical properties of oxygen, and its application to syphilis, &c. aims at the destruction of every former opinion or prejudice. He is an advocate for the use of nitrous acid in syphilis, and of the oxygenated ointment externally. This is made by adding to sixteen parts of melted lard two parts of pure nitric acid. The vessel is removed from the fire when the mixture begins to boil. Azotic gas rises, and the oxygen is apparently retained.

The second section of this work contains, as usual, Medical Observations. The communications from Dr. Ross of different cases of ruptured uteri, are important. The facts stated by him, confirm the opinion we gave many years since, that ruptures, in the lower membranous parts of the uterus, are not always fatal. Perhaps, indeed, these were rather ruptures of the vagina, but the child each time escaped into the cavity of the abdomen, and was drawn thence. No alarming symptom followed.

Mr. Dallas has communicated several instances of tetanus, in which the most powerful remedies were used without success, in the West Indies.

In the next case, from Mr. Cathral, where delivery was accomplished by an incision of the vagina, there seems to have been a retroversion of the uterus, for the direction of the child was against the posterior parietes of the vagina. This and the uterus were divided with success, and as the internal cavity of the abdomen was not exposed to the air, the patient recovered. The cause is very loosely and inaccurately detailed, but the division seems to have been made near the os tincæ.

The account of a contagious typhus among the soldiers of the 88th regiment, in the island of Jersey, affords no circumstance of importance. When the stomach and bowels had been cleared, bark was liberally given.

Mr. Burt, in the following paper, used a seton with success, in the cure of a fistulous ulcer in the perinæum, and recommends this practice in similar cases.

Dr. Clarke's history of a fatal termination, from the stones of fruit swallowed, adds one more instance to the many on record of the dangerous tendency of this thoughtless practice. The poisonous effects of certain plants, described, in the next article, by Dr. Longmore, were probably produced by a species of the andromeda, used as tea by some of the soldiers in Canada. The effects were those of a violent narcotic. Dr. Forestier records a case of a foetus in the right ovarium, and Dr. Hall describes two cases of pemphigus. The disease was not apparently infectious, but the fever was peculiar, and of the low kind.

Of the Medical News we shall notice only the most important articles. Dr. Guthrie's letter, from Peterburgh, contains some curious remarks, respecting the bites of insects, and their remedies, and some observations on the use of different vegetables communicated by the Indians of America. Mr. Frazer, by his Indian physicians, was cured of a violent dysentery, by a decoction of the root of *vaccinium myrtillus* (bilberry), two glasses of burnt gin being added to each pint; and he informs us, that the Indians use a species of small sun-flower, both externally and internally for cancers, and the *eupatorium perfoliatum* for intermittents, with great success. Commodore Billing informed Dr. Guthrie, that he had found the natural cold to sink his spirit thermometer 40° below the freezing state of water, on Reaumur's scale, viz 8° below the freezing point of mercury. The Tchutzi, among whom he travelled, are strong and hardy, and pay no respect but to superior strength, or stature. They threw away the salt, with every mark of abhorrence, and are not themselves subject to scurvy. In descending the river Kuluma, he found only a small part of the ice thawed by the warmer waters of the river. The rest was a vast mass of ice, and he is convinced, that the passage between Asia and America is never free. The ice is in immense banks, and the reindeer migrate in different seasons to and from America and Asia.

Mr. Paterfon gives a favourable account of the success of nitrous vapour, and Dr. Garnet of the effects of oxygenated muriat of pot-ash, in typhus, in the dose of four or five grains, two or three times a-day; Mr. Anderson of large doses of calomel in cynanche trachealis; and Dr. Cappe and Dr. Sims of nitrate of silver, in angina pectoris, epilepsy and hysteria. The dose of the oxygenated muriat of pot-ash has been greatly increased by Dr. Currie.

The highest point of the barometer, in Edinburgh, during the year 1797, was 30.5 in February; the lowest 28.65 in

December, and the mean 29. 62. The thermometer was at 74° in May and July, and at 26° in December. The mean was 52°, and the mean heat of April 50°. The rain was 28.960 inches, and in London, during the same year, 22.697 only.—With a copious catalogue of new publications the volume concludes.

Gebir ; a Poem, in seven Books. 8vo. 1s. sewed. Rivingtons. 1798.

‘IT may possibly save some trouble (says the author), and obviate some errors, if I take a cursory review of my own performance. Not that I would prevent others from criticising it, but that I may explain at large, and state distinctly, it’s origin and design. This poem, the fruit of idleness and ignorance—for had I been a botanist or mineralogist it never had been written—was principally written in Wales. The subject was taken, or rather the shadow of the subject, from a wild and incoherent, but fanciful, Arabian romance. On the shelf of a circulating library, I met with a critique on the various novels of our country. Though the work itself had nothing remarkable in it, except indeed we reckon remarkable the pertness and petulance of female criticism, yet it presented to me, at the conclusion, the story of Gebirus and Charoba. A poem, like mine, descriptive of men and manners, should never be founded totally on fiction. But that which is originally fiction may cease in effect to be so:—the tears of Andromache are as precious as those of Sapphira. I have availed myself merely of the names, and taken but few bare circumstances.’ P. i.

Such was the origin of this poem: of the design we do not find the promised explanation. We will analyse the story, strange indeed and told in language sometimes uncouth, but abounding with such beauties as it is rarely our good fortune to discover.

‘I sing the fates of Gebir! how he dwelt
Among those mountain-caverns, which retain
His labours yet, vast halls, and flowing wells,
Nor have forgotten their old master’s name
Though sever’d from his people: how, incens’d
By meditating on primeval wrongs,
He blew his battle-horn, at which uprose
Whole nations: how, ten thousand of most might
He called aloud; and soon Charoba saw
His dark helm hover o’er the land of Nile.

‘What should the damsel do? should royal knees
Bend suppliant? or defenceless hands engage
Men of gigantic force, gigantic arms?
For, ’twas reported, that nor sword sufficed,

Nor shield immense, nor coat of massive mail;
 But, that upon their tow'ring heads they bore
 Each a huge stone, refulgent as the stars.
 This told the Dalica—then earnest cried
 "If, on your bosom laying down my head,
 I fobb'd away the sorrows of a child;
 If I have always, and Heav'n knows I have,
 Next to a mother's held a nurse's name,
 Succour this one distress! recal those days;
 Love me; though 'twere because you lov'd me then." P. 1.

Dalica, having confidence in magic, promises that Gebir shall fall. She persuades Charoba to repair to his tents. Near them a city once stood, built by his ancestors, now ruined. She advises Charoba to desire him, in honour of his ancestors, to rebuild it. The queen, though fearful, consents, and goes to the tents of Gebir.

'But Gebir, when he heard of her approach,
 Laid by his orb'd shield, his vizor-helm,
 His buckler and his corset he laid by,
 And bade that none attend him: at his side
 Two faithful dogs that urge the silent course,
 Shaggy, deep-chested, crouched: the crocodile
 Crying oft made them raise their flaccid ears,
 And push their heads within their master's hand.
 There was a bright'ning paleness in his face,
 Such as Diana rising o'er the rocks
 Shower'd on the lonely Latmian; on his brow
 Sorrow there was, yet nought was there severe.
 But when the royal damsel first he saw,
 Fair, hanging off her handmaids, and her knees
 Tottering, as from the motion of the car,
 His eyes looked earnest on her; and those eyes
 Show'd, if they had not, that they might have, lov'd,
 For there was pity in them at that hour.
 With gentle speech, but more with gentle looks,
 He sooth'd her; but, lest pity go beyond,
 Bending, he kiss'd her garment, and retir'd." P. 3.

Enamoured of Charoba, Gebir seeks his brother, who fed the royal flocks. He finds Tamar gloomy and sad. Among the beautiful lines of this poem we must notice the inquiry of Gebir into his brother's state of mind.

"Does the morning light
 Scatter this wan suffusion o'er thy brow,
 This faint blue lustre under both thine eyes?" P. 5.

Tamar replies, and recounts his adventures. He was play-

ing on his pipe when a beautiful nymph rose above the waves.

‘ Her eyes too! O immortal Gods! her eyes
 Resembled—what could they resemble—what
 Ever resemble those!’ P. 7.

She challenges him to wrestle for a wager: he stakes a sheep.

“ I cannot,” she replied, “ make that return :
 Our hidèd vessels, in their pitchy round,
 Seldom, unles from rapine, hold a sheep.
 But I have sinuous shells, of pearly hue
 Within, and they that lustre have imbibed
 In the sun’s palace porch ; where, when unyoked,
 His chariot wheel stands midway in the wave.
 Shake one, and it awakens ; then apply
 Its polished lips to your attentive ear,
 And it remembers its august abodes,
 And murmurs as the ocean murmurs there.” P. 7.

Of this passage it is unnecessary to point out the beauty. He who does not instantly behold it must have a soul blind to the world of poetry.

He falls beneath her skill ; and she bears away the prize : he sees her depart.

‘ Restless then ran I to the highest ground
 To watch her; she was gone; gone down to the tide;
 And the long moon-beam on the hard wet sand
 Lay like a jasper column half uprear’d.’ P. 9.

Gebir listens with interest to the love of his brother.

“ By all the Gods! I pity thee! go on—
 Fear not my anger, look not on my shame ;
 For, when a lover only hears of love,
 He finds his folly out, and is ashamed.
 Away with watchful nights, and lonely days,
 Contempt of earth, and aspect up to heaven,
 With contemplation, with humility,—
 A tatter’d cloak that pride wears when deform’d—
 Away with all that hides me from myself,
 Parts me from others, whispers I am wise—
 From our own wisdom less is to be reaped
 Than from the barest folly of our friend.
 Tamar! thy pastures large and rich, afford
 Flowers to thy bees, and herbage to thy sheep,
 - But, battened on too much, the poorest croft
 Of thy poor neighbour yields what thine denies.” P. 10.

They return to the camp ; and Gebir, resolving to abandon his native country, orders that the ruined city be rebuilt. The Gadites, in obedience to their king, begin the work.

‘ Far off at intervals, the ax resounds
With regular strong stroke, and nearer home
Dull falls the mallet with long labor fringed.
Here, arches are discover’d, there, huge beams
Resist the hatchet, but in fresher air,
Soon drop away : there lies a marble, squar’d
And smoothen’d, some high pillar for its base
Chose it, which now lies ruin’d in the dust.
Clearing the soil at bottom, they espy
A crevice : they, intent on treasure, strive
Strenuous, and groan, to move it : one exclaims
“ I hear the rusty metal grate : it moves ! ”
Now, overturning it, backward they start ;
And stop again, and see a serpent pant,
See his throat thicken, and the crisped scales
Rise ruffled ; while upon the middle fold
He keeps his wary head and blinking eye,
Curling more close, and crouching ere he strike.
Go mighty men, and ruin cities, go
And be such treasure portions to your heirs.

‘ Six days they labour’d : on the seventh day
Returning, all their labours were destroyed.
’Twas not by mortal hand, or from their tents
’Twere visible ; for these were now removed
Above, where neither noxious mist ascends,
Nor the way wearies ere the work begin.
There Gebir, pierced with sorrow, spake these words.

“ Ye men of Gades, armed with brazen shields ;
And ye of near Tartessus, where the shore
Stoops to receive the tribute which all owe
To Bætis, and his banks, for their attire ;
Ye too whom Durius bore on level meads !
Inherent in your hearts is bravery ;
For earth contains no nation where abounds
The warlike horse and not the warlike man.
But neither soldier, now, nor steed, avails !
Nor steed nor soldier can oppose the Gods ;
Nor is there aught above like Jove himself,
Nor weighs against his purpose, when once fixt,
Aught but, with supplicating knee, the prayers.
Swifter than light are they ; and every face
Though different, glows with beauty : at the throne
Of mercy, when clouds shut it from mankind,
They fall bare-bosom’d ; and indignant Jove

Drops at the soothing sweetness of their voice
The thunder from his hand. Let us arise
On these high places, daily, beat our breast,
Prostrate ourselves, and deprecate his wrath." P. 11.

A passage more truly Homeric than the close of this extract we do not remember among the volumes of modern poetry.

To discover why his work is thus overthrown, Gebir, habited like his brother Tamar, meets the nymph, wrestles with her, and subdues her. She tells him the mode of appeasing the dæmons of the land : he performs the sacrifice according to her direction ;

‘ when suddenly a flame
Spired from the fragrant smoke, nor sooner spired
Down sunk the brazen fabric at his feet,
He started back, gazed—nor could aught but gaze—
And cold dread stiffen’d up his hair flower-twined :
Then with a long and tacit step, one arm
Behind, and every finger wide outspread,
He look’d and totter’d on a black abyss.
He thought he sometimes heard a distant voice
Breathe through the cavern’s mouth, and further on
Faint murmurs now, now hollow groans reply.
Therefor suspended he his crook above,
Dropt it, and heard it rolling step by step.
He enter’d ; and a mingled sound arose
Like that—when shaken from some temple’s roof
By zealous hand, they, and their fretted nest,—
Of birds that wintering watch in Memnon’s tomb,
And tell the Halcyons when spring first returns.’ P. 19.

The name of Gebir is pronounced. The spirit of Aroar meets him, and leads him through the dwellings of his dead ancestors, whose pleasure was in war.

“ It little now avails them to have rais’d
Beyond the Syrian regions, and beyond
Phœnicia, trophies, tributes, colonies,
To have heard infants lisp the Gadite name :
Follow thou me : mark what it all avails.”

‘ Him Gebir followed, and a roar confused
Rose from a river, rolling in it’s bed,
Not rapid—that would rouse the wretched souls—
Nor calmly—that might lull them to repose.
But with dull weary lapses it still heaved
Billows of bale, heard low, but heard afar ;
For, when hell’s iron portals let out night,
Often men start, and shiver at the sound,
And lie so silent on the restless couch

They hear their own hearts beat. Now Gebir breath'd
 Another air, another sky beheld.
 Twilight broods here, lull'd by no nightingale,
 Nor waken'd by the shrill lark dewy-winged,
 But glowing with one fullen sunless heat.
 Beneath his foot nor sprouted flower nor herb,
 Nor chirp'd a grasshopper; above his head
 Phlegethon form'd a fiery firmament:
 Part were sulphureous clouds involving, part
 Shining like solid ribs of molten brass:
 For the fierce element which else aspires
 Higher and higher, and lessens to the sky,
 Below earth's adamant arch rebuffed.' P. 24.

Here also Gebir finds the soul of his father punished for the
 vow which he had exacted from the son to lift up his hand
 against Egypt. He thus addresses him.

"O stay, my father! stay one moment more.
 Let me return thee that embrace—'tis past—
 Aroar! how could I quit it unreturn'd!
 And now the gulph divides us, and the waves
 Of sulphur bellow through the blue abyss.
 And is he gone for ever! an 'I come
 In vain?" Then sternly said the guide. "In vain!
 Sayst thou; what wouldst thou more? alas, O prince,
 None come for pastime here! but is it nought
 To turn thy feet from evil—is it nought
 Of pleasure to that shade if they are turn'd?
 For this thou camest hither: he who dares
 To penetrate this darkness, nor regards
 The dangers of the way, shall reascend
 In glory, nor the gates of hell retard
 That man, nor demon's, nor man's art prevail.
 Once in each hundred years, and only once,
 Whether by some rotation of the world,
 Or whether will'd so by some pow'r above,
 This flaming arch starts back: each realm descries
 Its opposite; and Bliss from her repose
 Freshens and feels her own security."

"Security!" cried out the Gadite king,
 "And feel they not compassion?"

"Child of earth,"
 Calmly said Aroar at his guest's surprise,
 "Some so disfigur'd by habitual crimes,
 Others are so exalted, so refined,
 So permeated by Heav'n, no trace remains

Graven on earth : here Justice is supreme ;
Compassion can be but where passions are.
Here are discover'd those who tortured law
To silence or to speech, as pleas'd themselves ;
Here also those who boasted of their zeal,
And lov'd their country for the spoils it gave.
Hundreds, whose glitt'ring merchandize the lyre
Dazzled vain wretches, drunk with flattery,
And wafted them in softest airs to Heav'n,
Doom'd to be still deceiv'd, here still attune
The wonted strings and fondly woo applause ;
Their wish half granted, they retain their own
But madden at the mock'ry of the shades,
While on the river's other side there grow
Deep olive groves : there, other ghosts abide :
Blest indeed they ; but not supremely blest.
We cannot see beyond. Here some observ'd
Religious rites, some hospitality :
Strangers, who from the good old men retir'd,
Clos'd the gate gently, lest from generous use
Shutting and opening of it's own accord,
It shake unsettled slumbers off their couch :
Some stopt revenge athirst for slaughter, some
Sow'd the slow olive for a race unborn.
These had no wishes ; therefor none are crown'd ;
But their's are tufted banks, their's umbrage, their's
Enough of sun-shine to enjoy the shade
And breeze enough to lull them to repose."

"Then," Gebir cried, "illustrious host, proceed.
Bring me among the wonders of a reign
Admir'd by all, but like a tale admir'd.
We take our children from their cradled sleep,
And on their fancy, from our own, impress
Ethereal forms and adulating fates :
But, ere departing for such scenes ourselves,
We seize their hands, we hang upon their neck,
Our beds cling heavy round us with our tears,
Agony strives with agony. Just Gods !
Wherefor should wretched mortals thus believe,
Or wherefor should they hesitate to die ?"

'Thus while he question'd, all his strength dissolv'd
Within him ; thunder shook his troubled brain ;
He started ; and the cavern's mouth survey'd
Near ; and beyond, his people ; he arose,
And bent towards them his bewilder'd way.' P. 31.

As we proceed, we learn, that

'Charoba, though indeed she never drank
The liquid pearl, or twined the nodding crown;
Or, when she wanted cool and calm repose,
Dream'd of the crawling asp and grated tomb;
Was wretched up to royalty !' P. 35.

The gibes of those 'whose freedom centres in their tongue,'
now wound her. All is tumult in Egypt: women and children,
priests, scribes, and elders, alike exclaim against the
strangers. 'Are they not raising cities more magnificent than
our own? Plain temples with no Gods embossed? O profana-
tion!' Woe to the wiser few who say, 'the strangers are not
your enemies: inquire for what purpose they came, and resist
when you are wronged.'

'Though all the vulgar hate a foreign face,
It more offends weak eyes and homely age,
Dalica most.' P. 37.

And Dalica is bent on the destruction of Gebir. She ad-
vises Charoba to proclaim a festival to gods and men through-
out the land, and invite the strangers. The festival is pro-
claimed: the ambassadors go to the tent of Gebir.

'He hail'd them "Peace be with you." They replied,
"King of the western world, be with you peace."

'Once a fair city, courted then by kings,
Mistress of nations, throng'd by palaces,
Raising her head o'er destiny, her face
Glowing with pleasure and with palms refreshed,
Now, pointed at by Wisdom or by Wealth,
Bereft of beauty, bare of ornaments,
Stood, in the wilderness of woe, Masar.
Ere far advancing, all appear'd a plain,
Treach'rous and fearful mountains, far advanced.
Her glory so gone down, at human step
The fierce hyæna, frightened from the walls,
Bristled his rising back, his teeth unsheathed,
Drew the long growl and with slow foot retired.
Still were remaining some of ancient race,
And ancient arts were now their sole delight.
With Time's first sickle they had marked the hour
When at their incantation would the moon
Start back, and shuddering shed blue blasted light.
The rifted rays they gather'd, and immersed
In potent portion of that wondrous wave
Which, hearing rescued Israel, stood erect
And led her armies through his crystal gates. P. 43.

Hither Dalica hastens; and, before the city, she meets her sister, a sorceress dwelling among the ruins. From her she asks and receives the charm of Gebir's death. In the sixth book, the story is unpleasantly interrupted by the nuptials of Tamar and the nymph, and their voyage from Egypt—the least interesting and least intelligible part of the poem. The nuptial day of Gebir and Charoba at length arrives.

‘ Now brazen chariots thunder thro’ each street,
And neighing steeds paw proudly from delay.
While o’er the palace breathes the dulcimer,
Lute, and aspiring harp, and lisping reed,
Loud rush the trumpets, bursting thro’ the throng,
And urge the high-shoulder’d vulgar; now are heard
Curfes and quarrels and constricted blows,
Threats and defiance and suburban war.
Hark! the reiterated clangor sounds!
Now murmurs, like the sea, or like the storm,
Or like the flames on forests, move and mount
From rank to rank, and loud and louder roll,
Till all the people is one vast applause.
Yes, ’tis herself—Charoba—now the strife!
To see again a form so often seen.
Feel they some partial pang, some secret void,
Some doubt of feasting those fond eyes again?
Panting imbibe they that refreshing sight
To reproduce in hour of bitterness?
She goes; the king awaits her from the camp.
Him she descried; and trembled ere he reached
Her car; but shudder’d paler at his voice.
So the pale silver at the festive board
Grows paler fill’d afresh and dew’d with wine;
So seems the tenderest herbage of the spring
To whiten, bending from a balmy gale.
The beauteous queen alighting he received,
And sigh’d to loose her from his arms; she hung
A little longer on them thro’ her fears.
Her maidens follow’d her: and one that watch’d,
One that had call’d her in the morn, observ’d
How virgin passion with unsuelt flame
Burns into paleness; while the blushing cheek
Imagination heats and shame imbues.’ p. 68.

‘ Tottering, with age’s zeal, and mischiefs haste,
Now was discover’d Dalica: she reached
The throne: she lean’d against the pedestal;
And now ascending stood before the king.
Prayers for his health and safety she prefer’d,

And on his head and o'er his feet she threw
 Myrrh, nard, and cassia from three golden urns.
 His robe of native woof she next removed,
 And round his shoulders drew the garb accurst,
 And bow'd her head, and parted : soon the queen
 Saw the blood mantle in his manly cheeks,
 And fear'd, and faulting sought her lost replies,
 And blest the silence that she wished were broke.
 Alas, unconscious maiden ! Night shall close,
 And love, and sovereignty, and life, dissolve,
 And Egypt be one desert drench'd in blood.

' When thunder overhangs the fountain heads,
 Losing their wonted freshness, every stream
 Grows turbid—grows with sickly warmth suffused—
 Thus were the brave Iberians, when they saw
 The king of nations from his throne descend.
 Scarcely, with pace uneven, knees unnerved,
 Reach'd he the waters : in his troubled ear
 They sounded murmuring drearily ; they rose
 Wild in strange colors to his parching eyes :
 They seem'd to rush around him, seem'd to lift
 From the receding earth his helpless feet.
 He fell—Charoba shriek'd aloud—she ran—
 Frantic with fears and fondness, wild with woe,
 Nothing but Gebir dying she beheld.
 The turban that betray'd its golden charge
 Within, the veil that down her shoulders hung,
 All fallen at her feet ! the furthest wave
 Creeping with silent progress up the sand,
 Glided thro' all, and rais'd their hollow folds.
 In vain they bore him to the sea, in vain
 Rubb'd they his temples with the briney warmth,
 He struggled from them, strong with agony,
 He rose half up ; he fell again ; he cried
 " Charoba ! O Charoba !" She embraced
 His neck ? and raising on her knee one arm,
 Sighed when it moved not, when it fell she shrieked :
 And clasping loud both hands above her head,
 She call'd on Gebir, call'd on earth, on heaven.' p. 70.

The death of Gebir concludes the poem. :

The story of this poem is certainly ill chosen and not sufficiently whole ; and the language is frequently deficient in perspicuity. These are the faults of Gebir. Of its beauties, our readers must already be sensible. They are of the first order ; every circumstance is displayed with a force and accuracy which painting can not exceed.

' I am aware,' says the author, ' how much I myself stand in need

of favor. I demand some little from Justice; I entreat much more from candor. If there are, now in England, ten men of taste and genius who will applaud my poem, I declare myself fully content and I will call for a division; I shall count a majority.' P. ii.

It is not our business to examine whether he has underrated the number of men of taste and genius in England; but we have read his poem repeatedly with more than common attention, and with far more than common delight.

Philosophical Transactions of the Royal Society of London. For the Year 1799. Part I. 4to. 10s. 6d. sewed. Elmsly.

THE first article in this part of the volume is interesting. The Croonian lecture, by Mr. Home, consists of experiments and observations on the structure of the nerves; a subject which, indeed, is not directly within the scope of the Croonian establishment, but is connected with its professed object, the explanation of muscular motion. This author's experiments on vision had led him to examine the cause of the luminous appearance of the eyes of cats in a dark place; and different experiments on this subject were made. The result was, a conviction that the illumination is wholly produced by the concave bright-coloured surface of the tapetum, reflecting the rays collected by the cornea and crystalline, through the retina, which is, during life, transparent. Yet these experiments do not wholly destroy the suspicion of a phosphoric property in the tapetum. The complete transparency of the retina is a point well ascertained, and is probably a confirmation of Mr. Hunter's idea, that the retina receives a double stroke from the impinging and reflected light. This, perhaps, may account for the duration of the impression; but it must be confined to animals whose tapetum is of a light colour.

As the retina was transparent, it was supposed that the nerves might be so; and the optic nerve was, of course, examined when cut transversely and longitudinally. A single microscope was properly preferred, to avoid optical delusion. It magnified twenty-three times. A transverse section of the optic nerve of a horse was found to consist of opaque and transparent parts: the former were nearly circular, about six hundred in number, touching one another, with transparent interstices. These opaque parts, on farther examination, appeared to consist of smaller portions. Nearer the brain, these parts appeared gradually less numerous, and less regular in their form, so that, at the origin of the nerve, not more than forty could be reckoned. In the longitudinal sec-

tion, the fasciculi were apparently not parallel, but were frequently lost in each other. They were larger near the brain; but, from every observation, they appeared to be 'continued fibres.'

'From these experiments, the internal structure of the optic nerve appears to be made up in the following manner:

'At its origin from the brain it consists of thirty or forty fasciculi or bundles of extremely small, opaque, pulpy fibres, the interstices between which are filled with a transparent jelly. As the nerve goes farther from the brain, the fasciculi form smaller ones, of different sizes. This is not done by a regular subdivision, but by a few fibres going off laterally from several large fasciculi, and being united, forming a smaller one: some of the fasciculi so formed, which are very small, unite again into one. In this way, the fasciculi gradually diminish in size, and increase in number, till they terminate in the retina.

'Near the eye, where the fasciculi are most numerous, the substance of the nerve has a considerable degree of transparency, from the number of transparent interstices between them; but this is less the case nearer the brain, where the interstices are fewer.

'In the optic nerve of the cat, the structure is the same as in the horse; but, from the smallness of the parts, less fitted for investigation. Near the eye its internal substance is more transparent than the corresponding part in the horse.

'To see how far this structure was peculiar to the optic nerve, similar experiments were made upon the internal substance of the fifth and seventh pair of nerves, near their origin at the brain, and the structure was found to be the same. In these last mentioned nerves, the interstices between the fasciculi were smaller than in the optic nerve, rendering their transverse sections less transparent; from which it is natural to suppose, that the internal parts of the optic nerve are not so compact as in other nerves, and therefore it is better fitted for examination.

'These experiments show, that the nerves do not consist of tubes conveying a fluid, but of fibres of a peculiar kind, different from every thing else in the body, with which we are acquainted. The course of these fibres is very curious; they appear to be constantly passing from one fasciculus to another, so as to connect all the different fasciculi together by a mixture of fibres. This is different from the course of blood-vessels, lymphatics, or muscular fibres: the only thing similar to it, is in the formation of nervous plexuses; which leads to the idea of its answering an essential purpose respecting the functions of the nerves.' P. 11.

We do not perceive that Mr. Home has greatly added, in this respect, to our former knowledge. The fibrous structure of the nerves has been seen by microscopical observers, and acknowledged by physiologists during two centuries. We

do not see, in the midst of these apparent anastomoses, the possibility of determining that the fibres were '*continued*;' and yet this would be necessary, if we were to take another step in the inquiry. Mr. Home may indeed mean, that no pulpy matter is interposed; but, if this be his meaning, the expression is incorrect.

'II. The Bakerian Lecture. Observations upon an unusual horizontal Refraction of the Air; with Remarks on the Variations to which the lower Parts of the Atmosphere are sometimes subject. By the Rev. S. Vince, A. M. F. R. S. and Plumian Professor of Astronomy and experimental Philosophy, in the University of Cambridge.'

These instances of unusual refraction are curious. When a vessel was at such a distance from the shore, that its hull was no longer visible, two vessels were observed at a greater altitude; and the image of one was inverted, so that the keels and the tops of the masts were contiguous. Some little varieties of these appearances are added, and they occurred in the afternoon of a very hot day in August. Mr. Vince attempts to explain these phenomena by refraction; but his proof fails in the explanation of the *inverted* image. The whole appears to be an instance of reciprocal reflection and refraction. The usual refraction was very strong, and a fog which came on from the side where these appearances occurred, renders it probable, that the peculiar state of the atmosphere in this respect was the cause of them, or at least greatly influenced them.

'III. Abstract of a Register of the Barometer, Thermometer, and Rain, at Lyndon, in Rutland, 1797. With some Remarks on the Recovery of injured Trees. By Thomas Barker, Esq. Communicated by Mr. Timothy Lane, F. R. S.'

The season was unusually cold, the mean height of the thermometer in July being within 67° , and in August only 63° . The mean heat of April was 46° . The barometer was from 30.07 to 29.67; the rain 27.854 inches.—The recovery of injured trees was scarcely of sufficient importance for the Transactions. It consists in supporting one of the lateral shoots, that it may become a principal upright one.

'IV. Some Additions to a Paper, read in 1790, on the Subject of a Child with a double Head. By Everard Home, Esq. F. R. S.'

We gave a full description of this phenomenon in our second volume, New Arrangement, p. 256, and expressed our wishes for a farther account from dissection. The additional observations we will quote.

'The child was a male. Its father was a farmer at Mundul Gaut, in the province of Bardwan, who told Mr. Dent that it was more than four years old at the time of its death.'

' The mother, who was thirty years of age, had three children, all naturally formed ; and her fourth child was the subject of the present Paper. Mr. Dent endeavoured to discover whether any imaginary cause had been assigned by the parents for the unnatural formation of the child ; but the mother declared, that no circumstance whatever, of an uncommon nature, had occurred : she had no fright, met with no accident, and went through the period of her pregnancy exactly in the same way as she had done with her other children.

' The body of the child was uncommonly thin, appearing emaciated from want of due nourishment.

' The neck of the superior head was about four inches long ; and the upper part of it terminated in a hard, round, gristly tumour, nearly four inches in diameter.

' The front teeth had cut the gums, in the upper and under jaws of both heads.

' When the child cried, the features of the superior head were not always affected ; and, when it smiled, the features of the superior head did not sympathize in that action.

' In preparing the skull, which unpleasant operation Mr. Dent was obliged, from the prejudices of his servants, to superintend, he found that the dura mater belonging to each brain was continued across, at the part where the two skulls joined, so that each brain was invested, in the usual way, by its own proper coverings ; but the dura mater, which covered the cerebrum of the upper brain, adhered firmly to the dura mater of the lower brain : the two brains were therefore separate and distinct, having a complete partition between them, formed by an union of the duræ matres.

' When the contents of the double skull were taken out, and this union of the duræ matres more particularly examined, a number of large arteries and veins were seen passing through it, making a free communication between the blood vessels of the two brains. This is a fact of considerable importance, as it explains the mode in which the upper brain received its nourishment.' P. 29.

' V. Observations on the Manners, Habits, and Natural History, of the Elephant. By John Corse, Esq. Communicated by the Right Hon. Sir Joseph Banks, Bart. K. B. P. R. S.'

This is an interesting paper. The usual height of the elephant has, we find, been exaggerated. The male is commonly from eight to ten feet, one instance only occurring where the animal appeared to exceed the latter height by six inches. The young one, at its birth, is thirty-five inches. One of these animals grew eleven inches in the first year ; eight, six, and five, in the three succeeding years. The elephant attains its full growth at about nineteen years, and the female produces her offspring before she has completed her

size, generally growing several (in one instance eighteen) inches after the birth of the first young one.

Elephants that have escaped from confinement may be again caught, their sagacity (contrary to what has been supposed) not leading them to avoid the snare; and it is equally certain that they will breed in confinement. The period of pregnancy exceeds twenty months: after about three months the appearances of pregnancy are obvious.

‘ The young of the elephant, at least all those I have seen, begin to nibble and suck the breast soon after birth; pressing it with the trunk, which, by natural instinct, they know will make the milk flow more readily into the mouth, while sucking. Elephants never lie down to give their young ones suck; and it often happens, when the dam is tall, that she is obliged, for some time, to bend her body towards her young, to enable him to reach the nipple with his mouth; consequently, if ever the trunk was used to lay hold of the nipple, it would be at this period, when he is making laborious efforts to reach it with his mouth, but which he could always easily do with his trunk, if it answered the purpose. In sucking, the young elephant always grasps the nipple (which projects horizontally from the breast) with the side of his mouth.

‘ I have very often observed this; and so sensible are the attendants of it, that, with them, it is a common practice to raise a small mound of earth, about six or eight inches high, for the young one to stand on, and thus save the mother the trouble of bending her body every time she gives suck, which she cannot readily do when tied to her picket.

‘ Tame elephants are never suffered to remain loose; as instances occur of the mother leaving even her young, and escaping into the woods.

‘ Another circumstance deserves notice: if a wild elephant happens to be separated from her young, for only two days, though giving suck, she never afterwards recognizes or acknowledges it. This separation sometimes happened unavoidably, when they were enticed separately into the outlet of the *keddah*. I have been much mortified at such unnatural conduct in the mother; particularly when it was evident the young elephant knew its dam, and, by its plaintive cries and submissive approaches, solicited her assistance.’ P. 49.

‘ Having mentioned a sufficient number of instances, to prove the ability, as well as the inclination of the elephant, to propagate his species in a domestic state, and that without any signs of modesty, and having ascertained the period of gestation to be twenty months and eighteen days, it may be necessary to observe, that it is a difficult matter to bring a male, which has been taken about the prime of life, into good condition to act as a stallion; for, being naturally bolder, and of a more ungovernable disposition, than

the female, he is not in general easily tamed, till reduced very low; and it requires considerable time, as well as much expence and attention, before he can be brought into such high order as is requisite. He must also be of a gentle temper, and disposed to put confidence in his keeper; for he will not readily have connexion with a female, whilst under the influence of fear or distrust. Of this I have seen many instances; nor do I recollect one male elephant in ten, which had been taken after having attained his full growth, much disposed to have connexion with a female. This is a most convincing proof, that those males which are taken early in life, and have been domesticated for many years, more readily procreate their species than elephants taken at a later period. In their wild state, however, they show no reluctance; for, besides all the males that are entrapped, from their desire to have connexion with the trained females which, though not in heat, are carried out to seduce them, several instances have occurred, of wild elephants covering, immediately after being taken, in the *keddah*.’ P. 53.

‘VI. On the Decomposition of the Acid of Borax or sedative Salt. By Lawrence de Crell, M. D. F. R. S. Lond. and Edinb. and M. R. I. A. Translated from the German.’

These experiments are not completed. M. de Crell, considering the supposed acid of borax as a compound, attempted to decompose it, though with little success. He, however, obtained from it some inflammable matter, which seems to us to have been produced in the processes.

‘VII. A Method of finding the Latitude of a Place, by Means of two Altitudes of the Sun and the Time elapsed betwixt the Observations. By the Rev. W. Lax, A. M. Lowndes’s Professor of Astronomy in the University of Cambridge.’

‘VIII. A fourth Catalogue of the comparative Brightness of the Stars. By William Herschel, LL. D. F. R. S.’

These are valuable articles, but admit not analysis or extract.

‘IX. On a submarine Forest, on the East Coast of England. By Joseph Correa de Serra, LL.D. F. R. S. and A. S.’

The whole eastern coast of this island presents perplexing phenomena. From the earliest authentic records, it appears to have been in a state resembling the present; but those do not extend more than two thousand years. Long before that æra, France and Britain were probably united, and the strait of Dover did not exist. The water, whose momentum opened itself a passage, must have covered a great part of our flat shores on the eastern coast; and we have a proof of this, in finding a vast accumulation of marine remains over the natural strata, and over the springs; an accumulation

which depresses the springs so much, that, when reached by an auger, they very soon rise above the present level. Before this event, the same ground seems to have been fertile; and the remains of this fertility are discoverable in the submarine forest which is the subject of the present paper. Some convulsion, perhaps the submersion of a large island, seems to have suffered the German ocean to pour its waters southward. Finding a resistance from the solid strata, once uniting Dover and Calais, it expanded over the flat coasts of Lincolnshire and the neighbouring counties, covering the fertile plains, destroying the forests, and raising the low ground by calcareous and clayey accumulations. When, after having undermined the opposing strata, or acquired additional bulk and force, this sea burst through the straits, the flat shores were again forsaken; and, in the direction of the current, the accumulations were washed off, and the forests so long covered were disclosed.

The islands discoverable at some distance from the coast of Lincolnshire, at the lowest ebbs, chiefly consist of roots, trunks, and branches of trees, intermixed with some leaves of aquatic plants. The bark and roots are fresh, but the timber is soft, except at the knots. Oak, birch, and fir, are still distinguishable. The trunks and branches are considerably flattened, but we do not find that the fibrous strata are horizontal, like those of Bovey. Leaves of the *ilex aquifolium* and the willow, and roots of the *arundo phragmites*, may be distinguished. These islets extend about twelve miles in length, and a mile in breadth, opposite to Sutton shore. The channels between them are from about four to twelve feet in depth. The strata around afford similar appearances of decayed vegetables. Gravel and water, near this coast, are found at 140 feet below the present surface.

‘ Little doubt can be entertained of the moory islets of Sutton being a part of this extensive subterraneous stratum, which, by some inroad of the sea, has been there stripped of its covering of soil. The identity of the levels; that of the species of trees; the roots of these affixed, in both, to the soil where they grew; and, above all, the flattened shape of the trunks, branches, and roots, found in the islets (which can only be accounted for by the heavy pressure of a superinduced stratum), are sufficient reasons for this opinion.

‘ Such a wide-spread assemblage of vegetable ruins, lying almost in the same level, and that level generally under the common mark of low water, must naturally strike the observer, and give birth to the following questions.

‘ 1. What is the epoch of this destruction?

‘ 2. By what agency was it effected?

‘ In answer to these questions, I will venture to submit the following reflections.

‘ The fossil remains of vegetables hitherto dug up in so many parts of the globe, are, on a close inspection, found to belong to two very different states of our planet. The parts of vegetables, and their impressions, found in mountains of a cotaceous, schistous, or even sometimes of a calcareous nature, are chiefly of plants now existing between the tropics, which could neither have grown in the latitudes in which they are dug up, nor have been carried and deposited there by any of the acting forces under the present constitution of nature. The formation, indeed, of the very mountains in which they are buried, and the nature and disposition of the materials which compose them, are such as we cannot account for by any of the actions and re-actions which, in the actual state of things, take place on the surface of the earth. We must necessarily recur to that period in the history of our planet, when the surface of the ocean was at least so much above its present level, as to cover even the summits of these secondary mountains which contain the remains of tropical plants. The changes which these vegetables have suffered in their substance, is almost total; they commonly retain only the external configuration of what they originally were. Such is the state in which they have been found in England, by Llwyd; in France, by Jussieu; in the Netherlands, by Burtin; not to mention instances in more distant countries. Some of the impressions or remains of plants found in soils of this nature, which were, by more ancient and less enlightened oryctologists, supposed to belong to plants actually growing in temperate and cold climates, seem, on accurate investigation, to have been parts of exotic vegetables. In fact, whether we suppose them to have grown near the spot where they are found, or to have been carried thither from different parts, by the force of an impelling flood, it is equally difficult to conceive, how organized beings, which, in order to live, require such a vast difference in temperature and in seasons, could live on the same spot, or how their remains could (from climates so widely distant) be brought together to the same place, by one common dislocating cause. To this ancient order of fossil vegetables belong whatever retains a vegetable shape, found in or near coal-mines, and (to judge from the places where they have been found) the greater part of the agatized woods. But, from the species and present state of the trees which are the subject of this Memoir, and from the situation and nature of the soil in which they are found, it seems very clear that they do not belong to this primeval order of vegetable ruins.

‘ The second order of fossil vegetables comprehends those which are found in strata of clay or sand; materials which are the result of slow depositions of the sea or of rivers, agents still at work under the present constitution of our planet. These vegetable remains are found in such flat countries as may be considered to be of a new formation. Their vegetable organization still subsists, at least in part; and their vegetable substance has suffered a change

only in colour, smell, or consistence; alterations which are produced by the development of their oily and bituminous parts, or by their natural progress towards rottenness. Such are the fossil vegetables found in Cornwall, by Borlase; in Essex, by Derham; in Yorkshire, by De la Pryme, and Richardson; and in foreign countries, by other naturalists. These vegetables are found at different depths, some of them much below the present level of the sea, but in clayey or sandy strata (evidently belonging to modern formation), and have, no doubt, been carried from their original place, and deposited there by the force of great rivers or currents, as it has been observed with respect to the Mississippi. In many instances, however, these trees and shrubs are found standing on their roots, generally in low or marshy places, above, or very little below, the actual level of the sea.' p. 149.

The usual meteorological journal concludes the volume. The mean heat of April was nearly that of the whole year, above 51°. The mean height of the barometer was 29.92; the rain 19.411 inches.

The History of Devonshire. (Continued from Vol. XXV. New Arr. p. 259.)

WE have waited for some time, in expectation of an increase to the present introduction, for it is little more, to the ancient history of Devonshire. As we find that there is scarcely any reason soon to expect an addition to this small part, we must now examine it shortly; for it would be as improper to expatiate on what in substance has already occurred to our notice, as to overlook entirely what may have been added.

Mr. Polwhele's "Historical Views" * contain the author's system in embryo, tracing the colonisation of this part of Great Britain from Armenia, and raising the Danmonii in rank, dignity, and power, to an equality with the different nations of Europe. We did not affect to conceal our indignation, on seeing so frivolous an hypothesis so pertinaciously supported; nor can we, after the lapse of nearly six years, during which our attention has been much directed to the subject, consider it more favorably. As Mr. Polwhele has now drawn in the authority of the late sir William Jones and Mr. Pinkerton to his assistance, we must observe that those antiquaries certainly people Britain from the East, from Persia and the confines of the Caspian; but this population is only the gradual expansion of an increasing race, chiefly perhaps in a north-western direction, and ultimately by the south, either in

* See our IXth. Vol. New Arr. p. 267.

Phœnician colonies, or the fugitive escape of conquered nations. They do not suppose an Armenian race, running by sea and land, to seize the southern coasts of Britain, to erect a powerful kingdom among mountains or marshes, with arts and religion wholly their own, while the other nations of Europe were without either. They seized the bold outlines of ancient history, the projecting points, which, even in obscure periods, were not wholly invisible; and, by the judicious employment of established facts, formed a system highly probable, if not absolutely certain. We must refer to our former article for the contrast. In this volume, indeed, Mr. Polwhele observes, at the conclusion of the first section of the chapter which relates to the British period—"On the whole, it may possibly appear, that, while the common ideas of a colony from Gaul must be admitted as true, the less popular notion of a prior colonisation from the east may, at least, be speciously defended." We know indeed that aborigines were found in this island by the Cimbri, the Belgæ, and the Phœnicians: these were styled Britons, but, if they were only the gradually expanding race, which extending to the west peopled every other country, Mr. Polwhele has in effect abandoned his former hypothesis. This, however, seems not to have been his meaning.

In the second section, our author treats of the settlements, the division of land and government of the Danmonii. The geography of Danmonium on the west, is detailed from Ptolemy and Richard.

Such are our best documents relating to the geography of Danmonium: and I should dispose of our successive colonists in the following manner. The aboriginal colony (from the east) occupied, perhaps, at first, little more than the south coasts of Devonshire. And they afterwards extended their settlements along the line of the Totnesian shore, and occupied the country both to the south-east and south-west, whilst they had the *Jugum Ocrinum*, or that mountainous tract which runs through Devonshire and Cornwall, for their northern boundary. But, in process of time, these settlements were thrown into great disorder by the Belgæ from Gaul, who finally seated themselves as a people beyond the eastern limits; and who, at the arrival of the Romans, were on a friendly footing with the Danmonii, or were induced to unite their forces with the aboriginal Britons, in opposition to a common enemy. We may observe, also, the Cimbri establishing themselves on the north-east; and the Carnabii settling on the north-west. After all these agitations, it appears, that the whole of Devon and Cornwall, both the south and north-side of the *Jugum Ocrinum* were reduced under the subjection of the Danmonii, before the arrival of the Romans. P. 138.

In estimating the situation of the settlements, and the different ranks of the settlers, Mr. Polwhele seems to rest on probability alone; for not the slightest evidence is offered. The situations of the different gorseddaus or courts of judicature are almost equally imaginary. In one instance, indeed, it is alleged, that the stannary parliaments were holden at Crockentor, on Dartmoor; and these certainly *may* have been the remains of British courts; but no tradition attaches to the other spots.

The religion of Danmonium, in the next section, is said to have been Druidism; but much of this subject remains untouched. Antiquarianism is not the acquisition of a day; it is not a fortress to be assailed and conquered by a *coup de main*. In one short section, we have a mixture of Celtic and Gothic customs; we find Britons considered as an eastern nation, and as aborigines; and a colonisation from Persia at a very early age of the world, supported by etymologies drawn from the gods of Greece and Rome, which at the supposed æra had not such appellations. When *treu* signifies a town or house, to denominate *Drewsteignton* from the Druids—and when *mer mor mur* signify stagnant or dead, to style *Tre-mer* the town of Mars and *Gun-marr* the town of Mercury, may be said to show the weakness of a system, or the rashness with which trifling arguments are distorted to support it.

The fourth section is on 'the civil, military, and religious architecture of the Danmonii.' The British towns are represented like the modern villages, as consisting of a mansion-house surrounded by inferior habitations. We wonder that the author did not add a neat church with a steeple, or a public house with 'entertainment for man and horse.' These would have had as certain a support as the grange. We have looked at many of the earlier historians, and would refer Mr. Polwhele to Cæsar, Jornandes, and Diodorus Siculus*, for very different descriptions. Even the metropolis of his boasted tribe, the Danmonii, was in the twelfth century, if we may believe William of Malmesbury, a town situated in a marsh, and, like the other British towns, though probably not a very early one, owed its protection rather to the marshes and the osiers around, than to its boasted commerce or the prowess of its inhabitants. The hills, it is said, were first inhabited, and Dartmoor, then covered with

* It is remarkable that Mr. Polwhele should have afterwards quoted the particular passage from this author, where he describes the habitations of the Britons as formed of an artificial contexture of reeds and osiers.

forests, is supposed to have been the resort of our historian's polished eastern colony. Much of this will excite surprise; but it is more astonishing to be told, that the ancient houses remain at this time, and that these are the round houses on Dartmoor; that Exeter was supported by its *merchandise*, while Drewsteignton, like modern Rome, was enriched by its religion.

The account of military architecture affords no ground of remark. Of the religious architecture we have the following sketch:

'The vestiges of Druidism that are to be traced in Danmonium, must be our chief guide, on the present subject. I shall describe our Druidical monuments in the following order—the Rock-Idol—the Logan-Stone—the Rock-Bason—the single Stone-Pillar—two, three, or more Stone-Pillars—Circular Stone-Pillars—Inscribed Stone-Pillars—and the Cromlech.—In Danmonium, the Druids professed to believe, that rocky places were the favourite abodes of their divinities. And wherever we find stones, which are at the same time massy and misshapen, there we look for the druidical gods. Vastness, in short, and rudeness, were the characteristics of the Druid rock-idols. In Cornwall, Borlase has noticed a great number of these stone deities; though he seems to have indulged his fancy in attempting to give exact and discriminating delineations of idols that mock description. In Devonshire, we have an ample field for such investigation. But the misfortune is, that nature has exhibited her wild scenery in so many places, that we know not whither to direct our first attention. She has scattered the rocks around us so profusely, that we are afraid to fix on a Druid-idol, lest the neighbouring mass should have the same pretensions to adoration; and all the stones upon the hills and in the vallies should start up into divinities. If Bowerman's nose, for instance, in the vicinity of Dartmoor, be considered as a rock-idol of the Druids, there is scarcely a torr on the forest, or its environs, but may claim the same distinction. Yet this enormous mass of stone upon Heighen down, in Manaton, hath been marked as druidical. Placed on a most elevated spot, it rises to the height of more than fifty feet. Viewed at a distance, it has the appearance of a human figure: and its gigantic form has given rise to a variety of fables. On approaching it, we find that it consists of several ledges of granite, piled one upon another, in the rudest manner. If, however, we bow down to this granitic god, we shall meet deities at every step; whilst Hightorr, a hundred feet in height, the torrs of Bellever and of Hestary—whilst Mistorr, and the torr of Ham, Steeperton-torr, and Mistorr and Rowtorr, frown on us with new majesty. Thus Dartmoor would be one wide Druid temple; and its dark waste, now consecrated ground, would

breathes a browner horror. In the parish of Drewsteigton, which seems to have been singled out by the Druids as the peculiar seat of their religion, there is, at the end of a down, at no great distance from the cromlech, an awful precipice; where the rocks are divided into gloomy chasms, and terminate abruptly in a perpendicular manner. Than this spot, none could be more adapted to religious worship *sub dio*, or to the accommodation of a numerous assembly. One rock in particular, about sixteen feet high, detached from other masses and plain on the superficies, the quoit of which hanging over the stratum below, projects three or four feet, appeared well situated for an orator to address the multitude. Adjoining to this spot is another detached body, most singular in its appearance—having two ledges approaching towards each other, yet not touching, being separated by a perpendicular hollow about a foot wide, through which may be discerned other rocks lying behind. Over these, in the manner of a cromlech, a transverse enormous impost superimposed, decorated with old fantastic ivy, and tufted with a moss peculiar to the moorstone. At a little distance from Grimspound, on Hameldown, in Manaton, is Grims-torr; to the south of which, on Withecombe common, is Broad-burrow, and still further south, Three-burrows. About four miles from Ashburton, in the parish of Dean-Prior, the vale of Dean-Burn unites the terrible and the graceful in so striking a manner, that to enter this recess hath the effect of enchantment; whilst enormous rocks seem to close around us, amidst the deep foliage of venerable trees, and the roar of torrents. And Dean-Burn would yield a noble machinery for working on superstitious minds under the direction of the Druids. In the mean time, shapeless piles of stone, on Exmoor or the adjacent country, might be approached as rock-idols of the Britons. The valley of stones, indeed, in the vicinity of Exmoor, is so awfully magnificent, that we need not hesitate in pronouncing it to have been the favourite residence of Druidism. And the country around it, is peculiarly wild and romantic. This valley is about half a mile in length, and, in general, about three hundred feet in breadth, situated between two hills, covered with an immense quantity of stones, and terminated by rocks which rise to a great height, and present a prospect uncommonly grotesque. At an opening between the rocks, towards the close of the valley, there is a noble view of the Bristol channel and the Welsh coast. The scenery of the whole country in the neighbourhood of this curious valley, is wonderfully striking. The Valley of Stones has a close resemblance to several of those spots in Cornwall, which tradition has sanctified with the venerable names of rock-idols, logan-stones, or rock-basins: and the north of Devon, though it may furnish us with no tradition of the Druids, must yet be examined with an eye to druidical antiquities. If the hills or the vallies which have been long consecrated to the

genius of the Druids of Cornwall, deserve so high an honour, I have little doubt but the same distinction is due to those romantic scenes in Devonshire, which hitherto we have been led to view with an incurious eye; or to admire, perhaps, for their rude magnificence, whilst we carried our ideas no farther than the objects themselves. Not that the Druids formed these scenes: no—they only availed themselves of such recesses; to which they annexed sanctity, by commemorating there, the rites of religion. The rock-idols are purely natural—as natural as the groves of Mona: but as they suited the superstition of the times, and served to add a solemnity to the druidical institutions, the policy of those who governed the devotions of the multitude, turned this fantastic scenery to the best account; and secured the public reverence by impressing every imagination with the wild and the terrible.’
P. 146.

Many will deem this a just view of the subject; but the conclusion is perhaps different from what our author would draw. In short, Druidical remains must be of the most equivocal kind. If rocks were hollowed, the winds and weather in 1700 years must have effaced the labour; and those that were naturally or artificially poised, must have been fixed by the accumulation of soil. A circle of stones must contain some directed to the north and south; some that answer to the æquinoctial points, the solstices, &c. If the Druids were a learned astronomical hierarchy, they wanted no such assistance. Among the unlearned tribes, with which they were surrounded, such astronomical directions were useless. In fact, after an attentive examination of all that has been said or written on this subject by ancients or moderns, we think that no one would incur the imputation of great rashness, who should assert that no Druidical remains now exist. The various circles of stones, logan-stones, rock-altars and basons in Devonshire, are, we believe, carefully described; and those who have sufficient Druidical faith will undoubtedly read the narrative with a religious awe and veneration. Indeed these Druidical antiquaries betray their own cause, for they are by no means consistent with each other; and, while truth appears so doubtful, scepticism, as usual, will tread on her heels. The inscriptions Mr. Polwhele appears willing to refer to a later age. On a stone near Exmoor, Mr. Badcock was informed, that engraven characters had been observed; but the stone was applied to other purposes, and he had not been able to examine them. His informer told him that they had been pronounced to be Greek. Those however who could have decided this point would have rescued the inscription from oblivion. An inscription yet remains, where

the word *Toreus* is legible, but the letters are by no means of an ancient shape, and no connexion can be traced between this word and any ancient historical record. A cromlech, near Drewsteignton, has been carefully described by Mr. Chapple, who has discovered, in the position of the stones, many curious astronomical relations; but these our author supposes to be accidental, and degrades the cromlech, perhaps with reason, to a sepulchral monument.

Of the pasturage and agriculture of Danmonium we have an elegant and pleasing account; but it is a dream of the imagination. This is not history, but romance. Of mining, we have a very short description. No evidence remains that any deep mines were worked in the modern manner. This part of the country, besides its tin, afforded a little lead and iron, perhaps a few particles of gold.

The Danmonian manufactures are represented as of a very early date, and of peculiar excellence. If, however, the Druids wore long white garments, it is not certain that they were of Danmonian manufacture; and Strabo's description of the inhabitants of Cornwall proves no kind of manufacture; for the epithet *μελανχλαινοι* means more obviously, clothed in black or dark skins—literally in dark wool.—The following passage will excite a smile.

‘ That the art of dyeing cloth was familiar to the ancient Britons, before the Belgæ, we have every reason to infer, from the known fact of their painting and staining their skin. And with the same color which they used in painting their skin, the Danmonians; probably, dyed their garments. Very possibly the purple dye of the Tyrians gained its high reputation among the ancients, from the use of our tin in the composition of the dye-stuff; as the tin trade was solely in their own management. That its use as one of the non-coloring retentive ingredients, was known to the Phenicians, will appear probable, when we consider the unfadingness of their purple; which was a leading character in that celebrated color produced by the shell-fish *purpura*. It is not likely that the simple blood of a shell fish, however beautiful at first, would have proved a lasting dye. The addition of some retentive ingredient must have been necessary to secure its brightness and preserve its beauty. Tin, dissolved in *aqua fortis*, is at present a necessary article in the new scarlet dye: and our fine cloths owe the permanence of their delicate colors to the retentiveness given by the finest grain tin: so that the English superfine broad-cloths, dyed in grain by the help of this ingredient, are become famous in all markets of the known world.’ p. 160.

If doubtful circumstances are thus admitted, it will not be difficult to support any absurdity. To prove the au-

thor's position, it must be allowed, that what tinges the skin will dye wool; that tin is necessary to fix the colour of the purpura; that the ancients were acquainted with its use, and with the preparation of aqua-fortis. All the remaining descriptions of the ancient processes show, that neither circumstance has the slightest foundation.

The commerce of Danmonium is a subject of some difficulty. The Ictis to which the tin was brought has eluded the investigation of every geographer. Were this a time to consider the geographical knowledge of the Phœnicians, we could show it to be very extensive, even in the Atlantic and the Baltic, perhaps in the German ocean; but that these navigators were acquainted with the use of the compass we have no reason to believe.

'How the Phenicians could have performed their long voyages from Asia to Britain, may be a question of difficulty: they were, doubtless, skilled in navigation. That their descendants, the Carthaginians, were skilful pilots, we have abundant proof: and if, as Strabo tells us, the captain of a Carthaginian vessel seeing himself followed by a Roman fleet, chose to steer a false course, and land upon another coast, rather than shew the Romans any way to Britain, they certainly had the use of the compass. And the use of the compass must have been derived to them from their progenitors the Tyrians. If it be objected, however, that the Carthaginians, had they possessed the knowledge of the compass, could not easily have concealed it from the Romans, and other nations with whom they were connected, I would remind the objector of the commercial secrecy of the ancient nations. The precaution, indeed, of the Carthaginians, to guard the compass from common observation, was, at length, the very means, perhaps, of their losing the use of it themselves. The knowledge of it was intrusted to a few; from these few, it was imperfectly transmitted to others; and the secret, thus feebly retained, sunk gradually away with the possessors of it. But, whether the loss of the compass were owing to this or any other cause, we need not here inquire. No person, who is not ignorant of the history of the arts, will doubt the existence of an art in one period, because it hath disappeared in another.' p. 161.

It would have been well had Mr. Polwhele given us some reference to the writers whose authority he has employed. We might have more easily detected his errors. Strabo, in the passage alluded to, says not a word of 'steering a false course,' and 'landing on another coast.' His words simply are, the Carthaginian captain, 'induced by jealousy, designedly carried his ship on a shoal, and having led those who followed him into the same difficulties, was recompensed, after his escape from shipwreck, from the public treasury.' The

rest of the note which we have transcribed is too futile to detain us.

The ancient Ictis, in Mr. Polwhele's opinion, was the island of St. Nicholas, in the embouchure of the united rivers Plym and Tamar; and he offers some good reasons for his opinion. After a careful examination of the question, we will state our sentiments. As the whole island of Britain was numbered, by the earliest authors, among the Cassiterides, we have no reason to confine the Phœnician navigators to the Scilly islands; and we have found abundant reason to consider them, in these commercial voyages, as ascending the Tamar. It is not improbable then, that the island of St. Nicholas may have been the *dépôt* of tin from the surrounding mines. At a later period, however, the Isle of Wight was certainly the spot where the more various merchandise from Great Britain was collected, when carried to the opposite continent. Its name Vectis seems to have been confounded, by later historians, particularly Diodorus Siculus, with the earlier *dépôt*, and we have sought in vain for an Ictis, where it never existed. Yet we must add, that, as *ick* is in Cornwall a common termination, signifying, according to Mr. Polwhele, a creek, as *isk* is the British term for river, some convenient spot for loading the tin was perhaps fixed on, and Ictis may have been its appellation either from the creek, or from a river flowing into it. If so, Ictis must be probably sought in the Tamar. There can be little doubt, that the Ictis mentioned by Diodorus, in the passage quoted by our historian, is the Isle of Wight.

The ninth section is on the language and learning of the Danmonians. In this, however, Mr. Polwhele only transcribes from the most visionary of our fanciful antiquarians. The original British was, in his opinion, the Erse; on this was engrafted the Phœnician, from the eastern colony; to the union of the two the Greek was added, from a Grecian colony on the north of Devonshire; and to this motley mixture the Belgic. The whole is the modern Cornish, which *fortunately* we do not understand. In this part, however, as in others, we find aborigines and an eastern colony often mentioned, without a sufficient discrimination where the former end, or the latter begins. The sciences of Danmonium are those only of the Druids, to whom we may give the whole circle, without fear of contradiction.

The persons of the Britons are said to have been comely; their stature tall, and their complexions fair. This is a description of a modern Highlander; and our author transfers every merit of the varied inhabitants of this island to his fa-

vourite Danmonians. The characters, manners and usages, are described, in the same manner, with a reference to Ossian, as genuine evidence, and an insertion of pretended authorities. We shall dismiss this chapter with a single instance.

'The Danmonians made curds and butter of their milk from the earliest times—"Densantes in acorem jucundum et pingue butyrum," says Pliny. And, indeed, the art of making curds and butter was not an European art: the Romans, we shall see, were ignorant of it. As Pliny describes the Danmonians, so Herodotus describes the Scythians as famous for their curds and butter; and it is remarkable that the four-curd (or the acor jucundus) is familiar only at the present day to the Tartars and the Cornish, and a few of the Devonians.' p. 173.

Pliny, so positively quoted in this and another place, does not mention the Danmonians. In the passage referred to, he only says, 'it is surprising that the barbarous nations which live on milk have for so many ages slighted or rejected the properties of cheese, condensing their milk into a pleasant acid, and oily butter *.' In this no mention is made of curds, the condensation refers to the butter, and the acid to the thicker whey (called, we believe, butter-milk) separated from it; yet this passage is so managed as to lead the reader to suppose, that the Danmonians and the Scythians, only, used four curds, and that of course the former were an eastern race. That by 'barbaras gentes,' the words of Pliny, the Danmonians are implied, our author, who contends for their civilisation, learning, merchandise and religion, *cannot* admit.

Errors so glaring have excited our indignation; and if, as our author observes, '*in this manner* he has carried on the whole of the general history,' the loss of what remains is not to be regretted. These are the errors, this the kind of trifling, which formerly so much disgusted us: if to substitute fancy for facts, and romance for history, to conceal the sources of information, seemingly with a view of misrepresenting the records of antiquity, be the province of an historian, our author has completely succeeded. Of this practice we have noticed only a few of the instances which we have detected. We cannot therefore conclude, without pronouncing Mr. Polwhele a weak and a faithless historian.

In the postscript there are some complaints of those 'qui ante nos nostra dixerunt.' But against Mr. Swete the writer seems most indignant for anticipating the remarks on the cromlech logan-stones, &c. in a paper in the Exeter Essays,

* Plin. Hist. Natural. lib. xii. cap. 41. § 15. Ed. Hard. vol. i. p. 63.

On this subject we are unable to decide. As the remarks, however, belonged to Mr. Swete, we should suppose that he might employ them as he pleased; but, trifling must be Mr. Polwhele's merit, if to anticipate so small and insignificant a part of his three folio volumes, be so serious an injury. We perceive also, that he has himself acted in a similar way, by publishing in the same collection his own paper on falconry.—'Non nostrum est tantas componere lites.'—We have laboured, with some care, through pages which few, unless impelled by duty, will probably read; and, without claiming any credit for our opinions, would rest our historian's credit on the judgment of his remarks, the sagacity of his elucidations; and the fidelity of his representations.

The Christian Monitor for the last Days; or, a Caution to the professedly Religious against the Corruptions of the latter Times, in Doctrine, Discipline, and Morals. By John Owen, M. A. &c. 8vo. 4s. Boards. Cadell and Davies. 1799.

A CHRISTIAN monitor can seldom speak unseasonably; but let him imitate his great master, and, in alluding to the circumstances of the times, let him equally avoid satire and panegyric. The admonitions of a Christian are founded on motives of so high a nature, that temporary events disappear in the consideration of them; and the publication of a newspaper, or the number of hours to be employed on Sundays in public worship, scarcely deserve any serious attention from one who has embraced the living truths of the Gospel. A Christian monitor ought also to be scrupulous of straining any texts of scripture to a particular hypothesis. The events of the present days are sufficiently alarming; but the distress attending them, or the consequent persecutions of Christianity, cannot be compared with the sufferings of the church on the destruction of the Roman empire by northern barbarians. We therefore see no propriety in the basis upon which these admonitions rest. When our Saviour and his apostles spoke of latter days and last days, they referred to the period in which they lived—the close of the Jewish dispensation—but there seems to be no warrant for distinguishing by such an epithet the present times. But though the foundation on which our author grounds the propriety of his monitory address may be insecure, there are doubtless in this, as in every other age since the publication of the Gospel, sufficient calls on the faithful to keep their lamps trimmed, and their lights burning. That horrid superstition which for above a thousand

years enslaved the human mind, seems to be near its end ; but, if it be so, its overthrow will have been produced by a spirit of infidelity ; and against that spirit the Christian cannot be too much on his guard. We observe with pleasure, that our author's admonitions are in this respect very judicious. ' The substitution of morality in the place of religion, and the manner in which the one has been confounded with the other, have now nearly proved fatal to both.' This has been a fatal error of modern times ; but, the clergy of all descriptions being awakened, we may presume that moral preaching, or cold philosophy, will no longer usurp the place of sacred truth ; and, though they will not ascribe so much credit to the ' British legislator,' whose publication, according to Mr. Owen, has rescued ' the genuine tenets of our established church from scandal and oblivion,' they will see the propriety of taking every mean of instilling into the minds of their hearers the essential truths of the Gospel.

It is the best feature in these admonitions, that the writer is so attentive to the principles of Christian faith, of that invigorating faith which produces the true effect on the heart. If he can give so high a panegyric to the British legislator, by the peculiarity of whose tenets the church, we apprehend, may be hereafter endangered, we should undoubtedly not subscribe to his opinions without many restrictions ; but, without attending to minute points, we can derive some advantage from his general admonition.

Novelty was not to be expected in this work ; but a greater regard to connexion and arrangement might have been desirable. The remarks also are frequently applicable only to higher life ; and the political admonitions interspersed obstruct the general prevalence of a more Christian spirit. We know not in what part of the scripture the following expressions are countenanced. ' He must be as base a Christian as he is a subject, who would surrender without a struggle the liberties of his country to a foreign invader, or to a domestic enemy.' The term Christian cannot properly be brought into such a proposition ; for a Christian, as such, must struggle only for the faith, and in that struggle he is not allowed to make use of temporal arms.

On family worship we read the author's admonitions with great satisfaction. This duty cannot be too strongly inculcated. The hints respecting the afternoon-service of the church deserve attention. It is recommended that the dignitaries of the church should not only attend that service, but should officiate in it. The neglect of it is peculiar to the church of England, and that chiefly in London : among the dissenters in general, and particularly among the methodists,

the crowded evening meetings point out the necessity of greater exertions in the church. With respect to Sunday papers, Mr. Owen does not seem to be well informed. As far as the printer is concerned, he violates the sabbath less than the printer of the Monday's paper; and the dispersion is dispatched, in a great measure, before the morning-service begins. Throughout the country also, it is to be observed, that many of the daily papers of London are regularly received on Sunday morning; and the terrible effects of such dispersion of news never excited any alarm. Where the heart is good, and duly impressed with devotion, we cannot apprehend much harm from a newspaper; and our religious monitor concludes too solemnly, or rather too ludicrously, his admonitions on this head.

'Ye friends of order, virtue, and social happiness, be admonished of your delusion and your danger! Regard not with indifference such an artful innovation upon what you have learned to revere, and what you have shewn yourselves so forward to maintain. In pledging yourselves for the public defence, in bringing your property to the treasury, and your engagements before your fellow-citizens, you have done well. Establish one other claim to the gratitude of posterity. Give to religion this last sacrifice, and offer your Sunday newspapers upon the altar of your country.'

P. 170.

On the whole, this publication may be advantageously put into the hands of the lukewarm members of the church. It may kindle some sparks in the dying embers of religion; and the superficial manner in which most topics are treated may serve as a preparation for farther admonitions. Though the work may be thought deficient in system and order, the devotional spirit which appears in it does credit to the heart of the writer.

The Foresters, a Picture of Rural Manners, a Play, in five Acts.
By William Augustus Iffland. Translated from the German
by Bell Plumpire, Translator of the Mountain Cottage. 8vo.
 2s. Verner and Hood. 1799.

THIS play is defective in plot, and the dialogue is sometimes tedious; but the picture of life which it exhibits is interesting. Anthony, son of Warberger the head-forester of Weissenberg, is a young man of good but ungoverned feelings. He is enamoured of his cousin Frederica, the adopted daughter of his parents. A surly servant of Warberger, Matthew, inflames him with a jealousy of Frederica, whom the amtmann's

son has addressed. With this impression Anthony goes out to shoot, the morning on which his cousin is expected to return from a visit to a neighbouring town. Frederica returns; and Warberger, in compliance with his wife's importunity, invites the family of the amtmann, whom he dislikes. Madame Warberger is desirous of marrying her son to Cordelia the amtmann's daughter. As soon as Anthony returns, he eagerly pays his respects to Frederica. Cordelia goes home in disgust; and the calumnies of Matthew are detected.

Ant. Well, let us leave Matthew to himself; we have a more interesting subject to converse on.

Fred. No, Anthony—not till you have promised me that you will not begin a quarrel with him. Will you promise me that?

Ant. Yes.

Fred. Not with such indifference—but solemnly.

Ant. On my word I will be quiet. Ah, Frederica, my life is a thousand times dearer to me, now I am assured that it is dear to you.

Fred. Will you always love me?

Ant. Eternally!

Fred. I know not how it is, but I am often melancholy now—and then so many doubts and fears come into my mind—Oh, it would be hard indeed if they should prove true!

Ant. What are they? If you love me, tell me what they are!

Fred. You will say that they are idle; but the pain which they give me is indescribable. I love you so sincerely, that I think of nothing, but how to make you as happy, as such a poor girl can make you. I have on this account learnt a great many things to amuse myself with—that I may not be tiresome to you. I know this is not what I should say; but still it belongs to it.

Ant. You have tears in your eyes! Is what follows, then, very mournful! But do not cry, Frederica, for it wounds me to the soul.

Fred. Anthony, your parents have been married thirty years, and they are as happy now, as on the first day of their marriage. When I look at them, I often think whether we shall be as happy—and as long happy. Anthony, if I had parents, they would speak to you instead of me, but I am an orphan, and I must ask you myself—Is it possible that you will ever love me less than you do now? If it is possible—though my existence depends on it—let us think no further of this connexion. I shall die easier thus, than if—

[*She hides her face in Anthony's bosom, he embraces her.*]

Ant. Frederica—Frederica—look at me. [*She looks up, he presses her hand to his heart.*] God knows that there is no deceit in me!

Fred. But have you examined your own heart, whether you really love me?

* *Ant.* No, I have not examined it—it is unnecessary. When you were absent, nothing pleased me—I was always discontented. Now you are here again every thing pleases me, and all within me is well. Why is this, but because I love you; and why should this ever change? I could swear fidelity to you with tremendous oaths, but what would that signify? To an honest man his word is at all times sacred; but a man who can break his word to a woman is infamous indeed.

* *Fred.* Anthony, I will no longer question your sincerity.

* *Ant.* I am neither rich, nor of high birth; nor do I pretend to be of superior abilities. But I give myself credit for good common sense; and in this respect [*laying his hand upon his heart*] I will not yield to any man. Now, Frederica, such as I am, I ask you solemnly—will you be my wife?

* *Fred.* Consider your parents.

* *Ant.* We can speak to them to-day. The present concern is what you say.

* *Fred.* [*With an unaffected blush, and looking tenderly at him.*] Speak to your parents.

* *Ant.* [*Pressing her hand to his heart.*] It is only my heart can thank you, dearest Frederica—my future wife, to whom I will be faithful till death!

* *Fred.* But, dear Anthony, you must now be more sedate. You are so wild.

* *Ant.* I wild! God forbid! Some calumniators have deceived you.

* *Fred.* But you have scarcely written me a letter, in which you have not said, “If I am disappointed of you, I shall go away and turn soldier.” If you say this to me again!

* *Ant.* Never, till you are unfaithful.

* *Fred.* And then you must not be so hasty: It occasions me a thousand anxieties. You foresters are at best wild and uncontrollable.” P. 40.

The pastor is the first confidant of the lovers: he discloses their love to Warberger; and the honest old man immediately consents. The scene in which his wife objects to the marriage is well written.

* *War.* Come, give us your opinion of the matter.

* *Mad. War.* My opinion!—Frederica is a good girl; I love her as my own child; she never will disgrace us. But—

* *War.* Come, come, speak out at once, without all this preamble.

* *Mad. War.* But first one ought to consider that she has nothing.

* *War.* Wife, do not always estimate happiness by dollars.

* *Mad. War.* But one cannot live without money.

‘ *War.* Zounds !

[*He walks about.*]

‘ *Paf.* Dear madam, it is difficult to give advice on these occasions, and I even avoid being consulted on them. But in so clear a case as this, I think I need not be apprehensive of it. If you know of no other impediment than what you have mentioned—

‘ *War.* We were poor when we married—we are not rich now. Suppose any body wished to separate us from one another on this account ? Hey ?

‘ *Mad. War.* That may be all very well ; but I am surprised that you do not think of any thing else. Do not you understand me ?

‘ *War.* No.

‘ *Mad. War.* We cannot answer it to our consciences to consent to this marriage.

‘ *War.* For what reason ?

‘ *Mad. Mar.* Frederica and Anthony are of different religions.

‘ *War.* Oh wife ! wife !—Pastor, now it is your turn to speak. [*Exit.*]

‘ *Mad. War.* It must not be ! I will always love her as a mother ; but this must never be !

‘ *Paf.* Have you no other objection to their union, than Frederica's not being of our religion ?

‘ *Mad. War.* None.

‘ *Paf.* No latent aversion of any kind ?

‘ *Mad. War.* No.

‘ *Paf.* Then it is your duty to consent to their marriage.

‘ *Mad. War.* What ! do you say that !

‘ *Paf.* I do say it. It is your duty.

‘ *Mad. War.* You are our pastor ; and it is your duty to oppose it.

‘ *Paf.* It is my duty to promote happiness, to extend toleration,—not to become a persecutor.

‘ *Mad. War.* A persecutor ! God forbid ! I had no such intention. Do not charge me with being so wicked.—I wish well to all the world—I would not persecute it.

‘ *Paf.* Is it not persecution to prevent the happiness of any persons ?

‘ *Mad. War.* Ah pastor ! I should be happy indeed if I could consent to this marriage. But my conscience—I dare not violate my conscience.

‘ *Paf.* You believe that a difference of religion would make your children unhappy ?

‘ *Mad. War.* Yes, I do believe it ! and I cannot be convinced to the contrary.

‘ *Paf.* Has Frederica loved and honoured you as a mother ?

‘ *Mad. War.* Yes, that I will bear witness to—she is a grateful child.

• *Paf.* She is mild—well principled—beneficent?

• *Mad. War.* That she is, most truly.

• *Paf.* She is ingenuous—pious—modest?

• *Mad. War.* Certainly she is.

• *Paf.* Well then, satisfy your conscience. A religion that teaches these virtues, can never make a husband's life unhappy. Do consent to this union.

• *Mad. War.* No, I cannot consent to it—I really cannot.

• *Paf.* Good madam, inveterate prejudices are not conscience. To call obstinacy religion, is sinful.

• *Mad. War.* Sinful!

• *Paf.* You have given Frederica a claim to every thing that parental love can do for her. It is now in your power to promote the happiness of her life, and yet you will not consent to it. Reflect on the consequences of this—she must leave the house.

• *Mad. War.* [*Affected.*] If it must come to that, she shall want for nothing.

• *Paf.* Want for nothing!—Oh! it is to be poor indeed, to be robbed of the object of our affections! You are a good mother, consider your son. He is impetuous—you deprive him of a virtuous girl whom he fervently loves. Will you take every thing on your conscience to which the violent anguish of this disappointment may lead him?

• *Mad. War.* Oh God!—how you torture me!

• *Paf.* Now take courage, follow the dictates of your heart. It is contrary to reason to suppose that we honour God by marring the happiness of his creatures.

• *Mad. War.* I am afflicted, my heart is torn. [*Weeps.*] But one must do one's duty, without the fear of man. Pastor, without the fear of man! I had considered you as too conscientious to have suffered yourself to be drawn away by the unprincipled new fashioned doctrines of these times!

• *Paf.* New-fashioned doctrines! Philanthropy is one of the fundamental principles of religion.—Now my last effort. You are old—your son may postpone, without giving up, this connexion. Would you compel him to look forward to your death for the completion of his happiness?

• *Mad. War.* If he will be so wicked—God forgive him!—I cannot act otherwise.

• *Paf.* Oh prejudice! more powerful than maternal love, if thou art thus master of the best of people, what can be expected of the multitude!—I go, impressed with feelings of unaffected concern. But I must warn you not to honour this mischievous pertinacity with the name of religious zeal. That is mild and exalted; your conduct is a real persecution of those, whose belief is not the same as ours. I can now do nothing more, than to wish that your sentiments may soften. P. 50.

In this state of the affair, Anthony interprets an unsatisfactory reply of his father into a refusal, and quits the house.

Madame Warberger soon yields to the wisdom and will of her husband; and the marriage is fixed. The assent of Anthony's parents is communicated to Frederica. A very interesting scene succeeds.

War. Tell me whether you shall have any objection, in the course of next week, to being called Madame Warberger?

Fred. My father! dear mother! I—I cannot express what I feel, but [*Laying her hand upon her heart.*] God grant you long life, and bless you, and make you happy in your children!

[*She embraces War. and then Mad. War.*]

War. There is no doubt that this is the best wife for my Anthony! God bless her! the best wife for Anthony!

Paf. That she is.

Schul. Ave, certainly.

Paf. Child, you see in these dear old people the reward of virtue—good children, and a cheerful old age.

War. My old wife—my good friends—I am now truly happy, and I thank God for it most fervently! I wish every body was as happy as I am! If Anthony were but here, I would fall upon his neck, and bless him, for having chosen such a wife.

Paf. You are right.

War. It has often made me uneasy when I thought of his marrying. I would never have opposed any match for which he might have been earnest; but if he had given me a daughter-in-law whose only concern about us had been, to watch for our last moments, it would have driven me from the house in my latter days.

Mad. War. Oh God! the idea of that is dreadful!

War. Age has infirmities—it is forgetful, capricious, melancholy, and contracts all those weaknesses which are incidental to man, as he advances in life, and his constitution begins to fall into decay; and nothing but affection will treat these with the indulgence which they require. Care and tenderness are not to be purchased. But when Providence grants these inestimable comforts to any one, he becomes young again in his old age. We shall experience them from you, Frederica; and, in return, our love, our blessing, and a moderate fortune, shall be yours. A fortune, on which no curse is entailed, for there is not a doer of it, over which a sigh has ever been breathed! This reflection always makes my bed easy, sleep where I will!—Health and happiness to the bride!

All. Health and happiness to the bride!

Paf. And to the bridegroom—he is no less deserving.

All. Health and happiness to the bridegroom.

' *War.* One word more while we are on this subject; it often happens that a couple become tiresome to each other by their impatience. Anthony is a wild fellow, and you women are also apt to be flighty. But, Frederica, I entreat you to be patient; you will ensure yourself much happiness by it. When I married, I was a mad fellow; but I must say for my old dame, that she has had a great deal of patience with me. I have always acknowledged it.

[*Mad. War. holds her handkerchief to her eyes, and gives her hand to him.*

' *War.* By the blessing of God, we have been very happy together. On all occasions we have set the good against the bad; were industrious, contented, and lived peaceably in our house. Thus one year has passed after another, till we have been married no less than thirty years. But if my wife were taken from me now, I should feel the stroke as severely as if she had been taken from me on our bridal day.

' *Mad. War.* [*Weeping aloud.*] Well, well, say no more! Let us speak of something else.

' *War.* Child, I wish it may be the same with you; and then, when we old ones are called away—I shall close my eyes as quietly as to-day when I go to sleep.

' *Schul.* I hope, please God! that we are yet far from that time.

' *Pas.* So I hope also. But why for that reason not think of it? It is a certain testimony of a well-spent life, and must be a satisfaction exceeding all others, when the thought of it is not intrusive. Existence is not of the less value on this account.

' *War.* Undoubtedly not.

' *Pas.* It grieves me to the soul when people take pains to paint the world only in harsh, gloomy colours. It is both mischievous and false.

' *War.* It is indeed.

' *Pas.* Human life affords a great deal of happiness; only we should be early taught not to estimate it according to the fallacious ideas of artificial manners; nor to expect that it will not be liable to interruptions. It is no where so perfect as in the bosom of an amiable domestic circle; and no character is more honourable, and dignified, than the head of such a circle. He is the best of citizens—the friend of mankind. An affectionate husband, and father, surrounded by his family, all looking up, with love and reverence, to him from whom they derive their happiness; and he in return regarding them with tenderness, and deriving his happiness from their welfare, is a picture which I contemplate with transport, and honour with pious emotion.

' *War.* And no where is this happiness more completely enjoyed than by a domestic family in the country. The days of innocent festivity in rural life, such as sowing time, harvest-feast, and the vintage season—when one drinks a glass of home-made wine with one's friends—are above every thing delightful.

' *Schul.* Now, Mr. Warberger, twenty years like to-day.

' *All.* Twenty years like to-day.

' *War.* Thank ye, thank ye, friends. Come, Frederica, sing me the vintage song which you sent me lately. What is it called? Humph.

' On thy banks——

' *Fred.* On thy banks, oh friendly Rhine.

' *War.* Attend!—Do you sing a verse first—we will sing it after you. If you permit it, pastor?

' *Paf.* By all means!—When was there ever a time that I wished my presence should be a restraint on social cheerfulness? Because the duties of my office frequently call on me to witness serious and afflicting events amongst my friends, must I on that account be excluded from their happier hours? Custom forbids my taking a loud share in their mirth; but my feelings prompt me to take an inward share in it, and to hold it in respect.' P. 94.

During the song, intelligence arrives that Anthony is apprehended for the murder of Matthew. After Anthony had left his father's house, they had met and quarreled at an ale-house; and, soon after, Matthew was found weltering in his blood. The domestic distress that ensues may be easily conceived. The catastrophe is produced by discovering that old Frederic, whom Matthew had supplanted in the amtmann's service, had stabbed him. The confession of Frederic, and the testimony of Matthew, who gives hopes of recovery, prove this; and the conclusion is of course happy.

The plot is very faulty, and some scenes are heavy and tedious; but the characters, particularly those of Warberger and his wife, are admirably drawn; and the play abounds with those touches of nature which more than compensate its defects.

Medical Histories and Reflections. Vol. III. By John Ferriar, M. D. &c. 8vo. 5s. Boards. Cadell and Davies. 1798.

THE first and second volumes of this work, published in 1792 and 1795, were received by us with respect and attention; for though, in particular points, we differed from the author, we found many marks of acuteness and judgement, and an extensive share of medical erudition. The present volume is not inferior to either of the former: it is Dr. Ferriar's object to supply some deficiencies in the history, or elucidate the treatment of particular diseases; and he has performed the task with ability.

The first subject of disquisition is the rabies canina. This disease has baffled both the pathologist and the practitioner.

and we do not think that Dr. Ferriar has thrown any great light on the subject. We agree with him in considering the dread of water as a symptom, and in thinking that spontaneous hydrophobia does not exist. On the other hand, in endeavouring to bring the disease within the reach of his proximate cause, our author has omitted some necessary distinctions. In inflammations of the pharynx and of the lungs, there is undoubtedly a difficulty of swallowing; and this symptom also occurs in some diseases of the stomach and of the chest. In these, however, it is an inability from pain or from obstruction: in the disease from the poison of a rabid animal, it is from convulsion, seemingly in consequence of increased irritability. When the convulsion is conquered by resolution, the liquid is swallowed without obstruction. When we pursue this idea, we shall find the disease attended with symptoms of increased irritability in every organ. Light polished surfaces, cold air, and acute sounds, are painful, and excite startings and spasms; and melancholy is a certain attendant. The whole disease is evidently in the system of the nerves; and a definition which we have read in manuscript is more characteristic of this complaint than any that we have seen.—‘*Melancholia, lucis, æris, et aquæ aversatio, ex morstu animalis rabidi.*’ For these reasons we cannot acquiesce in our author’s proposed plan of bleeding and blistering; yet, for curious facts collected, and for some judicious observations upon the works of other authors upon this subject, we owe ourselves indebted to him.

The ‘establishment of fever wards in Manchester’ is an undertaking of great utility, and is conducted with judgment and liberality. Dr. Ferriar’s able account of the plan, and of its success, cannot conveniently be abridged. We observe with pleasure, that cotton-mills and works, under proper regulations, are not injurious to health, and that the idea of fevers, imported with cotton, is unfounded.

‘An affection of the lymphatic vessels, hitherto misunderstood,’ is the subject of some remarks. This lymphatic affection is the shining, white, *elastic* swelling of the extremities. It is most common after child-birth, in the lower extremities, and was supposed by Mr. White to proceed from a rupture of the lymphatics; an opinion which we opposed on the first publication of his essay. Dr. Ferriar attributes the swelling, with more reason, to an inflammation of the lymphatics, and has found the topical application of leeches, with cooling remedies, very useful.

‘The tense swelling of the limb clearly marked the distinction between the class of vessels affected, and those of the sanguiferous system. The absorbents were rendered incapable of performing

their functions by the thickening of the vessels, and the obstruction of the glands; but the arteries being in a sound state, the exhalents continued to pour out their fluid, which, not being absorbed, must stagnate in the cellular membrane. The theory and the fact accord perfectly with each other. The difference between this state of accumulation, and that of common dropsy, seems to be this, that when the lymphatics are generally inflamed, absorption ceases entirely, for the time; but that in cases of œdema, or anasarca, absorption goes on, though imperfectly, while there is any vigour in the habit. At length, absorption is stopped, in dropical cases, and the integuments give way; but before this event takes place, I have generally found the swellings assume the tense, shining appearance, accompanying the lymphatic inflammation.'
p. 100.

We regard Dr. Ferriar's opinion as highly probable, and would recommend this plan of treatment to the attention of practitioners.

Our author's great object, in the essay on the croup, is to recommend early and large bleedings, with a blister, and, soon after, an emetic. He does not think the disease contagious. The complaint resembling it, from ulcers in the throat, extending to the trachea (the trachealis cynanche of nosologists), is certainly 'a perplexing coincidence;' and, in those cases, he trusts to leeches, emetics, and blisters.

In the whooping-cough, Dr. Ferriar recommends a solution of arsenic. He does not say, whether he means Dr. Fowler's solution, but he advises one drop, which, either of Dr. Fowler's or the common saturated solution, is a full dose for an infant.

In syphilis, our author has tried the nitrous acid, and thinks that it 'lessens the irritability of the system.' From his experiments, and those of Mr. Simmons, it seems to have been most useful in the first and third stages; but our author appears not very sanguine in his expectations of benefit from this medicine.

The observations on 'the treatment of the dying' are humane and just. He advises that they should not be moved for some hours, as the sensation of pain may remain, when life is apparently extinct, or nearly so. But the usual superstitious practices are now almost exploded. One effort of well-meant affection, however, continues, that of pouring down a little wine, or wetting the lips with it by means of a feather. This cannot do service, even should life remain; and is often painful. While the patient can easily swallow, to administer frequently some moderately cordial or nutritious food, may be

highly uſeful: to do more, is to give uneaſineſs, and injure thoſe whom we moſt wiſh to aſſiſt.

The appendix conſiſts, firſt, of advice to the poor during the prevalence of epidemic fevers, and of directions reſpecting the beſt means of preſervation from fever. This part deſerves great attention, for the directions are very judicious. In the ſecond number Mr. Simmons recommends the kali purum as a cauſtic in bites of the mad dog. The diſeaſe did not occur in above forty inſtances, where it was uſed after the bite. But we confeſs, that we are unwilling to throw out any hint that may prevent what we conſider as the only certain preventive, complete exciſion. Where this, perhaps, cannot be practiſed, the kali purum may be tried; though, when we conſider how ſeldom the diſeaſe follows the bite in the human ſubject, and how ſeldom a dog, reputed mad, is really ſo, we may hint a little doubt of the efficacy of the cauſtic, even after forty inſtances. Mr. Simmons' trials with the nitric acid we have noticed, and ſhall conclude with ſome general remarks on the utility of this remedy, in his own words.

‘ Although it has failed me in ſecondary ſymptoms, when the conſtitution has been much exhausted by previous diſeaſe, and a long courſe of mercury, it has had a ſpeedy and permanent effect in reſtoring the health and ſtrength. Under circumſtances where a mercurial courſe cannot be entered on, it arreſts the progreſs of the diſeaſe. An example of this may be taken from a perſon labouring under lues venerea, being ſeized with typhus—the venereal action is ſuſpended during the fever, and is again renewed on its termination; in this caſe, mercury muſt be of doubtful propriety: the acid, however, will not only relieve the venereal affection, but reſtore the patient's ſtrength, and coincides admirably with any tonic plan that may be adopted.

‘ In ulcers, remaining after a mercurial courſe, and which, though for a time relieved, are aggravated by the further uſe of mercury, I have derived much benefit from it.’ P. 230.

Letters written from various Parts of the Continent, between the Years 1785 and 1794: containing a Variety of Anecdotes relative to the preſent State of Literature in Germany, and to celebrated German Literati. With an Appendix. In which are included, three Letters of Gray's, never before publiſhed in this Country. Translated from the German of Frederick Matthiſſon, by Anne Plumptre, Translator of ſeveral of Kotzebue's Plays. 8vo. 8s. Boards. Longman and Rees. 1799.

‘ AT a time when German literature has become ſo much the ſubject of public attention in this country, it is hoped and pre-

ſumed, that a work like the preſent may not be unacceptable to the Engliſh reader. The author is a man, whoſe taſte and talents, and more than all, whoſe urbanity of manners and benevolence of diſpoſition, have rendered him an object of general eſteem in Germany and Switzerland; and ſo conſpicuous do theſe amiable qualities appear throughout his works, as to give them a peculiar degree of intereſt,' p. iii.

Theſe letters certainly form an intereſting volume. The names of living perſons of celebrity and eminence frequently occur in them; and the authors of Germany are ſufficiently known in England to render our countrymen curious for anecdotes reſpecting ſuch writers. Matthiſſon's testimony, however, muſt be received with ſome caution, as it was underſtood during his travels that his letters would be publiſhed: of courſe he was graciously received every where, and every where well-pleaſed: the traffic of praiſe is openly carried on in Germany; and Matthiſſon's letters are the puff general of all his literary acquaintance.

A work like this, neceſſarily deſtitute of plan and connexion, can ſcarcely be the ſubject of criticiſm. We will ſelect from it ſome of the moſt intereſting and characteristic parts as ſpecimens. The following anecdote is ſtriking: it is one which Wieland ſhould peruſe.

' In paſſing through Bimbek I inquired after my former ſchool-fellow —, whoſe father was in the miniſtry here and died ſome years ago. The tragical hiſtory of this young man I heard with feelings of the deepeſt horror. He poſſeſſed uncommon talents, and had acquired a conſiderable degree of knowledge, as he evinced by incontestable proofs while he was at ſchool at Kloſter-Bergen. In his early years, Crebillon's romances had fallen into his hands;—the ſeducing ſcenes drawn by that writer, with ſuch exquisite brilliancy of colouring, made an indelible impreſſion upon his ardent imagination, till, with increaſing years, his paſſions increaſed beyond the power of control. I had never ſeen or heard any thing of him ſince his diſmiſſion from ſchool, till now, in his native town, I learnt that he returned home from the univerſity with his faculties blunted by exceſſes, to a degree nearly approaching to insanity. From that time he lived in a conſtant ſtate of diſagreement with his mother-in-law, to eſcape from whom, he enliſted among the Heſſian troops deſtined for America. When his father was informed of this circumſtance, diſtreſſed at the idea of the perils he was about to encounter, he purchaſed his diſcharge, and the young man once more returned under his paternal roof, But on this re union, the animosity between him and his mother-in-law was renewed with ſuch added violence, that he one day ſtabbed her with a knife, and immediately ran away. He then enliſted again as a ſoldier, and paſſing over a bridge, in the courſe

of a march, was ſeized with a paroxyſm of deſpair, throw himſelf into the water, and there ended his life.' P. 43.

One letter contains the fragment of a treatiſe upon the beſt mode of ſtudy to be purſued by a riſing poetical genius. This fragment is attributed to Klopſtock.

'Oriental poetry,' he ſays, 'muſt always be the firſt ſtudied, not merely on account of its antiquity, its ſimplicity, and exceſſive imagery, but rather becauſe we, who have no national poetry, nor any mythological language of our own, muſt thence receive our firſt impreſſions. For it is impreſſions ſuch as theſe which can alone awaken the genius of the poet, and whoever has had his imagination thus called forth, is unfortunate if it ſhould be ſmothered again amidſt a maſs of ſcientific traſh, foreign conceptions, or falſe taſte, nor can do better than immediately endeavour to regenerate it, as much as may be in his power, by new images and impreſſions derived from the ſame ſource. And as thoſe taken from religion always ſtrike the ſoul moſt forcibly, let him begin with ſtudying ſuch ſentences, hymns, grand maxims, and ſongs, as though not poetry themſelves, inſpire the youthful mind with poetical ideas, and give it a general tone for ſublimity and harmony: from ſuch a ſtock which lies like a chaos at the bottom of the ſoul, he may ſelect with ſkill as inclination or opportunity ſhall offer, and in due time produce works of his own.' P. 75.

'But the richeſt diſcovery of our century, and which in every reſpect may be called a treaſure, are the remains of ancient Celtic, Scotch, or Erſe poetry, publiſhed by Macpherſon, and on the authenticity of which, Gibbon ſhould be heard before all others. They had beſt be read in the Engliſh tranſlation, from which the German tranſlations are taken, but otherwiſe that of Denis is very uſeful, particularly on account of Blair's treatiſe, who in his province is not inferior to Lowth. In this people were united a ſtrength of feeling, an elevation of character, and a livelineſs of imagination, with a ſoftneſs and tenderneſs of heart, not to be found in other Northern nations, among whom all is flint-ſtone, and ready to ſtrike fire. Their images are very ſimple and often repeated, but they are ſtrong, juſt, and ſtriking. Oh, they are Nature! Nature!—for which reaſon they in many reſpects approach the Orientaliſts very nearly. There cannot be a greater contrast than between Oſſian and Milton, as to poetical invention; and the time will come when, in more than one point of view, we ſhall ſay, we ſhut up Homer, Virgil, and Milton, and read Oſſian over and over.' P. 80.

This enthuſiaſtic and blind admiration of Oſſian is very prevalent in Germany. In England Oſſian is the favourite of boys; maturer judgment diſcovers the impoſition and the

emptiness.—The other parts of the fragment recommend the study of Lowth's lectures on the Hebrew poetry, Oriental travels, the history of the Five Nations, the Edda—and, after Ossian, Homer, Pindar, Sophocles, and Shakespeare, in succession. We do not think the treatise very honourable to the taste of the writer.

The following is a very extraordinary instance of resolute perseverance.

' We dwelt for a long time yesterday on the *phalæna cossus*, and on the work which Lyonnet has written upon that animal, with which I now for the first time became acquainted. The history of the origin and progress of this work is very extraordinary. Lyonnet, who unites to the most ardent passion for natural history, uncommon perseverance, excessive thirst for fame, and profound observation, determined to strike into a path which should be perfectly new, and to produce a work single in its kind. He first thought of writing on the *aphis*, then on the *polypus*, but through an extraordinary caprice of chance, he found that in the former Bonnet would be his rival, in the latter Trembley. The question then was, to find another subject wherein so many difficulties should be combined, as effectually to preclude him from any danger of competition, and this point he attained by engaging in the dissection of the *phalæna cossus*. But on applying to different persons to undertake the designs for the plates, his expectations seemed so out of all bounds, that it was impossible to answer them, and every one shrunk back affrighted from the task. He therefore immediately applied himself to learn drawing, in which art he made in a short time such a rapid progress, that he was able to execute designs so incredibly difficult, with a delicacy and exactness astonishing to every one, both connoisseurs and practitioners. But now he was precisely in the same predicament with the engravers as before with the draughtsmen; no one had sufficient confidence in his own abilities to hope that he could satisfy him, and he was compelled therefore to learn this art also, in which he soon arrived at such perfection, that the engravings to his work are of very distinguished excellence. Lyonnet's portrait is much more deserving of the inscription, "Man can do whatever he is resolved on," than the figure of that long-forgotten *Kraftmann* in Lavater's Physiognomy."

The following trait of Lyonnet, as it is quite appropriate, may serve further to illustrate the character of so extraordinary a man, A rope dancer of the Hague, whose exquisite dexterity was the astonishment of the public, excited Lyonnet's emulation to such a degree, that he exclaimed, "This man has no more muscles than myself, nor is formed after any other manner; I must therefore be able to do whatever he can!" Immediately he had a rope stretched in his court-yard, and applied himself with such un-

wearied affiduity to rope-dancing, that he at laſt left his aſtoniſhed maſter very far behind.' P. 103.

In one of his mountain rambles, Matthiſſon had nearly perished by attempting to explore a different path of return.

' After walking for about half an hour, firſt along a valley, and then aſcending a hill again, I found myſelf at the foot of a very ſteep rock, up which I climbed with ſome difficulty by the aid of buſhes growing out of the clefts, and arrived at a gentle ſlope covered with the *ſilene acaulis* as with a purple carpet, where finding myſelf ſomewhat fatigued I ſat down to reſt, it being then exactly noon. After taking a reſreſhing repaſt from my little baſket I aſcended the ſlope, and as every trace of the foot of man was loſt, directed my courſe by the ſun and *La Tour de Mayenne*, which lay exactly to the eaſt of the *Jenkhütte* where I had left my companion. I have ſeldom been more diſagreeably ſurpriſed than with the change of ſcene which now preſented itſelf to my view. Scarcely had I reached the ſummit of the ſlope, when I ſaw before me as far as my eye could reach, a boundleſs wilderneſs overſpread with ſnow, broken only by vaſt chafins or points of rocks, and where, as on the boundaries of a chaos, all vegetable life ſeemed to die away.

' Had my ſtrength been wholly unimpaired, I could ſcarcely have formed ſo wild an idea as that of endeavouring to preſs on through theſe regions of wintry deſolation, and now that I was already wearied with my previous exertions, I thought it by far my wiſeſt plan to turn back without delay, and regain as faſt as poſſible the path by which I firſt aſcended. But when I came back to the rock I beheld with ſhuddering the invincible difficulty of getting down a precipice, which in aſcending I had ſcarcely thought formidable.

' It is very often the caſe in mountain regions, as you know by experience, that a rock may be aſcended with eaſe which could not be deſcended again without the moſt imminent hazard. Here it was not merely hazardous to attempt deſcending, it was a thing impoſſible to be done, ſince nothing could ſave me from falling down the precipice, but ſtepping precifely upon every buſh and ſhrub that had aſſiſted my aſcent, and this I could by no means be ſecure of doing, unleſs I had had eyes in the ſoles of my feet.

' To the right and left frightful abyſſes denied me every poſſibility of extricating myſelf from my perilous ſituation, conſequently no other means remained for my deliverance but to attempt wading through the ſnowy waſte, to which alone I was obliged to leave the deciſion of my fate. I arrived once more at the ſlope with the purple carpet, and trod again the borders of the wintry deſert, where the looſe ſnow made the walking extremely laborious, nor can I find words to deſcribe the difficulties I had to encounter, but they were ſo great, that with a leſs degree of natural

ſtrength I had inevitably ſunk under them. Often was I forced to deſcend into deep chafms filled with ſnow, whence I could not climb out again without the utmoſt exertion, and at laſt had perhaps not gained above five or ſix yards of direct way. My ancle-bones became quite excoriated with repeated falls between broken points of rocks, and my hands were no leſs galled with grappling them, till at length I found myſelf ſo completely exhausted that I could proceed no farther. It was then half paſt four.

‘ Hitherto I had not loſt all hope of emancipation, but as my ſtrength was gone, and the deſert ſtill appeared to ſtretch as far before me as at the firſt ſtep I had taken, my fate ſeemed now inevitable, and I looked forward to death as my only means of deliverance from ſuch a maze of difficulties. I drank my ſmall remains of wine, and ate my laſt piece of bread with as firm a conviction that I had taken my laſt meal, as impreſſed the noble Spartans at Thermopylæ, and lying down on a rock which had previously ſerved me for a table, I almoſt inſtantly fell into a profound ſleep.

‘ The life of your friend, my dear Bonſteten, now hung upon a very ſlender thread. Exhausted as I had been, it was more than probable that my ſleep would continue till after ſun-ſet, and in that caſe I muſt inevitably have fallen a ſacrifice to the night-froſts, which even in this ſeaſon had covered a ſmall lake, that I paſſed upon theſe heights with a very thick coat of ice. For the hand of man, to ſnatch me from this benumbed and torpid ſtate, was as little to be expected as if I had been in a wilderneſs upon an uninhabited iſland, and I ſhall always conſider the accident to which I owe my deliverance as one of the moſt extraordinary casualties that ever happened to a mortal. A bird of prey, which probably had a neſt ſomewhere near, was the ſole means of giving me back to life and the ſociety of mankind; with a loud ſcream he ſwept ſo cloſely by me, that notwithſtanding my death-like torpor I awoke with the noiſe. His voice which I could ſtill hear when he was at a great diſtance ſeemed to be that of an eagle, and I was afterwards aſſured by the chamois-hunters, that the neſts of the ſtone-eagle are found in abundance among theſe rocks. The great owl called in France *grand duc* is alſo an inhabitant of theſe parts, and hides in the clefts and cavities, but it does not ſeem probable that he was my deliverer, ſince he is not accuſtomed to come abroad by day-light. My half-dreaming ſituation when I was firſt rouſed, rendered me incapable of obſerving the creature with any degree of accuracy, and by the time that my recollection was perfectly returned, he had ſoared to ſuch a diſtance as to preclude the poſſibility of my diſtinguiſhing his form clearly.’ p. 187,

Thus awakened and almoſt miraculoſly preſerved, he proceeded, and, by following the bed of a torrent, reached a ſennéite in ſafety.

Some remarkable instances of French enthusiasm and heroism, in the earlier period of the revolution, occur in this volume.

' At a little distance from Remoulins we saw a boy about nine years old gathering stones in a field: as we approached, he left his occupation, and with a countenance, in which defiance was the principal feature, (probably because he considered a carriage as an appendage of aristocracy,) placed himself in the road, and cried with a loud voice *Ca ira!* My companion, in order to put his patriotic zeal to the proof, replied *Ca n'ira pas!* on which he stamped on the ground with his foot, and shouted his *Ca ira!* with redoubled eagerness. The officer now stopped the carriage, and springing out, advanced towards him with his drawn sword, exclaiming, "You die this instant unless you cry *Ca n'ira pas!*" and at the same time put himself into an attitude, as if he was going to strike off his head. The child turned pale, bent himself forwards to receive the stroke, and still with a trembling half-focused voice cried *Ca ira! ça ira!*

' My companion, penetrated to the inmost soul with this extraordinary example of undaunted self-sacrifice, caught the little martyr (for such he must certainly be esteemed, ignorant as he was of the drift of this scene) in his arms, and after making him a handsome present, departed saying, "You are a spirited youth, and promise indeed a brave manhood!" P. 256.

' I have now to impart to you, my friend, an example of patriotic contempt of death, which would deserve a place in Thucydides or Livy. It was related to me by a French merchant whom I very recently saw at Constance, and came to him in a letter from his son who serves in the army at Nice. I give you the fact simply, and without ornament, as I had it from my voucher.

' A French grenadier, on an expedition to the borders of the county of Nice, was separated from his corps, by what accident is not known, and was wandering in a wild and hilly part of the country, when he was suddenly surrounded and disarmed by a patrol of the enemy. The first things the Piedmontese demanded of their prisoner, were to be informed of his political creed, and that he should cry, "*Vive le Roi!*" to which he coolly and firmly replied, "*Ca ira!*"—Enraged at his intrepidity, they then unanimously exclaimed, "You are a dead man on this spot, unless you instantly cry *Vive le Roi!*"—The Frenchman repeated again "*Ca ira!*"—"Now, for the last time, if thy life be dear to thee," they returned, "cry *Vive le Roi!*" With these words, which were uttered with a storm of passion, they turned their bayonets against the breast of the republican, who tore open his waistcoat and devoted himself to death, crying, "*Ca ira sans mai!*"—Scarcely had he pronounced these words with a tone of resolution

that gave to the dying priſoner the dignity of a triumphant conqueror, than he fell to the earth overpowered by the ſtabs of his murderers.

‘ The name of this hero was either not known to the merchant’s ſon whoſe letter contained the ſtory, or he has omitted to mention it; I have therefore requeſted the father to inquire it particularly, and communicate it to me. I ſhould indeed conſider it as a ſubject of no ſmall regret, were this, like too many other names of equal merit, to fail of obtaining the immortality it deſerves, from want of a little attention to its being diſtinguiſhed at the proper moment. The circumſtance which has reſcued the ſtory itſelf from oblivion is not unworthy of notice. One of the eye-witneſſes of the ſcene who was fortunately endowed with a ſoul ſuſceptible of receiving impreſſions from real magnanimity, was ſo ſtruck with the deceased ſoldier’s conduct, that he could not help making it public in its native beauty, without omiſſion or alteration.

‘ A nation which has ſuch patriots to loſe, menaces fearful vengeance upon thoſe who have contemned her force, and the example of ſuch a free-will offering as the preſent, which beſides will ſcarcely remain the ſingle one of its kind, has in its infallible operation the power of a whole army.’ p. 351.

Other ſpecimens of the work follow.

‘ Dreadful, undoubtedly,’ ſays Matthiſſon in a letter from Heidelberg, ‘ is the deſtroyation made by the French in the Palatinate; but ſtill more dreadful, even according to the accounts of the inhabitants of this place themſelves, are the ravages made by the Auſtrians and Palatines in Alſace. This was farther confirmed to me by the confeſſion of a capuchin from the other ſide of the Rhine, with whom I entered into converſation in the courſe of a walk; when he ſaid, “ The French treated our monaſtery with lenity, and only took away a chalice and a bell; but the Alſatians have not by any means come off ſo favourably with the Auſtrians.”’ p. 381.

‘ That the Auſtrians ſtationed at Heidelberg keep a liſt of all who are ſuppoſed to be democrats, is a fact now undeniably proved from a ſcene which lately occurred between profeſſor S—— of this place, a zealous adherent of the Kantian philoſophy, and a lieutenant of the Imperialiſts who was quartered upon him. Not long before the arrival of this officer, the profeſſor had removed a ſtove from a room in the loweſt ſtory of his houſe, in which were the apartments aſſigned to his new gueſt, into his own ſtudy. This circumſtance happening to reach the ears of the man of war, excited his indignation to ſo high a degree, that as he was returning home one day, eſpying the man of letters at his window, he began inſtantly to aſſail him with a torrent of the moſt abuſive language, calling him among other opprobrious names, a ſtove-ſtealer. The philoſopher, not in the leaſt diſconcerted at this outrageous

behaviour, immediately began a very cool and calm expostulation with his adversary, whence he proceeded, as if haranguing from the pulpit, to a logical demonstration of the proposition, that every man has a right to dispose of his own property as may seem good to himself; consequently that no reasonable man could consider his removing one of his own stoves from one of his own rooms, into another, as the smallest offence. This was only adding fuel to the flame, and encreased the officer's fury to such a degree, that calling to his serjeant, he said, "Fetch the democratic-list, and write that scoundrel's name in it." The serjeant, impressed with the profoundest veneration for the professor, from his firm and dignified behaviour, pulled off his hat, and looking up to him with a countenance of great awe and humility, said very respectfully, "Will your honour have the goodness to favour me with your name?" P. 362.

The letters most interesting to a literary reader are those written from Göttingen. Miss Plumptre, in this part, has improperly rendered *hofrath* by *counsellor*: there is little affinity between the German honorary title *hofrath*, and the meaning which we affix to the word *counsellor*; but this is not the only instance in which the translator betrays an imperfect knowledge of German manners and literature.

Bürger, the author of the unequalled Lenore, was dying when Matthiſſon visited Göttingen.

"I come now from Bürger's sick-bed; and indeed the sight of him has filled me with the deepest affliction. Disease and misfortune have so broken the wings of this bold genius, and so impaired his strength, that he languishes in the very dust, which he formerly saw at such a distance below him. Pale, emaciated, disfigured, he appears rather to belong to the dead than to the living, only that in his fine blue eyes still gleams a dying remnant of that fire which flamed to such a height in the *Hohen Liede von der Einzigen*. His voice is so weak that it was with the greatest difficulty I could understand the barely audible sounds; yet even these faint tones he evidently produced with considerable difficulty. He reached out his parched hand to me, on my entrance, with such an expression of kindness, and said so many friendly things, that I was beyond measure affected.

"He even mentioned my poems, and particularly the "Elyſium," which he pronounced to be the best in the collection. Do not accuse me of vanity if I repeat in his own words an observation he made on one particular passage., "You have composed four lines," said he, "from which I have often derived the sweetest consolation, and to have been the author of which I would gladly have exchanged any one of my poems that you might have taken as a venture."

Psyche trinkt, und nicht vergebens!
 Plötzlich in der fluxen grab,
 Sinkt das nachstück ihres lebens
 Wie ein traumgeſicht hinab.

Psyche drinks, nor drinks in vain;
 Quickly in the ſilent ſtream
 All the gloomy ſcenes of life
 Vanish, as a fearful dream.

‘ He repeated theſe lines, which indeed appeared as if written expreſſly for his preſent ſituation, ſo low and faintly, that they ſeemed the tones of a diſembodied ſpirit, waſted hither from the ſhores of the ſilent Lethe itſelf.

Bürger ſtill expects with confidence the complete recovery of his health, and he talked to me of ſeveral plans he had formed, by the accompliſhment of which he hoped to diſarm even the moſt rigorous and obſtinate critics of their venom. The principal of theſe was to enter upon a ſevere ſelf-criticifm of his works, which he ſaid ſhould be his firſt employment as he became convaleſcent. May the hope of life only forſake him with the laſt breath he ſhall draw!—but I fear he flatters himſelf in vain, for his ſtrength ſeems to me too far exhausted for any reaſonable hope of his reſtoration to be entertained.’ P. 414.

We muſt not paſs over a remarkable inſtance of the effects of induſtry.

‘ At an evening aſſembly at S——’s the merchant’s, I heard a grocer of the name of Röding mentioned, who from the account given of him muſt be one of the moſt extraordinary men in Ham-
 burgh. He has publiſhed a Marine Dictionary in various languages, has tranſlated a German work into Portugueſe, and written an original work upon “ Herder’s Ideas of a philoſophical Hiſtory of Mankind,” which is partly a correction, partly a confutation of them; but this I underſtand is not deſigned for the preſs. He poſſeſſes beſides a conſiderable extent of mathematical knowledge, plays on the harpſichord with ſkill and taſte, and is an able miniature-painter: yet with all this variety of talent, he is only able to devote thoſe hours of leiſure which can be ſtolen from his buſineſs, to the purſuit of the arts and ſciences.’ P. 438.

The appendix contains ſome letters (now firſt publiſhed in England) from our poet Gray to Bonſtetten, and a poem by Matthiſſon, miſerably tranſlated, and bearing no trace unmutated of its original beauties.

From theſe extracts an adequate judgement may be formed of the volume. The literary characters, which conſtitute its moſt intereſting part, are drawn with the partial hand of friendſhip. The traveller is equally delighted with every

body. The reader should remember this; and he will find himself sufficiently gratified by the perusal of Matthiſon's Letters.

Discourses preached on ſeveral Occaſions. By John Erſkine, D. D. &c. 8vo. 6s. Boards. Dilly. 1798.

WE have had occaſion to notice, with pleaſure, the literary labours, the excellent ſermons, and the diſtinguiſhed abilities, of many of the Scottiſh clergy. Deſerved homage has been paid by the public to the talents of Robertſon and Henry, of Blair and Walker, of Macknight, Webſter, Macqueen, Wiſhart, Dryſdale, Carr, and others; and we are now favoured with a volume of ſermons by Dr. Erſkine, whoſe theological diſſertations, ſketches of church-hiſtory, &c. have been well received, and who, we underſtand, maintains a reſpectable character and an unſullied reputation as one of the clergy of the northern eſtabliſhment.

Theſe diſcourſes relate to the following ſubjects:—the qualifications neceſſary for teachers of Chriſtianity; the bleſſing of Chriſtian teachers; difficulties of the paſtoral office; motives for hearing ſermons; directions for hearing ſermons; inſtructions and conſolations derived from the unchangeableneſs of Chriſt; the agency of God in human greatneſs; the important myſtery of the incarnation, &c.

The ſermons are judicious compositions, and full of important inſtruction. Their deficiency in that refinement and elegance of ſtyle, which are to be found in ſome of the diſcourſes that have of late years iſſued from the preſs, will be conſidered by many as more than compensated by the ſolidity of the matter, and the evidences which they diſplay of the ability and piety of the author.

The diſcourſes which reſpect the preachers and hearers of the word, contain excellent remarks, and cannot be read without profit by thoſe who, from the peruſal, are ſincerely deſirous of reaping it. Speaking of the ſincerity with which the teacher of Chriſtianity ſhould deliver his ſentiments of divine truth, Dr. Erſkine thus expreſſes himſelf.

While others walk in craftineſs, and handle the word of God decently, meanly diſguiſe and diſſemble their ſentiments, ſubſcribe as true what they are convinced is falſe, ſuit their doctrine to the depraved taſte of their hearers, or expreſs themſelves in ſo ambiguous a manner, that they appear to maintain what inwardly they diſbelieve: he renounces theſe hidden things of diſhoneſty, and by manifeſtation of the truth commends himſelf to every man's conſcience in the ſight of God. He is bold, in his God, to preach the

gospel, not as pleasing men, but God who trieth the heart. The truths of God, whether fashionable, or not, he will declare, knowing, if he should please man by concealing them, he should not be the servant of Christ. Though errors have long maintained their ground, and are still keenly espoused, not only by great, but even by good men, he opposes them with a zeal and warmth suited to their importance. Like Paul, who would not give place by subjection to the Judaizing teachers, no, not for an hour; and who even withstood Peter to the face, because he was to be blamed. God's word is in his heart as a burning fire, shut up in his bones; and therefore, cost what it will, he cannot but speak the things which he has seen and heard. His belly is as wine that hath no vent, and necessity is laid upon him to speak, that he may be refreshed. He would rather be right in his opinions, than be thought so. He will not sacrifice the truth, for the reputation of holding it; nor purchase honour, at the expence of honesty. With sacred sincerity, what the Lord saith, that will he speak; though philosophers should call him enthusiast, the populace salute him heretic, or the statesman pronounce him mad.' P. 9.

Our author is a firm advocate for previous education and learning, as qualifications for the Christian ministry. We were pleased with his observations upon this subject; for, although one would think that two opinions could hardly be entertained upon this point, yet we live at a time when the ministerial office is degraded by the intrusion of ignorant, bold, and self-conceited men, and by the encouragement which is given to these preachers by injudicious hearers.

He maintains, that 'he who would teach others to be religious ought himself to have a clear and distinct notion of religion.' He justly censures that loose and superficial knowledge of the doctrines and duties of the Christian system, with which, in the present day, not a few public teachers content themselves, and of which the consequence is that the congregations attending upon such men are fed with crude materials, and miserably entertained with jejune harangues, instead of hearing sound doctrine.

* Those, whose knowledge of divinity is entirely derived from a few modern sermon-writers, or books on the deistical controversy, but who have never read and digested into their memories a system of divinity, must needs be ignorant of many important truths, and can scarcely have any view of that connexion of the different parts of religion, in which a great deal of its beauty consists. And will such keep back from their hearers nothing profitable, and teach others what they have never learned themselves? will they instruct men in the whole of their duty to God, to themselves, and to one another, who are unskilful in the word of righteousness, having never studied with care the nature and necessity of these duties, the

hinderances in the practice of them, and the methods of removing those hinderances? or will those, who have not thoroughly studied the evidences of Christianity in general, or of particular articles of faith, be ready to give an answer to every man that asketh a reason of the hope that is in them; and thus be able, by sound doctrine, both to exhort and to convince gainfayers.

'... The spiritual instructor should be mighty in the scriptures, able not only to repeat, but to explain them, having the word of God dwelling in him richly, in all wisdom and spiritual understanding. It is his duty to declare the whole counsel of God, and to teach men to observe all things whatsoever Jesus has commanded. But how can he do this, without knowing from the sacred oracles, what is the counsel of God, and what are the commands of Jesus? Any other guide will, in some instances, mislead, or at least prove defective, in his instructions.' P. 26.

We quote the following passage, not only as it will give our readers an idea of Dr. Erskine's sentiments with respect to the most profitable style of pulpit discourses, but also as it contains some remarks on archbishop Tillotson and his imitators.

'Though our language is plain and elegant, our method accurate, and our manner grave and solemn; yet, if our discourses are flat and lifeless, they will seldom warm the heart. Mr. Melmoth has observed, that in archbishop Tillotson's sermons, a pathetic animated address is often wanting, even on occasions when naturally we would have expected most of it. Abundance of spirit, however, appears in some of his discourses, especially in exposing the absurdities and impieties of the church of Rome. And it might have been remarked with equal justice, that numerous volumes of sermons, published in England since that time, while inferior to the archbishop's in important sentiments well arranged, and in many genuine beauties of style, resemble them only in that languid manner of which Melmoth complains. Alas! my brethren, dull and pointless arrows are ill suited to pierce the conscience of hardened sinners. Soft and drowsy harangues, instead of rousing a secure generation, will rather increase their spiritual lethargy; and a cold preacher will soon have a cold auditory. Jesus has entrusted us with the concerns of his people, a people dearly bought and greatly beloved; we have to do with souls that must be happy or miserable for ever; we address them, in the name of God, upon matters of infinite importance: and is it not an indignity to him, whose ambassadors we are, to execute our commission coolly, and as if half asleep? Will it not tempt others to slight our message, if, by the manner of delivering it, we appear to slight it ourselves? When our own hearts are most impressed with the inestimable worth of immortal souls; when, out of the abundance of the heart, the mouth speaketh; when our sentiments, style, voice and gesture, discover

how much we are in earnest : then we are most likely to touch the hearts of our hearers, and make them feel the force of what we say.' p. 60.

In another part of the volume we find the doctor's sentiments run strongly in favour of religious establishments, the propriety and utility of which, it is well known, have been much canvassed by our modern dissenters.

' Condemn not,' says Dr. Erskine, ' religious establishments, whether formed by individuals, united societies, or whole nations, which secure useful teachers, so far as human prudence can secure them, not to the present race only, but to future generations. Censure not the rulers, who devise wise and salutary plans, for thus promoting the best interests of mankind. Think not that they sin against their subjects, when, as nursing fathers or nursing mothers, they provide for them wholesome spiritual nourishment. Censure they indeed merit, who invade the sacred rights of conscience, and compel the reluctant to profess the national religion. But censure not those, who pity, and supply with the means of instruction, multitudes, whom poverty would disable, or covetousness and inattention to a future world, indispose, to provide teachers for themselves, and who, without their friendly aid, would otherwise be destroyed for lack of knowledge. Boast not thy patriotism, or love to mankind, if thou dost, what in thee lies, to remove the chief restraints of wickedness, and to seal up the springs of private, of family, and of public happiness. If thou art zealous for light, improvement, and civilization, thy zeal for promoting them is not according to knowledge. If pretenders to liberality of sentiment, storm or undermine one religious establishment, and no other or better, of larger or lesser extent, replaces it ; be not surprised that darkness covers the land, and thick darkness the people ; that evil men and seducers wax worse and worse ; that courteousness gives place to rudeness, gentleness to harshness, compassion to cruelty.' p. 96.

We find, at the same time, that, although he is a minister of the kirk, he makes some ingenuous confessions respecting some particulars which displease him in that church. The lay-patronage of livings appears to him to be an abuse ; and the manner of dispensing the Lord's supper, as well as the infrequency of its celebration, are freely censured by him. He is equally unreserved in his strictures upon the mode of theological education, and the too easy admission into the ministry. As his complaints on this head will bear an application to other churches besides that which was immediately within his view, we will transcribe his remarks.

' It were well, if none, put in trust with the gospel, wanted qualifications the most essential. But, even in these, we are often greatly defective. Nor is this any cause of wonder. The door to

the sacred office is opened ere the judgment is ripe, opinions sufficiently formed, and the fire and thoughtlessness of youth fully evaporated. Our scheme of divinity has not acquired a proper degree of consistency, a small proportion of time having been employed in studying it, and that not always in the wisest manner. Hence, we have shallow superficial views of the doctrines and duties in which we should instruct others; and, wanting distinct extensive ideas of a subject, we content ourselves to skim over the surface of it, disguising poor insipid thoughts with the charms of expression and pronunciation.' P. 122.

The discourse on the subject of 'consolations derived from the unchangeableness of Christ' is excellent. In this sermon, the preacher shows that the religion of Jesus, his kind and benevolent affections, and his power, are ever the same. On each of these particulars there are some pleasing and valuable observations. As this was a funeral discourse preached at the high church of Edinburgh on occasion of the death of Mr. Walker, the respectable colleague of Dr. Blair, our readers may be gratified with the delineation of the character of that excellent divine. After bearing testimony to Mr. Walker's 'irreproachable, circumspect, and exemplary life,' the doctor adds,

'Even in the early period of his life, he was considered as a singularly edifying and useful preacher. Possessed of a quick apprehension, a lively imagination, a fruitful invention, a solid judgment; of talents for elocution, which would have shone in any civil department; and of that ready wit and delicate humour, which must have insured them a favourable reception: he renounced the prospects of honour and wealth, which thus opened to his view. What things were once gain to him, he counted loss, for the glory of his Saviour, and the good of precious souls. Prompted by just ideas of religion, and deep experience of its influence, he preached, not as pleasing man, but God who trieth the heart. Every thing which would gain him applause, he carefully avoided and suppressed, if it was not also calculated to recommend to perishing sinners, Christ the Saviour, and Christ the Lord. The reputation, however, which he courted not, soon placed him in more important and difficult stations. There, the rank, genius, and learning, of many of his hearers; their sincere piety and steady attachment to the truth as it is in Jesus; and their taste, formed by his worthy predecessors and colleagues in the ministry; made it no easy task to support his character. As a city set on a hill, which cannot be hid, it was exposed to the most minute and critical inspection. Yet, he was enabled, honourably to support it to the last period of life. Indeed, none could censure the matter of his sermons, who wished not to banish from the pulpit, either, on the one hand, the peculiar doctrines of Christianity, or, on the other hand, man's duties to God, to his

neighbour, and to himself. The style of his sermons was plain, yet elegant: warm and pathetic, yet rational and argumentative. Though some might equal him in the useful matter of their sermons; and others, in particular beauties of composition: it was generally acknowledged, that few have appeared, in whom the different excellences of an edifying preacher, were more conspicuously united. The learned author of the *History of Manchester*, in the dedication to a volume of serious discourses on death and judgment, just published, takes notice, that "the multiplicity of English sermons, which have issued from the press the last fifty years, are purely didactic in their plan, and merely sentimental in their execution: not affectionate, not impassioned. They play round the head, but they come not to the heart. Or, if they sometimes come to it, it is not in those strong strokes, in those deep and awful gashes, which constitute the very essence of effective oratory, and which the elevated spirit of the gospel is so directly calculated to give." This may be true of many late printed sermons, elegant, accurate, and, in other respects, not without their use. The censure, however, appears to me, too generally laid; and, I am persuaded, that candid critic would not have involved in it the printed sermons of your late pastor, if they had fallen in his way, but would have acknowledged them well calculated to strike the conscience, and to impress the heart.' P. 234.

As a companion to this portrait, we will exhibit that of the celebrated Dr. Robertson, presented by our author to the flock over which they had long had the joint charge. We think that it does credit to the surviving minister, more especially if we are rightly informed that their sentiments in religion, and in matters of church-polity, as well as in those which respected public men and measures, did not exactly correspond.

'Few minds,' says Dr. Erskine, 'were naturally so large and capacious as Dr. Robertson's; or stored, by study, experience, and observation, with so rich furniture. His imagination was correct, his judgment sound, his memory tenacious, his temper agreeable, his knowledge extensive, and his acquaintance with the world and the heart of man very remarkable.

'Liveliness of thought, clear and distinct conceptions, quick recollection of ideas, and ease in comparing or contrasting them, qualified him to bear so wise, pertinent, and entertaining a part, in conversation, that he was often the spirit and life of company. Yet, he knew too well the value of time, to waste, in unprofitable visits, hours which he could more honourably and usefully employ: and he knew too well the decorums of his station and character, to please, by improper freedoms, the thoughtless and gay. Nor did he, in company, pompously display his learning, treat those of inferior genius with arrogant contempt, or introduce subjects, in which he would have shone unrivalled, and others present could have taken no

‘ His speeches in church courts, were admired by those, whom they did not convince, and acquired and preserved him an influence over a majority in them, which none before him enjoyed: though his measures were sometimes new, and warmly, and with great strength of argument opposed, both from the press, and in the general assembly. To this influence, many causes contributed. I might mention, besides, his talents as a public speaker; his firm adherence to the general principles of church policy, which he early adopted; his sagacity in forming plans; his steadiness in executing them; his quick discernment of whatever might hinder or promote his designs; his boldness in encountering difficulties; his presence of mind in improving every occasional advantage; the address with which, when he saw it necessary, he could make an honourable retreat; and his skill in stating a vote, and seizing the favourable moment for ending a debate, and urging a decision.’ P. 271.

‘ Though, from his earliest to his latest years, he devoted much time to thinking, to reading, and to composing; yet, this did not sour his temper, blunt his relish of social and domestic comforts, or unfit him for the common duties of life. To his family and friends, he was the delight of their cheerful hours, and the soother and comforter of their sorrows. They gratefully remember what they once enjoyed in him, and deeply lament what they have now lost. May the all-sufficient God be a friend to those, from whom a dear friend and acquaintance has been taken away, a father to the fatherless, a husband to the widow, and the orphan’s stay!

‘ His learning had no tincture of pedantry. Far from affecting to know, what he was ignorant of, or vainly aspiring after universal learning, he confined his studies to branches of science, for which his genius best qualified him, or which his station and office in life rendered necessary.

‘ He enjoyed the bounties of Providence, without running into riot; was temperate, without austerity; cheerful, without levity; condescending and affable, without meanness; and, in expence, neither sordid nor prodigal. He could feel an injury or affront, and yet bridle his passion; was grave, not sullen; steady, not obstinate; friendly, not officious; prudent and cautious, not timid.

‘ He bore the severe and tedious distress, which issued in his death, with remarkable patience and serenity, and with expressions of gratitude to God, for the many comforts with which, for a long series of years, he had been blessed. Among these, he mentioned to me, with peculiar emotion, the tender affection of his wife and children; their kind and sympathizing attention in his hours of languishing and pain; their respectable characters in life, and the comfortable situation in which he left them. In one of his last conversations with me, he expressed his joy in reflecting, that his life on earth had not been altogether in vain; and his hopes, that, through

the merits of Jesus, the God, who had so signally prospered him in this world, would, in another, and better world, be his portion and happiness.' p. 276.

In the perusal of these sermons, which do credit to the head and heart of the author, we were sorry to observe some negligences of style and various inaccuracies; but, upon the whole, the work is worthy of a very favorable report.

A Description of the Minerals in the Leskean Museum. By Dietrich Ludwig Gustavus Karsten, Ph. D. Translated by George Mitchel, M. B. 2 Vols. 8vo. 14s. Boards. Elmley.

THE acquisition of M. Leske's museum will greatly promote the cultivation of an important branch of natural knowledge in these kingdoms, and direct the attention of naturalists to mineralogy, which has not received its due share of regard. The Dublin university, which purchased the collection, will of course be anxious to complete it; and, as it is deficient in English minerals, the attention of that body will be drawn to various fossils, particularly those of Derbyshire and Cornwall. Some additions have, we know, been made to it, and more may be expected: we would then recommend a republication of this catalogue, with a list of the minerals of Great Britain and Ireland.

A description of mineral specimens can scarcely be expected to be interesting; yet the present catalogue has been rendered so by its arrangement. We had this collection in our view, when we noticed the mineralogical system of Werner, intending to offer this example to render it more intelligible. M. Leske was professor of natural history at Marburg, and was one of the earliest and most distinguished pupils of Werner, upon whose principles, and with whose assistance, this work was arranged between the years 1782 and 1787. It was afterwards enlarged, and the whole revised by the present author, who published this catalogue in 1789. The translation is more perfect than the original; for Mr. Kirwan has accurately examined the whole, and, by experiments on the specific gravity and fusibility of many of the specimens, has detected some errors, which too great confidence in M. Werner's system of classification had occasioned.

The objects of this science are, the distinction of minerals by their external character, the arrangement of minerals, the knowledge of the earth's internal structure, mineralogical geography, and economical mineralogy. The arrangement

of the present collection is subservient to these objects; and its value is consequently augmented.

The first collection is the *characteristic* destined to convey the knowledge of the descriptive language employed in mineralogy—in other words a full exemplification of M. Werner's system. This contains 580 specimens; and from this the peculiar language of Werner may be fully understood.

The second is called the *systematic* collection, in which the genera and species are arranged from their mutual relations in a natural order. In this, the characters of each mineral are properly discriminated: the genera and species are arranged according to the nature and proportion of their ingredients, and the varieties according to their external characters. We proposed this plan in our review of M. D Aubenton's arrangement, with a view of reconciling the parties then contending; and we have the satisfaction of observing that it has succeeded. This is the principal part of the collection, and deserves particular attention, as it is rich, varied, and curious: it contains 3268 specimens.

The third is the *geological*, in which the minerals are arranged according to their position, and relative situation in the earth. The rocks of this kind are primæval, marigenous, alluvial, or volcanic. This collection, in its different parts, varies in value. The series of primæval rocks, and that of petrifications, are copious; but the alluvial and volcanic fossils require many additions, which even common collections may supply. The geological series contains 1100 specimens.

The fourth arrangement is the geographical, in which are the minerals of different countries. Those of Great-Britain are deficient; those of Saxony are numerous and varied. On the whole, this part of the collection may be pronounced defective. The specimens are 1019 in number.

The æconomical collection would be most curious and interesting, were it complete; but it appears to us to be far from the state in which every æconomical mineralogist would wish to find it. In such a collection, minerals are arranged according to the different uses to which they are applied; and its object is, chiefly to inform mankind what fossils are useful in common life, and may, on that account, become proper objects of commerce. The use, the properties which the artist requires, and the price, are equally parts of this subject. It will be obvious, that every fossil in every country cannot be named: those, however, which are of the greatest importance should be particularly mentioned. But, in this respect, the collection disappoints us. It con-

tains, however, 474 specimens.—A particular and systematic index concludes the work.

A Vocabulary of such Words in the English Language as are of dubious or unsettled Accentuation; in which the Pronunciation of Sheridan, Walker, and other Orthoëpists, is compared.
8vo. 4s. Boards. Rivingtons.

THE publications of those who call themselves orthoëpists have been productive of little advantage. Instead of fixing a standard of pronunciation, they have, in general, rendered it more variable and confused; and the labours of the present writer will not, we think, contribute to remedy the confusion. His aim is 'to bring into one view the several ways' 'in which many words are 'pronounced by good speakers, and our best orthoëpists;' and, when 'the variations are collected,' he hopes that such a collation 'will, at least, be the cause of bestowing more consideration on the subject.' Little consideration, however, will be sufficient to do more justice to the subject than it has hitherto received.

In the first word of the vocabulary, *abdicated*, the compiler injudiciously follows the practice of the late Mr. Sheridan, who accented the second syllable.

In the next word, with equal impropriety, he deviates from Mr. Sheridan's rule, by pronouncing *abscission* as if the *s*s were *z*. In *almond*, he says, 'the *l* is often (improperly) sounded:' he ought rather to have declared it improper to omit the sound of the *l*. Speaking of *asparagus*, he says,

'Mr. Walker says this word is vulgarly pronounced *sparrow-grass*; but I rather think *sparrowgrass* to be the proper English name of the plant, than a corruption of the Latin *asparagus*: and in this I am supported by Miller in his Gardener's Dictionary.'

The supposition is highly absurd; and the authority of Miller, who was not a classical scholar, is of no weight. The word *sparrowgrass* is evidently a corruption, as the formation of it agrees with the ordinary practice of the vulgar, who torture into some familiar expressions the words with which they are not well acquainted.

With reference to *balm*, it is affirmed, that

'All the authorities coincide in leaving out the *l* in the pronunciation of this word, as likewise in *alms*, *calm*, *palm*, *psalm*, *qualm*, *shalm*; though we often hear it sounded by the vulgar. No sooner, however, is the *m* detached from the *l* by beginning another syllable, than the *l* becomes audible, as in *bal-my*, *pal-my*, *psal-mist*.

pal-mody, and *pal-meftry*. *Calmer* and its relatives are an exception to this rule, and have the *l*-mute.

In none of these instances ought the *l* to be mute; and we are sorry to observe, in a work professedly orthoëpic, a recommendation of inaccuracy.

Our author says of *been*, that 'Mr. Pope has made it rhyme with *between*; and this probably was formerly its proper sound'—undoubtedly, a more proper sound than *bin*, which is recommended in this vocabulary. 'Be-*hoove*,' he says, 'is sometimes, though very improperly, written *behoove*, and corruptly pronounced as rhyming with *rove*.' As he thus stigmatizes what is strictly right, he must have strange notions, and inverted ideas, of propriety.—With a zeal for incorrect vulgarity, he wishes to retain the very corrupt sound given by seamen to the word *boatswain*. 'In *choir* and *cho-rister*,' he says, 'the *ch* is almost universally pronounced like *qu* (the latter pronounced *kwer-ris-tur*); but there are many who pronounce the former as if written *koir*, and the latter *ko-rister*.' As all accurate speakers follow the latter practice, the former custom is by no means so general as he imagines. He adheres to Sheridan in countenancing the vulgar pronunciation of the words *covetous* and *cucumber*—*kuv-ve-tshus* and *kou-kum-ur*. In the sound of *merchant*, he properly attends to the orthography; and observes, that the *e* in this word is rarely pronounced like *a*, except by the vulgar. At present, however, even our best parliamentary orators adopt that absurdity. In *nabob*, he justly accents the latter syllable; but speaks with seeming doubt, merely saying that he *takes* it to be the most correct mode: he might have spoken more decisively.

He prefers the vulgar mode of pronouncing *spirit* (as if it were *e* before the *r*) to the regular practice; and adds, 'the difference is scarcely perceptible in common conversation:' but he must have a dull ear, as the difference between the sound of *sperit* and that of *spirit* is very easily distinguished.

Remarks upon a publication of this kind might easily be multiplied: but, as they would not interest the generality of our readers, we shall conclude with observing, that the work is ill executed; that the author follows no certain rules; that he frequently condemns just pronunciation, and recommends gross improprieties; and that he is therefore a very incompetent guide.

MONTHLY CATALOGUE.

P O L I T I C S.

The Rise, Progress, and Consequences, of the new Opinions and Principles lately introduced into France; with Observations. 8vo. 5s. Boards. Wright. 1799.

WE had scarcely glanced at this publication, when the philosophical moderation of some of the introductory remarks attracted our notice; and we were led to expect a critical and elaborate investigation of those principles which it was the author's purpose to examine. We had not proceeded far, however, before we perceived that the affected moderation of the writer was a mask under which he covered the most brutal features of intolerance, and that his powers of philosophical discrimination were utterly inadequate to the investigation of the first principles of science and legislation.

He begins with an examination of the French declaration of the rights of man; a subject which a man of genius would have rendered interesting, and a philosopher instructive. Our author, on the contrary, betrays great ignorance, and shows himself altogether incapable of comprehending the subject. He does not even perceive that *security*, which the French declaration has numbered amongst the rights of man, implies the *protection of life*! If such men teach, who shall be instructed?

In the prosecution of the work, he repeats every vulgar unauthenticated tale which malignity has invented, and ignorance propagated, to the injury of all men, in all countries, who have shown themselves favourable to freedom. Every man who wishes that the common people should understand their rights, is deemed a conspirator against all that is sacred and venerable in society. *Magna Charta* is said to be valuable, not because it is the charter for the protection of the people's rights, but because it was granted and confirmed by the hereditary governors of the kingdom. If the reader be a lover of mystico-theological politics, and careless about reasoning, facts, and style, he may receive gratification from this superficial and bigoted production.

An Appeal to Man; but particularly addressed to the British Government: with an Institute of Government, &c. 8vo. 3s. 6d. sewed. Wallis. 1799.

If it be asked whether this appeal proceeds from a mystic, a fanatic, or an atheist, we confess that we are unable to answer the interrogatory. In language-involved and mystical, and very inac-

curate, the author addresses the British government with an earnestness which indicates his sincerity, and presses upon its consideration the model of a *democratic constitution* which is subjoined, urging the necessity of establishing such a government in all its dependent provinces and colonies. Is it possible that any man can conceive that the British government can be induced to favour and forward such an establishment at the moment when it is contending for the destruction of a similar constitution? We perceive nothing in this plan essentially different from the outlines of some of the constitutions which have been adopted by the French legislators; and no one, except the author, will think that he has adorned their wisdom or their folly by any beauty of illustration, or strength of remark. Of all the writers who have exercised their intellectual powers, or roused the attention of others, the mystics, political and religious, appear to us the least to have benefited mankind. Where mysticism begins, there reason and improvement end. Our author's obscurity, perplexity, and confusion, serve to illustrate our remark.

What is our Situation? and what our Prospects? or a Demonstration of the insidious Views of Republican France. By an American. 8vo. 1s. Black. 1799.

This pamphlet is the production of a Trans-Atlantic pen; and its object is to animate the public mind of the United States against the French. For this purpose the author travels over the ground on which so many have before travelled, and gathers every offensive herb that has vegetated in the newly cultivated republican soil. He denounces France as the sworn foe of the American commonwealth, and of all other *regular* governments; and he calls upon his countrymen to join heart and hand against that terrible monster, which threatens alike their peace and the independent existence of the United States. The pamphlet is ill-written, and contains nothing new in statement or in reasoning.

An Examination into [of] the Origin and Continuance of the Discontents in Ireland, and the true Cause of the Rebellion: being a faithful Narrative of the peculiar Sufferings of the Irish Peasantry: with a Plan which, if adopted, cannot fail to bring back the Roman Catholic Insurgents to their Allegiance, without Injury to the Protestant Interest; or, what they never asked, Emancipation. To which is annexed, a Specimen of Irish Anecdotes, which the Editor proposes, on a future Occasion, to enlarge. By William Bingley, fourteen Years a Resident in Ireland. 4to. 2s. 6d. Sold by the Editor. 1799.

Observations made during a long residence have convinced Mr. Bingley, that the rebellion which lately agitated Ireland was occasioned by the oppressions of the clergy in the collection of tithes, and by the grievous sufferings of the peasantry. We hope that the Irish government will strictly investigate, not only the prox-

mate, but the remote causes of the late insurrections, and endeavour to apply an effectual remedy. With respect to the production before us, it appears to be that of a worthy benevolent man, little accustomed to literary labour.

Sketches of Irish political Characters of the present Day, shewing the Parts they respectively take on the Question of the Union, what Places they hold, their Characters as Speakers, &c. 8vo. 6s. Boards. No Publisher's Name. 1799.

The success of the biographical anecdotes of the founders of the French republic probably induced the present author to send his adventure into the world. It is only necessary for us to observe, that this writer is destitute of all important information, contemptible in his judgment of character, and unskilled in literary composition.

Biographical Anecdotes of the Founders of the late Irish Rebellion. Including Memoirs of the most conspicuous Persons concerned in that foul and sanguinary Conspiracy. Impartially written by a candid Observer. 8vo. 2s. 6d. Crenan. 1799.

The character of the preceding article is applicable also to the present: it is utterly contemptible in every point of view.

RELIGION.

The Excellency of the Church of England, and the Unreasonableness of Separation from it. A Sermon preached in the Parish Church of Enford, Wilts, on Sunday, July 29, 1798. By John Prince, A. B. Vicar of the Parish. To which is prefixed an Address to the Parishioners. 8vo. 1s. Rivingtons. 1798.

Warmly attached to the church of which he is a minister, Mr. Prince expatiates, in a style of declamation rather than of argument, on the excellence of our ecclesiastical establishment, and cautions his parishioners against suffering their reverence for it to decline. Although we do not find any thing advanced in the course of this sermon likely to convince those who are dissatisfied with our ecclesiastical constitution, yet his advice to his auditors cannot be considered as ill-timed, and must have been received by them as a testimony of his solicitude for their welfare. The address to his parishioners, which is prefixed, breathes an excellent spirit, and we cannot refuse our assent to the following reflexions:

‘The dreadful evils of religious and political dissensions and divisions were never more to be guarded against than at this momentous crisis; when, instead of giving the common enemy of our holy religion and of our dear country the power of effecting our destruction, by disuniting us, we should lay aside all our unhappy differences, and unite, as one man, in the defence of all that is most dear to us. Our disputes, alas! tend to dishonour the Christian re-

ligion, to weaken its influence on the minds of men, to harden believers in their infidelity, and to make the Gospel the subject of their ridicule and contempt. They break the bond of Christian fellowship, violate the laws of Christian charity, unsettle the minds of the weak, cause the Romanists to triumph, and the friends to Protestantism to lament.' p. vi.

The Character of Demetrius, in a Sermon, on Occasion of the Death of the late Rev. William Blake, forty-four Years Pastor of the Protestant Dissenting Congregation in Crewkerne, Somerset. Preached on the 7th of April, 1799. By T. Thomas. To which are added, the Address and Prayer, delivered at the Interment, by Joshua Toulmin, D. D. with a Sketch of the Character, and an elegiac Poem, to the Memory of the Deceased. By F. Webb. Published by earnest Request. 8vo. 1s. 6d. Palmer.

Mr. Thomas states, in energetic language, what renders a man truly estimable, and suggests the means of obtaining, like Demetrius, 'a good report of all men.' There are many just remarks in this discourse, which, as a composition, is also entitled to praise.

It appears that Mr. Blake (who was collaterally descended from admiral Blake) was a person of a very respectable character; and we cordially join in the wish that his son and successor may tread in the steps of so worthy a parent.

The CLXth Psalm explained and vindicated, in a Sermon preached in the Parish Churches of Boston and Wigtoft, in the County of Lincoln, July 22, 1798. The second Edition. With additional Illustrations. By Samuel Partridge, M. A. &c. 8vo. 1s. Rivingtons. 1799.

The 109th psalm has given much cause of offence to pious and sincere Christians, who, deeming the maledictions used in it inconsistent with that love which is the characteristic of Christianity, have scrupled to join in the service of the church when this psalm has been in a course of recitation. For the removal of such scruples, this psalm is judiciously explained in the sermon before us. The preacher does not pretend to have made any discovery; but he states in a very perspicuous manner the interpretation given by Peters, Sykes, and Marco Marino, to which, we should think, no one who properly considers the subject can make the least objection. The imprecations were not uttered by David against his enemies, but by the latter against him. In this discourse, which does the writer great credit, abundant evidence is adduced in support of the position; and we recommend, to all who read the scriptures with the attention that they deserve, the following just remarks on misinterpretation.

'The general misapprehension of this psalm may be a caution to all of us not to be hasty in passing our judgment upon parts of scrip-

ture, which, perhaps, we do not rightly understand; and not to make that an objection to them, which may be owing intirely to our own mistake.' P. 21.

' But still you may ask—How came it to pass, that so obvious a truth was not sooner discerned? I can only answer, that so it pleased God. There are probably other passages in scripture now greatly misunderstood, by the right comprehension of which he will some time reward the pious diligence of those who study his holy word with a sincere desire of attaining to its true meaning.' P. 19.

Religious, moral, and political Advantages of instructing the Poor. A Sermon, preached before the Governors of the Charity School, on Sunday, July 15, 1798, in St. James's Church, Colchester. By the Rev. John Kelly, LL. D. Published at the Request of the Governors, and for the Benefit of the Charity. 4to. 1s. Robinsons.

The preacher combats and refutes the objection of narrow minds, that to give instruction to the poor is to unfit them for their station in the community. He very properly remarks, that ' In the present improved state of arts and manufactures, strength alone is not sufficient for the artist, the manufacturer, or even the peasant in the fields; a certain quantity of education furnishes them with the means of accomplishing many objects, to which mere strength and ignorance would be unequal; and when we look into society, and observe the men who succeed best in their several occupations, we find that they generally come from those parts of the kingdom, where institutions of this kind have been the longest established; nay, manufactures themselves, and that ingenuity which can invent or improve them, seem to be peculiar to them also, where useful instruction is almost gratuitously imparted to the body of the people.' P. 8.

' The most menial servant in a man's house is the more valuable for a little knowledge; whereas an ignorant person is generally crafty, suspicious, and idle: the very circumstance, of not having been subject to the restraints attending the first years of instruction, renders him restless and irksome under every degree of control; and, as a great modern divine and philosopher expresses himself, " to send an uneducated child into the world is injurious to the rest of mankind; it is little better than to turn out a mad dog or a wild beast into the streets." No children, whether of the rich or poor, should ever be able to remember a time when they have had nothing to do.' P. 8.

Among a variety of excellent remarks on the proper means of rendering the children of the poor valuable members of society,

we find a particular plea in behalf of the utility of instructing poor female children.

‘As they are by nature weak’, says Dr. Kelly, ‘and exposed to temptation, so a careful attention to the improvement of their minds can alone enable them to resist those allurements to which they are subject, and, by resisting them, every thing which is dear to man, every thing that unites and preserves society together, is alone preserved; for the poor man requires the same proofs of fidelity, the same security for his honour and his property, with the greatest: these poor girls will have their duties to perform, in the interesting situations of wives and mothers; and upon their conduct the happiness of their respective families must depend; by their virtuous lives, the virtue of the community be preserved; and from the decent behaviour of this humble class of persons together, the very character of the nation be deduced.’ p. 9.

A Sermon, preached in the Cathedral Church, Hereford, Wednesday, March 20, 1799, before the Right Hon. Sir Giles Rooke, and Sir Soulden Lawrence, Justices of Assize, &c. By John Lodge, B. A. Chaplain to Sir Henry Tempest, Bart. High Sheriff of the County. 8vo. 1s. Sael.

While we praise this discourse as sensible and loyal, may we not ask, whether, when we are guarding against democratic and licentious principles, there is not some danger of running into the contrary extreme, and advancing opinions in politics and religion inconsistent with those which authorised the revolution in this country, and procured the accession of the house of Hanover to the throne of these kingdoms? It is in general a safe adage, *medio tutissimus ibis*.

A Sermon on the Excellence of British Jurisprudence: preached on the 10th of March, 1799, in the Cathedral Church of Salisbury, before the Judges of Assize. By the Rev. William Coxe, A. M. &c. 8vo. 1s. Cadell and Davies.

Mr. Coxe compresses within a few pages what Blackstone, De Lolme, and others, have more fully stated. We think that the concise representation which is here given, may be useful to uninstructed hearers, or common readers; but it would have been more generally perused in some other form than in that of an occasional sermon. Such discourses are soon buried in oblivion.

The Christian's Consolation in Life and in Death. A Funeral Sermon, preached in the English Church at Rotterdam, June 10, 1798, on occasion of the Death of the Rev. Thomas Greaves, senior Pastor. By John Hall. 8vo. 1s. Johnson. 1798.

This is a plain and pious discourse, suited to the occasion. It appears from the biographical memoirs prefixed, that Mr. Greaves, who had studied in the dissenting college at Northampton under

the tuition of Dr. Doddridge, had been settled, from the year 1752, as one of the pastors of the English presbyterian church at Rotterdam, and that he died in May, 1798, in the 74th year of his age, and the sad of his ministerial labours, with the regret of all who knew the excellence of his character.

A Discourse delivered to the Military Associations for the Town and District of Shaftesbury, on Monday, December 3, 1798; and published at the Request of the Mayor, and the Officers of the respective Corps. By the Rev. W. L. Bowles. 4to. 1s. Rivingtons. 1799.

As this discourse was published at the request of the auditors, we will not too scrupulously exercise our office on its contents. The right of defence by force of arms is asserted; and it is said that it may be justified on gospel principles: but, however this may be in general, the preacher was unfortunate in the choice of his text; for, in the tribulations predicted by our Saviour to his apostles, all recourse to arms is expressly prohibited.

Loyalty recommended by its Connexion with Religion, and the Effects of a Fondness for Innovation. A Sermon preached before the Military Association of the Parish of Trinity in the Minorities. October 7, 1798. By Henry Fly, D. D. &c. 8vo. 1s. Nicol.

Dr. Fly points out the connexion between a due submission to civil authority, and that which we owe to God as the supreme governor of the universe; and, having thus enforced subjection to 'the powers which be' from religious motives, he concludes with a picture, drawn in strong colours, of the irreligious principles and the cruel proceedings of the French; whence he infers, that 'it is an act of self-preservation in every nation to repress their violence, to baffle their insidious arts, and to disable them, as far as may be, from disturbing in future the repose of mankind.'

M E D I C I N E, &c.

Phthisiologia, a Poem miscellaneously descriptive and didactical; in four Parts. To which are prefixed certain preliminary and Physio-Medical Observations, and Admonitions. 8vo. 3s. 6d. Boards. Boosey. 1798.

Dilactic poetry requires a master's hand to render it pleasing. It is rarely employed to convey new ideas or improved plans; and it chiefly disseminates those crude half-formed systems, which give the semblance of knowledge without the reality: the readers wonder 'with a foolish face of praise.' The present poem resembles numerous predecessors, which were born only to die. The writer, in the poem and the introduction, has accumulated much knowledge from medical authors, in a manner too confused to be

interesting, and too unpolished to be pleasing; and we suspect that his time and labour will be found to have been misemployed. The subject indeed is not very susceptible of ornament, but what it might have admitted the author seems to have been unable to give it:—*Ecco signum*.

‘ Ere the disease is ripen’d in the frame,
Or bodes the symptoms of the phthisic fame,
Lest be your winters on your native isle,
For climes whose sway to gentle sense beguile.
Oft’ o’er the billows of th’ extended main,
Let the fleet vessel long your course sustain.
Where’er advantage prompts a varied range,
And use and pleasure bids the will to change.
So spoke the precepts of the Roman sage,
In diction purest of th’ Augustan age,
Bidding restraint not on the mind intrude,
With cares and burdens of solicitude.

‘ But if by some untoward fate condemn’d
To linger here, amidst the sea’s girth hemm’d;
Let the whole frame the vestiment sustain,
From the warm raiment of the fleecy train.
By heav’n’s indulgence well bestowed here,
To shield the habitants of this rude sphere.
Thus constant summer keep o’er all your frame,
Nor e’er let rashness your mutation blame.
Ne’er let the skin’s due efflux be suppress’d,
To injure thus the sympathizing chest.

‘ Nor let a gay seducing solar smile,
Which ’luring, wantons only to beguile,
That transiently darts from the cloudy bounds,
And often but the gelid storm surrounds;
Urge you, whilst with its fleeting gleam you stay,
Or tempt you then your caution to betray.
Disrobe not then, enticed by false zeal,
The precious mantle of corporeal weal.
No change—no time—no season ever sway,
Shall through the year derange your custom’d way.
So may you by each rule which care supplies,
In dietetic heed, and exercise,
That with excess ne’er wildly deviates,
Nor for the frugal senses pain creates;
Long hope your health serenely on may flow,
And many years of ease and safety know.’ P. 37.

The poems annexed to each book have little merit.

CANT. REV. VOL. XXVII. Sept. 1799.

H

An entire new Treatise on Leeches, wherein the Nature, Properties, and Use of that most singular and valuable Reptile is most clearly set forth. By George Horn, Apothecary, &c. 8vo. 1s. 6d. Symonds. 1798.

A particular account of the leech was certainly a *desideratum*; but that which the present treatise affords is not satisfactory. For some parts we want farther authority, and, for other circumstances, additional information. We should have wished for the authority of some comparative anatomist for the internal structure of the leech; and an intimation of the means of better preserving the animal for new trials would have been useful, where leeches are scarce. Mr. Horn seems not to be aware that this reptile acts like the cupping-glass by filling the surrounding arteries before it draws any blood; and he has not noticed the very disagreeable and troublesome hæmorrhages that often follow from this cause.

Observations on the diseased and contracted Urinary Bladder, and frequent painful Micturition; with some Cautions respecting the Use of the Caustic Bougie in the Treatment of Strictures in the Urethra. To which are added, Observations on the Schirro-contracted Rectum, from the second Volume of Memoirs of the Medical Society of London. By John Sherwen, M. D. 8vo. 1s. 6d. Johnson. 1799.

As we have already noticed these valuable observations in the volume to which the title-page refers, it is sufficient to announce this separate publication.

Twenty Minutes Advice to the Afflicted with the Nervous Head-Ache, and Nervous Disorders in general: their true Cause defined, and a safe and certain Remedy proposed. By a Student in Medicine. 12mo. 6d. Rivingtons.

'Twenty minutes' advice' for six-pence only! It must proceed from a tyro in medicine. But our astonishment ceased at the end, when we found this 'safe and certain remedy' sold in pint bottles, price one guinea. *Nil fuit unquam tam dispar sibi*: the first and last page are at total variance. But, upon the whole, the advice is judicious.

ASTRONOMY.

Catalogue of Stars taken from Mr. Flamsteed's Observations contained in the second Volume of the Historia Cœlestis and not inserted in the British Catalogue, with an Index to point out every Observation in that Volume, belonging to the Stars of the British Catalogue; to which is added a Collection of Errata that should be noticed in the same Volume, by Carolina Herschel, with introductory Remarks and Explanations to each of them, by William Herschel, LL. D. F. R. S. Published by Order and at the Expense of the Royal Society. Folio. 10s. 6d. sewed. Elmsley.

We announced, in our review of the second part of the Philo-

sophical Transactions for 1797 (Vol. XXIII. New Arr. p. 244), an intended index of the observations of Flamsteed. Five or six hundred stars, observed by that astronomer, were omitted in the catalogue. These Miss Herschel has restored; and it is of more consequence, as from the time that has elapsed, since Flamsteed's observations, the comparison of their present appearance with that which he has described, may furnish some important remarks. The forms are those of Mr. Herschel's nebulae and clusters of stars. Notes are added to the catalogue, from which it appears that several of the omitted stars have since been observed by other astronomers, and were seen by Hevelius.

On the whole, the liberality and splendour with which the directors of the Royal Society have published these useful additions to the *Historia Cœlestis*, deserve our commendation; and the ability and attention of the astronomers who have corrected so many errors, merit the particular applause and thanks of those who labour in the same field.

An Epitome of Astronomy, with the new Discoveries: including an Account of the Eidouranon, or transparent Orrery; (invented by A. Walker) as lectured upon by his Son, W. Walker. 8vo. 1s. Kearsley. 1798.

Mr. Walker's merit being well known, it is sufficient to observe of this performance, that it will encourage the reader who has not seen his eidouranon to take the first opportunity of examining so admirable a piece of workmanship; and those who have heard his lectures will be glad to refresh their memory with this compendium of the chief articles which afforded them so much amusement and instruction.

MECHANICAL PHILOSOPHY.

An Account of the Commencement and Progress in sinking Wells, at Sheerness, Harwich and Landguard Fort, for supplying those Dock-Yards and Garrisons with fresh Water. To which is annexed, the Correspondence between the Master-General of the Ordnance and the commanding Engineer of those Places, (Sir Thomas Hyde Paine), upon the Subject, in the Years 1778, 1781, and 1783. 8vo. 1s. Stockdale.

The substance of this pamphlet, containing an account of the mode of sinking the well at Sheerness, and managing the spring at Landguard fort, appeared in the LXXIVth volume of the Transactions of the Royal Society. As many persons may not have seen that account, they will be pleased at the present opportunity of procuring it at a small expense; and it deserves the attention of all who are employed in sinking wells, particularly near the sea. We were surprised at the intelligence given us by the author, when he speaks of the honour of knighthood as having been conferred on

him not for his services at Sheerness, but for his exertions in the American war. The greater part of our readers probably considered the honour in question as an acknowledgement of his merit in a very difficult undertaking at Sheerness; and in our opinion few men in this country were ever knighted upon a more honourable occasion.

As the writer seems to have been neglected by his superiors, he does well in submitting the whole of his case to the public. The following passages are abstracted from his letter to the comptroller in 1795.

‘I cannot inform you why more than ten years have passed since the spring was found, without the dock-yard and navy having had the full benefit of it. I have, whenever an opportunity offered, suggested how the supply might be given; but until the time of your having done me the honour to ask my opinion, I have had no regular authority for recommending a conclusion in a plan I have naturally much at heart, and which I conceive to be an object of consideration for the benefit of the navy.

‘I am of opinion that the expense of the main of iron pipes, from the well to the dock-yard, and the large reservoir, should be defrayed by the navy, and the work done under the direction of their own surveyors or officers. The main of pipes from that reservoir into the garrison, or to any part for the use of the troops, should be at the expense of the ordnance. It could be no object of difficulty between the navy and ordnance how the expense of a few horses occasionally, and two watchmen at the well, were to be paid. With regard to my own future services in this undertaking, it is only necessary for me to assure you, that I should be happy to consult with any officer or surveyor of the navy on the spot at Sheerness, and to afford the best assistance in my power. I have only to submit it to your consideration, whether the object is such as to deserve an application from the commissioners of the navy to the marquis Cornwallis, for any further advice upon my part than that I have now the honour to give. P. 41.

The Coal Viewer and Engine Builder's practical Companion, by John Curr, of Sheffield. 4to. Taylor.

The author professes himself to be merely a mechanic, and this work proves his ability in his profession; but we see no reason why he should not have availed himself of the assistance of others to make his style perspicuous, if he did not think himself capable of clothing ‘his ideas in all the elegance of expression.’ His performance, however, will be particularly useful to all persons concerned in those works in which the steam-engine is employed. The carpenter, smith, brass-founder, &c. are instructed in the proper manner of performing their respective operations; and useful lessons are given for the management of very extensive and complicated machinery.

ANTIQUITIES AND TOPOGRAPHY.

The History of the incorporated Town and Parishes of Gravesend and Milton, in the County of Kent; selected with Accuracy from Topographical Writers, and enriched from Manuscripts hitherto unnoticed. Recording every Event that has occurred in the aforesaid Town and Parishes from the Norman Conquest to the present Time. 4to. No Publisher's Name.

This is a satisfactory and minute specimen of municipal history. It is inscribed to the earl of Darnley, hereditary high-steward of Gravesend, whose genealogy is traced from the Blighs of Yorkshire.

Speaking of the neighbourhood of Gravesend, the writer observes, that,

' In the north-east corner of this parish are six or seven marshes from which the land rises gradually on a loamy soil to the windmill, situate on a sandy and gravelly hill, commanding one of the finest views in the kingdom, as from it may be seen Swainscomb, the place where the Kentish men opposed William the Conqueror, and obtained their privileges; over which appears Shooters-hill, 16 miles distant; Hampstead and Highgate hills, 26 miles distant; the town of Grays in Essex, near which stands the elegant mansion of Zachariah Button, esq. built in 1791; and to the north, on the summit, is the seat of lord Petre; Laindon-hill, majestically next rises to our distant view, below which we see the villages of Chadwell and Tilbury, the latter remarkable for its medicinal water; and extending our eyes more to the eastward we discover the town of Leigh, famous for its oyster fishery, and South-end lately erected, to which place much company has resorted within three or four years past as a watering-place. The shipping lying at the Nore (20 miles distance) may be distinctly seen, and with heart-felt pleasure we see our commerce continually passing and repassing this noble winding stream in the vale below us, until we lose sight of them at Woolwich; from this hill we observe the telegraph on Gadd's-hill, a hill mentioned by Shakespeare as noted for the exploits of Falstaff and Harry. In the south-east, a long range of stately trees points out Cobham-park, the residence of the ancient lords of Cobham, and now of the earl of Darnley—near which is the church of Cobham; to the south we see the new erected mansion of Ifield-court, the residence of John Tilden, gent. and in the south-west, we have a distant view of Knockholt-beeches at the verge of the county of Kent. This delightful hill takes in not less than a circuitous view of one hundred and fifty miles.' P. 111.

The fishery being an interesting subject, we will add an extract on that head.

In 1714, there were only three British fishing smacks, of about 40 tons, employed in the cod-fishery, and about 21 hands.

‘ The Dutch not being permitted to bring cod to Billingsgate market, they increased to 20 sail in 1720, to 35 sail in 1735, at present they are increased to (at least) 120 sail, from 50 to 67 tons, valued at one hundred thousand pounds, employing 1200 hands, nurturing 500 apprentices, constantly, and only employed for the London market. Had the Dutch been permitted to bring cod, this fishery never would have existed.

‘ From the nature of the English fishery on the Dogger Bank, of which they are complete masters, there is not the least doubt of their ability to catch turbot, and as a great increase in the fishery would immediately take place, the London market would be plentifully supplied with turbot, but they cannot combat the business while the Dutch are competitors in our market.

‘ From a parity of reason and from the success attending their fishing on the Dogger Bank, there is no more to be done, than stopping the Dutch and giving a small bounty, and the English nation will rival all Europe in this most valuable fishery.

‘ In 1789, the smacks increased to 150, out of which number 18 belonged to owners living in Gravesend, and 20 whose owners lived at London, but whose vessels are particularly consigned to Gravesend; where the remaining number occasionally anchor to send their fish (by means of carts or small boats) to Billingsgate market,—for if they were to proceed further up the river than Gravesend the fresh water would kill the fish and render them unsaleable.

‘ Large cod fish and ling are plentifully found on the Dogger Bank, where some of the smacks go,—but the tempestuous seas which generally reign there, deter many from venturing; beside, on this sand bank, by reason of its depth, they are under the necessity of using long lines, which greatly adds to the expence and delay of the fishery; the usual baits for these fish in open weather are whelkes, in frosty weather lamprey-eels.

‘ Small cod fish and haddocks are fished for on the Well Bank, another sand-bank in the German Ocean, more shallow than the former; here the fishery use short lines with muscles for the bait.

‘ Upon taking the cod and haddock from the wells of the vessels to send to market, the live fish are knocked upon the head with a truncheon to kill them,

‘ In June 1786, two new smacks of 60 tons, sailed from Gravesend with nine men and a maller to each, for the turbot fishery, they had been fitted out for that purpose; but for want of sufficient encouragement they failed; and the Dutch still possess this lucrative branch of the fishery.

‘ During the stay of the Dutchmen at Gravesend, all the leisure hours are employed in searching the neighbouring hedges for the cock-chaffer or May-bug which about Gravesend are found generally very plentiful—the innumerable quantities they collect and carry to Holland is astonishing; frequently buying them from the English

boys to fill their cannisters, pitchers, &c. From Gravesend the Dutchmen export into Holland great quantities of new-baked bread and gingerbread toys, in return for which they sometimes barter their lavas—a most excellent spirituous cordial for 'complaints in the bowels.

'In 1796, the smacks formerly employed in the German Ocean found out a new fishery to the northward of Scotland, where they have fished with much success undisturbed by privateers, and have not had such tempestuous weather as rages on the Dogger, where the owners had often lost them,—and those losses became so frequent a few years ago, that if the tradesmen of Gravesend had not stepped forward and formed themselves into societies to purchase fishing vessels, it is a doubt whether the English fishery would not have sunk into oblivion.' P. 157.

A general and descriptive History of the ancient and present State of the Town of Liverpool, comprising a Review of its Government, Police, Antiquities, and modern Improvements; the progressive Increase of Streets, Squares, public Buildings, and Inhabitants; together with a circumstantial Account of the true Causes of its extensive African Trade. The whole carefully compiled from original Manuscripts, authentic Records, and other warranted Authorities. 8vo. 5s. Boards. Vernor and Hood.

This is said to be a second edition; but it seems to be only the first with a new title-page. The style is affected, and very unfit for a book of this kind, being acrimonious and controversial. The following censure of the squares and pavement of Liverpool may perhaps be just.

'Upon review of these squares, they appear to be a mere assemblage of houses without meaning, many of them are even below mediocrity, a gloomy seclusion greets the entrance, and being seldom frequented by passengers, grass and moss rise in the interstices of the pavement, and give the transient spectator an idea of desertion and depopulation, that free column of air, necessary to the health of the inhabitants, is impeded by reason of its limited extent, from whence arises a certain stagnation which must produce a damp unwholesomeness constantly about the buildings, whereby the best of them can afford neither pleasure to the sight, nor health to the inhabitants.

'But notwithstanding the great improvements and attention of the inhabitants to the embellishment of the town, it is something singular, that so little regard has been paid to the convenience of the passenger, that the foot pavement is not laid with flag-stones, like that of most other improved towns and cities in England; an assemblage of small hard pebbles, bounded by a stone curb, is all that is given by way of foot pavement, and these curbs so worn into cavities by the feet of the passengers, (who thereby avoid the

inconvenience of the sharp pebbles) that they are not only become very unpleasant, but in many places dangerous, this still renders the town dirty and disagreeable, especially in the winter, and in rainy seasons. What could induce the neglect of so important an improvement is not easy to reconcile to opinion; possessed of an open port to furnish a cheap conveyance from Portland and Purbeck, or from various parts of the Hebrides, and other northern islands known to have plenty for such purposes, they had the opportunity of a ready supply, at a much easier rate than any inland situation, nay, their own quarries close upon the town would have afforded sufficient at least for the purpose of paving the principal streets. The acts which passed 21st Geo. II. and that in the 2d Geo. III. for the better preserving the pavement, enlightening and cleansing the streets, and other additional acts, would have authorized a pound rate for that purpose, as in other parts of England; even Castle-street has no other pavement than small square stones, something better than pebbles, how much more elegant would it have been, had it been flagg'd from end to end; this vile foot pavement is the remark of all strangers, and can be only reconcileable to the inhabitants from custom.' P. 83.

The estimate of the commerce of Liverpool will be found more interesting.

' The following conclusions on the present state of the trade of Liverpool may be justly allowed by every impartial reader.

' First. That one-fourth of the ships belonging to the port of Liverpool are employed in the African trade.

' Second. That it has five-eighths of the African trade of Great Britain.

' Third. That it has three-sevenths of the African trade of all Europe.

' Fourth. That it navigates one-twelfth part of all the shipping of Great Britain.

' Fifth. That it has one-fourth part of the foreign trade of Great Britain.

' Sixth. That it has one-half the trade of the city of London.

' Seventh. That it has one-sixth part of the general commerce of Great Britain.

' Eighth. That 584 ships belong to the port, whose burthen is 92098 registered tons.

' Such is nearly the state of the general commerce of Liverpool in the year MDCCLXCV.' P. 238.

One other extract will suffice.

' The town of Liverpool, if ever it shall be compleated, on the present intended plan, will exhibit some of the new streets, well laid out, and uniformly erected, the period of their completion is, however, thought to be at a great distance; but whatever improvements

may be hereafter made, there is nothing can ever render the town safe and commodious to the foot passenger, but a general alteration in the construction of the numerous cellars which in many streets project to the very centre, and often, even to the extremities of the foot path; this terrible nuisance abounds so plentifully and successively, in almost every street, that the eye must be constantly engaged, to avoid the unhappy consequences which are frequently known to arise to the unguarded passenger; people often lose their lives by falling into these caverns, and broken limbs, from the same cause, are so frequent, as to be little regarded; this dangerous nuisance, which none but a jury of surgeons would wish to continue in its present state, seems seriously to demand the attention of the corporation.

The streets are in general well, but not pleasantly paved; the foot paths, called here parapets, are disagreeable and offensive, they are all laid with small sharp pebbles, that render walking in the town very disagreeable, particularly to ladies; there is not one street in the whole town that is regularly flagged. To avoid the sharpness and inconveniency of the pavement, the foot passenger for the most part walks on the curb, to which he is still further induced, as thereby he avoids the danger which might otherwise arise to him by reason of the projecting cellars; this comfortable relief to the feet of the passenger is however in time rendered less pleasing, by frequent use the friction is thereby so great as to wear them into deep cavities, which in rainy weather become full of water; at this season, and during the greater part of the winter, the foot paths are generally dirty, the pebbles gathering mud in their interstices, and as the custom is not general, of daily sweeping before the houses, it soon becomes a clammy dirt, which adheres to the feet of the passenger, and by these means is carried into all the public shops, which are thereby rendered wet, dirty, and disagreeable; a stranger cannot reconcile the cause of not flagging a town so conveniently situate for importing the materials, when almost every petty town in England has not omitted this eligible and agreeable improvement. P. 272.

The author, among other singular opinions, maintains that this town took its name from a bird called a *lever*, because a bird appears in its arms! Yet he allows that no bird of that name exists. By parity of reasoning, every town that bears an animal in its arms must derive its name from that animal.

The History and Antiquities of the Parish of St. Saviour's, Southwark. Illustrated with Plates. By Mr. Concanen, Jun. and A. Morgan. 8vo. 5s. Boards. Parsons.

The church of St. Saviour was anciently that of St. Mary Overey, and received its new name, when purchased by the parish and dedicated to our Saviour, at the reformation. It seems to have

been built about 1410; and the arms of cardinal Beaufort bishop of Winchester denote that he contributed greatly to the erection. This was probably the reason why this church was chosen for the nuptials of James I. of Scotland with Jane Beaufort, niece of the cardinal. The bishop of Winchester had also a palace adjacent.

Among the tombs is that of Gower the poet.

‘ This is a beautiful monument in the Gothic style, covered with three arches, the roof within springing into many angles, under which lies the statue of the deceased, in a long purple gown; on his head a coronet of roses, resting on three folios thus titled, “Vox Clamantis, Speculum Meditantis, and Confessio Amantis.” About his neck a collar of SS’s, and his feet resting on a lion; over which, on the side of the monument, is his arms, pendant by the dexter corner, from a very antique cap (called by the French a *chappeau*) whereon is placed his crest; and was thus borne by those who exercised on foot, in jousts and tournaments. At the back are three figures of women painted with ducal coronets on their heads, representing Charity, Mercy, and Pity, adorned with scrolls of gold, on which is wrote the following lines;

‘ Pour ta Pitie Jesu regarde
Et tiens cest Ame en sauve Garde,

‘ For thy pity, Jesu, have regard,
And put this soul in safeguard,

‘ Oh, bon Jesu, faite Mercy,
Al’ Ame dont le Corps gift icy.

‘ O good Jesu, shew thy mercy to the soul whose body lies here.

‘ En toy qui es Fitz de Dieu le Pere.
Sauve soit qui gift sours cest Pierre.

‘ In thee who art the Son of God the Father, be he saved that lyes under this stone.

‘ And below them this,

‘ Armigeri scutum nihil a modo fert tibi tutum,
Reddidit immolutum, morti generali tributum,
Spiritus exutum se gaudeat esse solum,
Est ubi virtutum, regnum sine labe statutum.

‘ Under the statue, the following inscription :

‘ Hic jacet Johannes Gower, Armiger, Anglorum Poeta celebrissimus, ac huic sacro Edificio Benefactor, insignis, temporibus Edw. III. et Rich. II.

‘ John Gower, to whose name it is sacred, being very gracious with Henry the fourth, in his time carried the name of the only poet. His verses were full of good and grave morality; but while affected altogether the French phrase and words, he made him-

self too obscure to his reader. He only published the abovementioned three books; that titled *Vox Clamantis*, treateth of the unfortunate reign of Richard the Second. He died anno 1402; he was descended from sir Robert Gower, knight of Braborne in Kent. By the collar about the neck of his statue, it appears he was created an esquire by patent; for all those, thus made, were invested with a silver collar of SS's, and first instituted by Richard the Second, and the coronet of roses, as being chief of poets; but now more commonly used of laurel.' P. 126.

We will select other passages for the reader's amusement.

'To these we must add something of one of our own time who became popular from his particularities, of whom we could insert biographical sketches that would serve to perpetuate his memory, but so little did his public character deserve respect, that we hope for the honour of human nature, he had private virtues which were too secret for discovery by any mortal faculty. On the south side then of this church are deposited, the remains of James Taylor, who died on the second of March, 1792, reputed to be possessed of funded property to the amount of 100,000*l*. He lived for a number of years in a small house in Queen-street, very meanly furnished; he entertained no company, and kept only one female servant; he usually walked about very poorly clad, and his provisions were such scraps as are purchased by those whom necessity compels to live on the refuse of others; he retired to bed by daylight to spare the expence of coals and candle. His chief walk was to the bank of England, from whence, in wet weather, he would watch an opportunity, and beg a seat in the hackney-coach of some person going his way, but was never known to be at the expence of a coach for his own convenience. It is said he did some generous acts towards the settlement of poor relations, and heaven forbid we should attempt to abridge him of any morsel of generosity that an unguarded moment might have betrayed him into. A penurious disposition had, it seems, taught him first to save, and his narrow mode of living soon taught him the art of accumulating, till he became at length possessed of that considerable sum, which a small and improved principal will, in so long a term of years, produce. We cannot close this article without transmitting to posterity the farce of funeral honours on a man of this description; at best, such solemnities are in some instances exceptionable. The remembrance of worth and merit will excite the tributary tear, without the aid of funeral pomp; but when the wretched miser, who long had pined amidst plenty, dropt into the grave, it was cruel to insult his memory with loud peals of laughter at the shew of grandeur, which his heart would have abhorred. It is very well known at this day, and, without the aid of a biographer, is not very likely to be soon forgot, that nearly opposite to old Taylor there lived a carpenter and under-taker, a whimsical wag, attentive enough, however, to the point of

business; him it was that conducted the funeral honours, and here we record faithfully when we assert, that he buried timber enough in the grave to have made a funeral pile: the bones of several of the old man's relations, that had long been at rest, were disturbed, and redeposited in new coffins. The grave was completely lined with strong planks. The old man was placed in a coffin of a costly nature, and covered with black velvet; and thus taken to the grave in a hearse drawn by six horses, richly caparisoned in funeral velvets and feathers. A more tumultuous funeral was perhaps never known, and probably it will not gain credit in future times, that a congregation so immense, and a procession so grave and costly, produced not one single tear.' P. 136.

'A stone-mason, who perhaps may yet be remembered by some of the inhabitants by the name of Simeral, was employed to fit up the last residence mortality inhabits; and the funeral obsequies having been performed in the course of the afternoon, master Simeral took the advantage of candle-light to complete his job, and cover in the grave, attended only by his labourer and his lanthorn, he opened the church, and proceeded to the spot of his employment. The hour of the night, the gloominess of the place, and the emotions that are naturally excited by the solemnity of those still mansions of death, needed no additional circumstance of horror to add fresh fears to those already awakened in the palpitating breast of poor Simeral. Before the master proceeded to work, it became needful for the labourer to fetch some mortar; and though the master would gladly have avoided parting with either his man or his lanthorn, he was obliged to content himself with the latter: while the labourer, who whistled his way in the dark, totally regardless of ghosts or goblins, and in that happy state of indifference which proceeds rather from insensibility than courage, went his way. Simeral placed the lanthorn before him, and having no great inclination to look up, busied himself in adjusting the stone he came to put over the grave, when he presently heard the feet of something trotting briskly over the pavement: the little reason he possessed, convinced him the movement was too quick for a labourer with a hod of mortar on his back; and a ready invention to freeze his whole mass of blood, converted him into a belief of its being some supernatural agent. His fears, which increased as the trotting feet of the fancied goblin approached nearer, made him prostrate himself with his head to the ground, and his posteriors upright, in the manner the Persian is said to worship the sun; when, ere he could address the solemn ejaculation he had meditated, he found himself, by a hard thump on the posteriors, precipitated into the grave: and falling with his lanthorn before him, was left in total darkness. What passed in the mind of poor Simeral till the arrival of his man, the sympathetic reader will imagine, though we cannot record. The man was surprised to find his affrighted master in so doleful a plight; and having pro-

cured a light, replaced him above ground, and heard the tale, when the bleating of a large he-goat, that belonged to a neighbouring dyer, who then lived in Montague-place, unravelled the mystery, and rescued the sleeping dust of our ancestors from another of those tales of horror, engendered in the minds of weakness and superstition, calculated to curb the rational progress in the infant mind, and to create a doubt of the protection and providential care of our God.' p. 172.

The account is drawn up with care and judgement, and is accompanied with a view and plan of this grand and venerable church.

P O E T R Y.

Original Poems by the Reverend Benjamin Johnson. 8vo. 5s. Boards. Rivingtons. 1799.

Mr. Johnson writes with ease; but he too frequently introduces coarse and indelicate expressions, Of his poetical talents an opinion may be formed from the following poem.

‘ THE HUSBANDMAN.

‘ Ye pamper’d great, who proudly ride
In gilded coaches, as ye glide
Among the vulgar crew ;
Scorn not the man, who tills the fields,
Who reaps the fruits, which autumn yields,
That man’s as good as you !

‘ Tho’ Fortune adverse, for his home,
Has rais’d in state no splendid dome,
Nor spread upon his board
Delicious dainties—and his name,
Unblazon’d in the rolls of Fame
Is lost among the croud ;

‘ Yet calm content, around his head,
Will still her genial influence shed :
He envies not your lot !
When day declining night returns,
And on his hearth one faggot burns
He hastens to his cot.

‘ His infants, sportive round the fire,
In lisping accents greet their fire,
(While each alike’s his care)
With wanton gamb’lings strive to please,
And eager-climb his honour’d knees,
The envied kifs to share.

' The greeting o'er—to rest he goes ;
Ambition breaks not his repose,
Nor robs his soul of rest ;
For envy, hate, corroding care,
The dire effects of fell despair,
Are strangers to his breast.

' Can all your wealth ?—can all your pow'r ?
Those glitt'ring play-things of an hour,
Bring happiness like this ?
Can pompous titles and estates,
The fleeting gifts of blinded fates,
Be reckon'd equal bliss ?

' No !—hence ye vain delusive toys !
Ye poor fantastic short-liv'd joys !
Give me a conscience pure ;
Give me a mind calm and serene ;
No cloud of guilt to intervene
My joys will still endure.' P. 57.

Lodon and Miranda. By Romaine Joseph Thorn. To which is added, The Poor Boy, a Talc. Svo. 6s. Boards. Longman and Rees. 1799.

Lodon takes a walk from Numanton, his home : he loses himself, and reaches a cottage, where an old man receives him kindly.

' The table soon he plac'd ;
And on it laid the decent cloth, as white
As mountain snow ; forth from the cupboard, then,
He drew the remnant of a porker's chine ;
The brown loaf, too, from oven lately brought,
And new-made cheese upon the board he put ;
And, with a glance that spake the joy sincere
Which took possession of his aged breast,
Bade Lodon eat : then from the cleanly shelf,
That nearly round the little cottage rang'd,
A bulky glass as chrystal clear he fetch'd,
And instant sped to where adjoining lay
A cellar small, from whence he bore it full
Of cyder, grateful to the parched lips,
And sparkling also, as to view appears
Old stingo strong, nine mellowing summers stor'd,
Or cheering produce of the blushing grape :
So once did Baucis and Philemon kind,
Beneath the shelter of their humble cot,
Great Jove and Hermes (as old Ovid tells)
What time the regions of the sky they left,
And deign'd to journey 'mid the haunts of man,
With care assiduous from their toil restore ;

Reprefs with hospitable hearts their thirst,
 And quell the cravings of their hunger keen.
 Meanwhile young Lodon, much delighted, look'd
 With smile approving all the cottage o'er;
 Its decent order also he admir'd,
 And pans of bras that 'neath the dresser stood,
 For milk design'd, and which so brightly shone
 That in them clearly he his image fair,
 Reflected, saw: clean sweep'd was all the floor,
 Of mortar, clay, and gravel-stones compos'd;
 And on the hearth a blazing log of wood
 The dwelling warm'd; for now almost had eve
 Began to steal upon creation's face,
 And sinking Phœbus, to the distant West
 His beams resigning, all th' horizon ting'd
 With varied hues, when enter'd in the cot
 A matron grave, who, with benignant eye
 (But full of wonder who the guest could be)
 Young Lodon view'd, and, with respectful air,
 The curtsie dropp'd; to which the gentle youth
 Paid manners due: Much did her face inform
 She sixty twelvemonths, likewise, had respir'd
 The breath of life; an apron she had on
 Of striped blue, a linsley-woolsey call'd;
 A small close clap upon her head she wore;
 And all her form bespake she once had shar'd
 Of beauty's charms: slender she was, and tall,
 And in her apron she a burthen bore
 Of faggots dry, that on the decent hearth
 She straightway laid.' P. 17.

Here he sees Miranda, and falls in love with her. This sudden attachment Mr. Thorn defends as not improbable, in his preface; because we 'have often heard of a reciprocal passion taking place between a swain and his fair charmer at first sight.' Lodon hears the old man's history, and the next morning he departs homeward, the man thus directing him on the way.

' Beloved Lodon! now hast thou attain'd
 The road that nearest and most certain leads
 To where thou dwell'st; the way thou can'st not miss,
 If thou thy purpos'd journey but pursue
 Of this regardful,—not aside to turn
 To path or road which may itself present
 To right or left:—straight forward keep thy course,
 And, in the space of three revolving hours,
 Although thou travel at an easy rate,
 Wilt thou again Numanton village reach,

Thy happy home; for from this place I judge,
Scarce nine short miles its distance at the most.'— P. 137.

Lodon returns, and speaks of his love to his father, who approves it. Lodon goes to India; and, after his return, he is married. This is the story which forms more than four thousand lines: our extracts have already shown the nature of the poetry.

D R A M A.

Hezekiah, King of Judah; or, Invasion repulsed, and Peace restored. A sacred Drama, of national Application at this awful Crisis. Inscribed to the Most Noble the Marchioness of Salisbury.
8vo. 1s. 6d. Nicol. 1798.

This is not one of those dramatic pieces which invite the reader to a second perusal. It is poorly planned, and feebly executed. The national application, however, has the merit of being obvious and easy: but we know not whether any was intended in the following scene, which may serve as a specimen of the author's talents.

(*A Chamber in the King's Palace, Hezekiah and Manasseh.*)

' *Hex.* My dear, misled, incautious son, I sent
For thee with deep regret, which agitates
A father's heart, that bleeds for whom it loves;
Because the people, who look up to thee,
Their hopes mistaken, languish in despair,
When they review that conduct in the man,
They, in his lovely youth, almost ador'd!
For which apology must weep excuse!

' *Man.* Why is a conduct more reprovable
In me, than 'tis in others of my age?
My situation, elevated high
In life, amid th' alluring charms of vice,
When youth, all jocund, takes the golden cup
Which pleasure gives, with mingled songs of mirth,
Made me, by nature which the heart directs,
Inclin'd to joys no mortal can refuse!
Does [*de*] reason and religion guide mankind?
No: for the passions and the appetites,
Still force us wrong, though we approve the right!

' *Hex.* You argue, as if man did not possess
A god-like understanding; but, like brutes,
Were rul'd by passions, and were slaves of sense.
But princes, for their conduct and designs,
Are bound to answer both to God and man!
Hence virtue should have been thy guide in life,
And pleasure but the handmaid to thy joys!

' *Man.* Surely 'tis soon enough t' invest oneself

With care, and troubles, and the toils of state,
Till time matures us, and the passions cool.

‘ *Hex.* No, ’tis the duty of a youthful prince,
Who claims succession to his father’s throne,
T’ apply, and information gain of all
The complicated business of the state;
And, with affection, study to promote
The people’s comfort, wealth, and happiness:
But, above all, his judgement should resolve
To cultivate true friendship with his God;
For princes can have none with man,
Who still smiles to deceive, and flatters to betray.
By Heaven protected, and by virtue led,
His ways would prosper—But, if vice directs,
Heaven will desert whom mortals shall despise!

‘ *Man.* I stand aloof to lull the jealous eye.

‘ *Hex.* Wish’d to come forward, that’s a small excuse
For him, who with the sons of folly cling
To dissipation, stifling conscious shame.
Of what our records testify you know,
If what you know you think of, and apply.
We were by Heaven deputed to correct,
And take possession of a wicked realm;
And, when grown wicked, we ourselves have fall’n.

‘ *Man.* As reason is the touchstone of belief,
How can our reason what it reads believe?
And what it cannot comprehend approve?

‘ *Hex.* The self-conceited haughty pride of reason,
Which, like a god, exalted sits enthron’d,
And gives her dictates as the word of fate;
What she dares disbelieve, she dares condemn,
Though it should shut the door of happiness,
And plunge us into darkness and despair!
But, void of virtue, man shall be disclaim’d,
Though clad in holy vestments of belief;
For they together must go hand in hand.

‘ *Man.* What youthful mind, in habits of delight,
Can think of melancholy things, like these?
But I’ve prepar’d myself to mount the throne,
And guide the helm, which had it been my fate,
I might have figur’d in a joyous world.

‘ *Hex.* Those who impatient struggle for a crown,
Reason will shew them of their heart’s mistake.
The glittering throne is but a lofty eminence,
At which base envy hurls th’ empoison’d dart,
And discontent would level with the ground!
The crown’s a burthen on a monarch’s head,
While the proud sceptre beckons to a throng

Of heart-felt cares vexatious, that will pierce
The breast, though shelter'd in a royal robe!

' *Man.* Age and experience may such truths perceive;
But say, what youthful prince would not, with joy,
Accept a crown where perch'd anxiety,
And for its splendor all its cares contemn?

' *Hex.* As 'twere with eye prophetic I behold,
O my Manasseh, once my darling son;
And the great prophet, good Isaiah too,
Has sympathiz'd in thought and fear with me;
That thou wilt not the paths of wisdom gain,
Forake thy follies, and from vice refrain.

' *Man.* Are princes born to be the public slave?
A friend to them, I must myself enjoy,
And, crown'd with roses, hail festivity!
'Tis time enough to think when Time grows old.

' *Hex.* Then, vulture-like, incessant wretchedness
(Unless Repentance turns the heart of Sin)
Will seize thee, and will prey upon thy soul;
While dreadful Fate will hover round the land,
Ruin thy people, and the temple spoil!' P. 24.

The odes are very inferior to the dialogue of this drama.

The School for Honor; or, the Chance of War. A Comedy, in five Acts. Translated from the German of Lessing. 8vo. 2s. 6d. Vernor and Hood. 1799.

Of Lessing, so celebrated in his own country, few of the productions have yet been translated. Of the present comedy, indeed, we cannot say much in praise: it turns upon the repugnance of an officer to a marriage with the woman whom he loves, because he has fallen into poverty, while she has become rich.

N O V E L S, &c.

Men and Manners, a Novel. By Francis Lathom. 4 Vols. 12mo. 14s. sewed. Wright. 1799.

From the general insipidity of novels, we are disposed to speak with approbation of those which, though far from being entitled to the praise of excellence, exhibit some strength of character, and an interesting variety of incident. On this principle we are induced to give our favorable suffrage to the production before us, which, notwithstanding some glaring faults, is evidently the offspring of a pen accustomed to mark with precision the vicissitudes of real life. Jonathan Parkinson, a sensible, rich, and benevolent quaker, and Rachel, a supposed orphan under his protection, but in reality his own illegitimate child, are the most prominent characters of the work. That of Parkinson is not entirely original; but it is expanded

with such felicity and judgement as to command, throughout, the sympathy of the feelings and the reverence of the understanding. Rachel is a character of more originality, and delineated with equal skill: it is a composition of good sense and feeling, in which all the solid manly virtues operate freely, without the slightest violation of the delicacy and propriety of female conduct.

Melbourne. A Novel. By the Author of Deloraine. 3 Vols. 12mo. 10s. 6d. sewed. Lane. 1798.

The hero of this tale, though apparently the son of a poor peasant, discovers many shining qualities, recommends himself to splendid patronage, and ultimately finds parents high in the scale of rank and opulence:—so far does ‘Melbourne’ exhibit the features of an ordinary novel: it would, however, be unjust to dismiss it without observing that its characters are interesting if not original, and that many of its sentiments inculcate the soundest principles of moral utility, and are illustrated by an ingenuity and strength of reasoning, worthy of the grace and dignity of virtue. The contrast of disposition which is often exhibited in young persons of the same age, is well painted by the author of this novel, a part of which reminds us of Mr. Day’s *Sandford and Merton*. There are also some excellent thoughts on education in general, and on the particular subject of public schools and colleges. Upon the whole, if an interesting story, a moral tendency, and much useful delineation of character and manners, can recommend a novel, Melbourne deserves the applause of criticism.

The Jesuit; or, the History of Anthony Babington, Esq. an historical Novel, by the Authoress of More Ghosts, &c. 3 Vols. 12mo. 10s. 6d. Boards. Dilly. 1799.

Here we have a tale of more than common merit. Of those which, since the *Ghost Seer*, have hinged upon supernatural illusions, this is perhaps the only one that does not disgust by the impossibility of its incidents. Some passages are deeply pathetic. To the death of Sheffield we object, as an act of unnecessary and improbable cruelty, which indeed could not have been perpetrated.

Destination: or, Memoirs of a private Family, By Clara Reeve. 3 Vols. 12mo. 10s. 6d. sewed. Longman and Rees. 1799.

We believe that the memoirs of any private family would furnish a narrative as entertaining by the variety and importance of events as that which is contained in these volumes. The book, however, is not dull. The incidents, though neither affecting nor uncommon, are so likely to have happened, and the characters bear such a resemblance to many which we meet in the walks of life, that we perused the work with the pleasure of a calm unagitated curiosity.

Sigevart, a Tale. Translated from the German, by H. L. 2 Vols.
12mo. Polidori. 1799.

This tale seems to be the production of a school-boy: it is minute in circumstances, tedious in narration, uninteresting in story.

Saggio di Novelle e Favole, di G. Polidori, Maestro di Lingue Italiana.

A small Collection of Novels and Fables, by G. Polidori, Teacher of the Italian Language.

These pieces must derive all their merit from the purity of the language in which they are written; for the stories are dull, and the fables pointless.

The Indian Cottage. By James Henry Bernardin de Saint-Pierre.
Translated by E. A. Kendall. 12mo. 1s. 6d. Vernor and Hood. 1799.

The absurd and tyrannical division of the natives of India into casts has been made the vehicle of a pleasing romance by the philanthropic and amiable Saint-Pierre; and this translation, which is respectably performed, will justly extend the praise of '*la Chaumière Indienne.*'

Charite and Polydorus, a Romance. Translated from the French of the Abbé Barthelemy, Author of the Travels of Anacharsis. With an Abridgement of the Life of the Author, by the late Duke of Nivernois. 12mo. 2s. Dilly. 1799.

The translator of this piece says in his preface, that it appears not to have been published in the life-time of the author; but the fact is, that it was sent into the world many years before the death of the abbé. What follows this erroneous remark is less inconsistent with truth.

'It is certainly, however, not unworthy of his name in many respects. Like the abbé's justly celebrated work the Travels of Anacharsis, while that part of it which is the work of invention affords the reader amusement as a romance; the faithful delineation of ancient manners which it contains, and the knowledge of ancient mythology and history with which it is written, will give him real information relative to the opinions and customs of Grecian antiquity. The sentiments it inculcates, and the morality it breathes, are likewise such as might be expected from the pen of the benevolent Barthelemy.' p. vi.

We cannot affirm that the translation is executed in an elegant or masterly manner; but it claims the merit of fidelity.

MISCELLANEOUS LIST.

Ecclesiastes ; or, the Preacher. An Essay on the Duties of a public religious Instructor ; chiefly taken from a Latin Treatise on this Subject, by Erasmus. With a prefatory Address to Patrons of Livings, &c. &c. to which is added, the Substance of a Charge to a Missionary. 8vo. 1s. 6d. Rivingtons.

In the prefatory address are some sensible observations on the duty of patrons ; and the injudicious conduct of those parents and guardians who devote children to the service of the church without regard to their moral character or their abilities, is pointed out with deserved reprehension. We may observe, that the church is well guarded in this respect, and that the fault is less imputable to parents and patrons, than to the bishops and chaplains, when improper persons are introduced into the church. And here we must vindicate a bishop and a chaplain whose conduct in this respect deserves imitation, and yet has subjected them to much censure from those who deem themselves friends to the church. Of eleven candidates for the sacred office, six were desired to return to their studies ; and the public, instead of applauding the conduct of a learned and conscientious chaplain, considered it as an act of undue severity. We thank, and all the friends of the church, we think, are bound to thank, the chaplain and the prelate for their attention to its interests. The introduction of incompetent persons into the church is injurious to those who are qualified for the due discharge of the duties of their profession. The former, being less employed in professional or literary studies, have more time to ingratiate themselves with patrons ; and, as so much power is given to the laity in the disposal of preferment, it is certainly a duty to the church, and indeed to the public in general, that the hands of the bishop should not be laid on any one without a rigid inquiry into the propriety of his assumption of the sacred character.

The work will give candidates for holy orders a just idea of the dignity of the character which they wish to support ; and it is too well known to require any commendation from us.

A geographical and statistical Account of the Cis-alpine Republic, and maritime Austria, with a Map, describing the Partition of the Venetian Territory, and the new Limits of the Cis-alpine Republic. Translated from the German, by W. Oppenheim, M. D. 8vo. 6s. Boards. Robinsons. 1798.

This is a valuable addition to our fund of geographical knowledge, as it describes many places which are either not to be found in our common books, or are very inaccurately laid down on our maps. The Cis-alpine republic comprehends, besides the whole of Austrian Lombardy, and part of the former republic of Venice, the territories of the duke of Modena, and the provinces of Fer-

rara, Bologna, and Romagna. It contains 3,567 square miles, and 3,447,384 souls. The portion of territory which Austria acquired by the treaty of Campo Formio is in extent 865 German square miles, and contains 3,100,000 inhabitants. Many of the most minute parts of these extensive dominions are here noticed, with the history of the place. The account of Venice is more full than any in our present recollection; and the buildings are described with a critical taste.

An Appeal to the Public in Vindication of the Conduct of John Hanson in regard to the Prices charged by Mr. John Mackell. Smith, and allowed by James Wyatt, Esq. Architect, for the Iron Railing made by Mr. Mackell for enclosing the Gardens in the Green Park. With a Prefatory Address to the Marquis of Salisbury and the Right Honourable Lord Romney. To which are added, Engravings of several illustrative Drawings. The whole intended to correct certain Misrepresentations on that Subject. 8vo. 1s. Wright. 1799.

Mr. Hanson seems to be fully justified in making his appeal, as an unfair account was given of the trial for a libel in which he was defendant, and the circumstance of his acquittal was industriously concealed. The public ought to know that his estimate for the iron gates in the Green-park was less, by nearly one-half, than that of his competitor; and he challenges, with a just confidence in himself, 'a comparison of the workmanship with any similar work in the environs of the metropolis.'

Dissertation Historique sur les Libertés de l'Eglise Gallicane, et l'Assemblée du Clergé de France de 1682, adressée à M. M. les Ecclesiastiques François.

Historical Dissertation on the Liberties of the Gallican Church, at the Assembly of the French Clergy in 1682, addressed to French Ecclesiastics. 8vo. 2s. De Boffe. 1799.

'We are nearer perhaps than is generally imagined to the restoration of your monarchy.' Such is the language of this writer, who was well acquainted with the ecclesiastical state of France before the revolution, and is apparently in considerable repute with his emigrant brethren in this kingdom. With what minds then will an Englishman and a protestant imagine that the priests are exhorted to return to their ancient possessions? with minds improved by a residence in a protestant country, and with more enlarged views of the Christian religion? No such thing. They are exhorted to banish all remembrance of the rights and privileges of the Gallican church, and to reject the articles of the assembly in 1682, which are said to have laid the foundation for the contempt of spiritual power, and thus to have led to the overthrow of the throne and the altar. Submission to the infallibility of the pope is to be the grand medium for the restoration of the ancient reverence paid to the clergy, and for the conversion of 'the republic of atheists.'

Observations on the Zoonomia of Erasmus Darwin, M. D. By Thomas Brown, Esq. 8vo. 8s. Boards. Johnson. 1798.

Mr. Brown seems to have examined the Zoonomia with great attention; and many of his remarks, for their acuteness and propriety, merit the attentive notice of Dr. Darwin. In general, he has succeeded in his metaphysical observations better than in his medical. We therefore think that he has not applied to medicine, except as an amateur. It must not be concealed, that his acuteness leads to scepticism rather than to the discovery of truth, and that many subjects are confused by his smoke rather than illuminated by his splendor. As we have examined the Zoonomia at great length, it will be useless to go over these subjects again, to show where we have agreed with, and where we have differed from, Mr. Brown; and we shall content ourselves with copying the subjects of his examination, which in general are those of his reprehension.

‘Of sensorial Power—Of the Faculties of the Sensorium—Of the Classes of fibrous Motions—Of Stimulus and Exertion—Of sensual Motion—Of the Production of Ideas—Of the Classes of Ideas—Of vegetable Animation—Of Instinct—Of the Catenation of Motions—Of Sleep—Of Reverie—Of Vertigo—Of Drunkenness—Of Propensity to Motion, Repetition, and Imitation—Of the retrograde Motion of the absorbent System—Of Temperaments—Of Nutrition—of Generation—Of Madness—Of Fever—Miscellaneous Observations.’

An Essay on the Passions. Being an Attempt to trace them from their Source, describe their general Influence, and explain the peculiar Effects of each upon the Mind. By Kingsmill Davan, Esq. 12mo. 3s. Boards. Vernor and Hood. 1799.

In this Essay on the Passions we discover no original trait of the genius and perspicacity necessary for the investigation of those wonderful attributes of the human character; but it may be useful as a collection of the thoughts of ingenious men on several important operations of the intellect and feelings.

The Confessions of the celebrated Countess of Lichtenau, late Mrs. Rietz, now confined in the Fortress of Glogau as a State Prisoner. Drawn from original Papers, translated from the German. With an engraved Portrait of the Countess. 8vo. 2s. West. 1799.

Minna Encken, countess of Lichtenau, was mistress of the late king of Prussia, over whom, according to the account given in this pamphlet, she had an extraordinary influence. Low debauchery and horrid profligacy are the themes of these confessions, which we cannot attribute to the countess. They appear to have been fabricated by some German pamphleteer, and are a bad imitation of Rousseau.

The Supplement to the Treatise on Carriages: comprehending all the necessary Repairs; the Mode and Terms for hiring, with Instructions how to preserve and purchase all Kinds of Carriages and Harness now in Use. Containing also other useful Information thereon; with the Prices for every Article annexed. By William Felton, Coachmaker. 8vo. Debrett.

We have examined this Supplement with care, and deem it a proper appendage to the Treatise on Wheel Carriages, noticed on a former occasion *. The directions for purchasing second-hand carriages are particularly useful.

Hints on the Ventilation of Army Hospitals, and Barrack Rooms; also, Observations on Regimental Practice, on Matrimony, (as it regards the Private Soldier), and on Regimental Education (as proposed by an Ingenious Author); submitted with Deference to the Officers and Surgeons of the British Army. By W. H. Williams. 8vo. 2s. Longman.

Mr. Williams seems to have attended to the duty of a regimental surgeon with great care; and his regulations and advice are, in general, very proper. The chief object, the ventilation of army hospitals, we highly approve, though perhaps a more convenient method, than that which he recommends, might be suggested. Regimental education, as proposed by Mr. Somerville, would not, in our author's opinion, be of importance, as the soldier is only to obey.

An Essay on the Leyden Phial, with a View of explaining this remarkable Phenomenon on pure mechanical Principles, by which all the different Appearances of Electricity are more simply demonstrated: to which is added, an Essay on Medical Electricity; physiologically investigating the Nature of those Complaints, where the Influence of this Fluid may prove beneficial; illustrated with a Variety of Cases. By C. H. Wilkinson, Surgeon. 8vo. Law. 1798.

As we found some difficulty in comprehending our author's mechanical theory of the Leyden Phial, we shall not attempt to give any account of it, but refer to the work, expressing our wishes that the reader may be more successful. The remarks on medical electricity are jejune and trifling. The author's candor and moderation, however, deserve our praise.

* See Crit. Rev. New Arr. Vol. XXII. p. 480.

S. HAMILTON,
Falcon-court, Fleet-street, London.



THE CRITICAL REVIEW.

OCTOBER, 1799.

View of the Russian Empire during the Reign of Catharine the Second, and to the Close of the present Century. By William Tooke, F. R. S. &c. 3 Vols. 8vo. 1l. 7s. Boards. Longman. 1799.

MR. Tooke's long residence in Russia, and his literary industry, eminently qualify him for a production of this kind; and, though his manner is sometimes dry and prolix, the reader will find this work amusing and instructive.

In an advertisement prefixed, the author enumerates his chief sources of information; and an introduction discloses the series of travels, undertaken in recent times, with a view of ascertaining the topography, &c. of the Russian empire.

The first volume is divided into two books. The first book treats of the natural state of the empire, with regard to climate, soil, mountains, forests, waters, &c. The second exhibits an historical view of the numerous nations subject to the sovereigns of Russia.

‘ It is scarcely necessary to shew that the empire, from the very nature of it, is capable of progressively growing to a greater, even to an astonishing magnitude, without attempting new conquests. It has already been attaining gradually to a high degree of power, particularly in modern times. Yet we are not to imagine (as some people not well-versed in history are apt to do) that it was formerly a country absolutely insignificant, or even quite unknown. In very remote periods, long before Kasan, Astrakhan, Siberia, &c. were conquered, Russia was remarkable both for its power and its magnitude. How often did it not then strike terror into the haughty sovereigns of Constantinople, even while surrounded with the magnificence of imperial Greece? Moreover, the Poles, the Swedes, the Hungarians, even the far distant French, had kioviau princesses on their thrones.—Internal divisions among brethren of the reigning family afterwards, indeed, weakened the empire, insomuch that it was deluged by a powerful foreign nation. But by its own inherent vigour, without the aid of external succours, it shook off the odious yoke, made extensive conquests, and evinced to the world what it was able to perform by its own power alone. Thus it rapidly grew into one of the greatest monarchies the universe had ever beheld. The colossus only wanted a skilful hand to shape it into form; and this it first found in Peter the Great, and afterwards in Catharine the

Second.—True, it was the happiness of that emperor, that the imprudence, or rather the temerity, of Charles XII. contributed much to the rapidity of its advancement; yet the consequences would have been less striking and brilliant, if the internal strength and greatness of the empire had not so signally concurred. Under the empress Anna, Russia, with all her splendid victories, and combined with Austria, found enough to do to put an honourable end to the Turkish war: an evident token, that a proper use was not made of the peculiar greatness and the important resources of the country. Of all the powers confederated against the king of Prussia in the seven years' war, the power of Elizabeth pressed hardest upon him: the consequences were not adequate to the expence, owing to the events and combinations that happened afterwards; however, the strength of Russia was not then entirely manifest. It was displayed during the war with the Turks in 1772, to so high a degree, as to raise the admiration of the world. Though the empress at that time maintained a body of troops in Poland, yet she stifled at once an intestine commotion; and without foreign aid, by her own forces, gained repeated victories over the Turks, conquered provinces and fortresses, appeared with fleets that spread terror through regions to which the Russians were scarcely known by name, annihilated the formidable navy of her enemy, surrounded the whole numerous army of the Turks, performed wonders, and concluded a glorious peace. And what great achievements were not done in the last Turkish war!—Russia, if her forces be properly employed, without the aid of foreign alliance, is fully able to resist the attacks of any invader. Extensive possessions, a brave people, excellent products, and considerable revenues, render it in all respects truly great. Vol. i. p. 18.

Superficial readers are inclined to ascribe more glory to Peter the Great than historical facts warrant. As early as the time of its deliverance from the Tartars, Russia commenced a gradual course of improvement in strength and civilisation. If some modern Vertot would publish a history of the revolutions of Russia, the subject would be found very interesting and instructive.

In mentioning the skeletons of elephants found in Siberia, we are surprised to find Mr. Tooke a stranger to the recent observations, published at Paris, on the anatomy of certain animals whose bones alone now exist. If he had read that account, he would have seen sufficient proof that the bones found in Siberia are not those of the elephant.

The charming description of a district of Taurida, by M. Pallas, we cannot forbear to transcribe.

“ One of the mildest and most fertile regions of the empire is the beautiful semicircular and amphitheatral vale formed by the Tauridan mountains on their side along the shores of the Euxine. These vallies which are blessed with the climate of Anatolia and the Lesser Asia, where the winter is scarcely sensible, where the primroses and the saffron bloom in February and often in Ja-

uary, and where the oak frequently retains its foliage the whole winter through, are, in regard to botany and rural oeconomy, the noblest tract in Taurida and perhaps in the whole extent of the empire. Here every where thrive and flourish in open air the ever-verdant laurel, the oil-tree, the fig, the lotus, the pomegranate, and the celtis, which perhaps are the remains of Grecian cultivation; with the manna-bearing ash, the turpentine-tree, the tan-bark-tree, the strawberry-tree from Asia Minor, and many others. This last particularly covers the steepest cliffs of the shore, and beautifies them in winter by its perpetual foliage and the red rind of its thick stem. In these happy vales the forests consist of fruit-trees of every kind, or rather the forest is only a large orchard left entirely to itself. On the shores of the sea the caper-bushes propagate themselves spontaneously; without the assistance of art the wild or planted vine-stems climb the loftiest trees, and, twining with flowery creepers, form festoons and hedges. The contrast of the orchards and the rich verdure with the beautiful wildness which the adjacent mountains and rocks present, which in some places rise among the clouds, and in others are fallen in ruins; the natural fountains and cascades that agreeably present their rushing waters; lastly, the near view of the sea, where the sight is lost in the unbounded prospect: all these beauties together form so picturesque and delightful a whole, that even the enraptured muse of the poet or the painter would be unable to conceive any thing more charming. The simple manner of life of the good-humoured highland Tartars who inhabit these paradisaical vales; their turf-covered cottages, some hewn in the rock on the mountain's side, others placed amidst the luxuriant foliage of the surrounding orchards; the roving flocks of goats and sheep clinging to the declivities of the solitary rock; the sound of the pastoral flute, re-echoing its plaintive tones among the hills—every thing here renews the image of the golden age, its innocence and simplicity; every thing contributes to cherish the propensity to an artless, retired, and rural life, and we for a second time gain a fondness for the abode of mortals, which the horrors of war, the sordid pursuit of wealth in great cities, and the luxury which fills the train of all the social vices, render so soon intolerable to the sincere votaries of wisdom.

“ In these enchanting vallies, to the benefit of the empire, which no where, in its whole extent, possesses so fine a climate, might the useful products of Asia Minor, and of the southern parts of Europe, be made indigenous. The superior kinds of fruits may be produced here without trouble, and are for the most part so already. The best kinds of olive and fig-trees may be cultivated here; and even the sesamum plant never decays. Orange, lemon, and citron trees, and particularly the cedrat, the most excellent species of them, would bear the winter extremely well with a little care. The vine would be constantly improving, if but a judicious selection were made of the stems for planting, if greater attention were paid to the various effects of the soil and situation of the vineyards, and if more

ease were had in working the must and keeping the wine. For the use of the apothecaries and manufacturers a number of excellent remedies and dyes might be produced, which are at present brought from the isles of the Archipelago, from Greece, from Asia Minor, and Persia; several of them are now seen there growing wild. Likewise many hard and useful kinds of wood, especially coloured, fit for inlaid work, might here be propagated: perhaps in some tracts even the sugar-cane would thrive.

“ On the whole, the botanical riches of the mountainous part of the peninsula of Taurida are so great and remarkable, that the number of those plants alone, which are no where else to be found in the Russian empire, amounts to several hundreds, among which is a considerable variety of species entirely new.” Vol. i. p. 34.

In some parts of his geography Mr. Tooke shows himself a stranger to the accuracy introduced by D'Anville, Gosselin, and others, which restricts the ancient knowledge within its real boundaries. Thus in speaking, p. 137, of the Ural mountains, he errs in considering them as the Riphæan chain of antiquity. The ancients knew no more of the Ural mountains than of those in the moon: their Riphæan chain ran from east to west: the Uralian chain is from north to south. In the dissertation on the Scythians, p. 203, it is inferred that the supposed Riphæan chain is the forest of Volkanski, the ancients often confounding forests with mountains.

Our author gravely informs us that the old Livonians spoke the Runic language. There never was a Runic language—we might as well speak of the Cufic language. If Mr. Tooke means the Gothic, he is certainly in an error.

In speaking of the Caspian Sea, he offers the following curious observations.

‘ Perhaps the true reason of this sea remaining equally full, is to be sought in the quality of its bottom; which consists, not of a thick slime, but of a shell-sand, the particles whereof touching but in few points, it is consequently very porous. Of the same substance the whole shore is likewise formed. Layer upon layer it lies 3 fathoms deep. This indeed lets the fresh water through, but it becomes immediately salt again by the salt water pressing on it. Through this sand then the water is filtered, and falls into the abyss beneath in the same quantity as it flows into the sea.’ Vol. i. p. 238.

Salmon, herrings, and sturgeon, are the chief fish of the Caspian: its fowls are storks, herons, bitterns, spoon-bills, red geese, red ducks, &c.

In passing to the second book, concerning the various nations of the Russian empire, we must express our regret that the author has been so tedious in discussion. A table of the various races and tribes would have answered the purpose far better; and a few remarks on striking characteristics, and singular

manners, would have sufficed for a popular work. An idea of such a table we have endeavoured to give in the list annexed to this article.

The increasing greatness of Russia ought more justly to alarm Europe than the fugitive conquests of the French, whose petulance and licentiousness have always alienated the hearts of their new subjects. Mr. Gibbon has expressed his opinion, that, if Europe be again destined to be plunged into military barbarism, this degradation can be effected by Russia only.

According to an authentic estimate, published in 1796, by major Oppermann, the acquisitions made during the reign of Catherine II. are thus given :

	Square versts.	Inhabitants of both sexes.
At the first partition of Poland in 1773	76,558	1,226,966
From the Porte in the years 1774 and 1783	113,100	171,316
From the Porte in the year 1791	23,053	42,708
At the second partition of Poland, 1793	202,383	3,745,663
By the subjection of Courland	16,273	387,922
At the third partition of Poland, 1795	94,645	1,407,402
Vol. i. P. 327.	Total 526,012	6,982,271

Mr. Tooke's description of our allies may interest our readers.

The native Russians are of different stature; some are very tall, but few much below the usual height; several of them are remarkably strong-limbed, in general they are lean, but well built, Those deformities which in other parts of Europe are mostly owing to the refinements of luxury introduced into education, are here but rarely seen: their mouth and eyes are small, the lips thin, the teeth even and beautiful, the nose, as every where, various, in general not large nor very aquiline; the forehead frequently low, and their aspect rather grave: the beard is strong and bushy, their hair lank, brown, flaxen, or red, seldom or never entirely black: in sight and hearing they are uncommonly acute: the organs of feeling, smell, and taste, are hardened, like all the rest of their body, by the rudeness of climate, and their manner of life. They are mostly of a sanguine choleric temperament, and vice versa, with a greater or less mixture of the melancholic, seldom of the phlegmatic, still seldomer merely melancholic or phlegmatic: in gait and action they are brisk, lively, and agile.

The complexion of the females is brunette, with a fine skin; many of them extremely handsome. As not any restraint is put upon their growth, their breasts and feet are large; the former far more full than those of the Tartar women. Girls generally arrive early at maturity, numbers in their 12th or 13th year; but many

of them lose all their beauty, after being married but a couple of years. The frequent use of the hot-bath promotes an early development, and as early a decay; and the hideous practice of painting spoils the skin. As the women, among the lower stations in general, are kept on harder fare, and more accustomed to work than the girls, they are also more negligent of their persons.

‘ The general disposition of the people is gay, careless even to levity, much addicted to sensuality, quick in comprehending whatever is proposed, and not less prompt in its execution; ingenious in finding out means of abridging their work; in all their occupations ready, alert, and dexterous. Violent in their passions, they easily mistake the golden mean, and not unfrequently rush into the contrary extreme. They are attentive, resolute, bold, and enterprising. To trade and barter they have an irresistible impulse. They are hospitable and liberal, frequently to their own impoverishment. Anxious solitudes about the future here cause but few grey pates. In their intercourse with others, they are friendly, jovial, complaisant, very ready to oblige, not envious, slanderous, or censorious, and much given to secrecy. From their natural and simple way of life, their wants are few, and those easily satisfied, leaving them leisure for recreations and repose; and the constant cheerfulness of their temper frees them from troublesome projects, procures them satisfaction in all situations, keeps them healthy and strong, and brings them to an undisquieted, contented, brisk, sometimes a very advanced old age.’ Vol. i. p. 332.

‘ In superstitious notions and practices the Russians are as little deficient as their neighbours. Many of them, as well as among us, believe in ghosts, apparitions, and hobgoblins, and are not fond of inhabiting the houses of near relations deceased; whence it happens that many houses are left to fall in ruins, or pass into foreign hands at a very cheap rate. A house too, whose owner fell into poverty, or was otherwise unfortunate, will not readily find a purchaser, because it has ejected its master. On the Thursday before Whitsuntide the girls celebrate the festival of the Slavonian goddess Lada and her son Dida, with singing, dancing, and decorating a birch-bush with garlands of ribbons; which they afterwards throw with great solemnity into a river, and learn, from the figures the ribbons assume in the current, who they shall wed, and what their fates shall be in marriage. On the 5th of January they go by night into a cross-street or into a cellar, which is called, To go hearing; and fancy they hear, in every sound, the prediction of their destiny. The day after Christmas is solemnized by the midwives, because the Virgin Mary’s midwife had a great hand in the redemption of the world. In Perme, and other places, they believe that some witches, by their incantations, have the power of depriving the female sex of their right to become mothers, but that others can preserve it inviolably to them; therefore brides always apply to the latter. As wives are sometimes slighted by their husbands on that account,

paramours find their advantage in this conceit. But to reckon up all the superstitious fancies of this nature would be both endless and unprofitable. Their domovois are our fairies, and their vodovois our water-goblins or wizards of the stream.' Vol. i. p. 386.

The dry detail of nations, tribes, and languages, would not enliven our pages; but the following extract may be recommended by its novelty and curiosity.

'One of the most remarkable nations in the Finnish history are the Permians; or, as they are called in the Icelandic Reports, Biarmians, who are denominated by the Russians, Permiaki, and whose present homesteads are in the governments of Perme and Viætka, and in the northern districts of the river Oby. It should seem that the Scandinavian navigators in the middle ages gave the name of Biarmia to the whole country between the White Sea and the Ural. The Permians on the Dvina were discovered in the ninth century by Otho of Halgoland, a province at the extremity of Norway, and afterwards entered into the service of Ælfred the Great, who drew up an account of this voyage in the Anglo-Saxon language. The Icelandic reports are full of these people.

'According to these reports the Permians on the White Sea and the parts about the Dvina were the most wealthy, the most powerful, and most remarkable of all the northern Finns. Here the carved image of the god Yummala had its far-famed temple, the description of the magnificence whereof borders on the marvellous, and has been evidently drawn up by a rude but warm imagination. According to these descriptions the temple was very artfully built of costly wood, and so richly ornamented with gold and precious stones, that it threw a radiance round the whole circumjacent country. The image of the god had on a golden crown set with twelve precious stones; a necklace, which in value amounted to 300 marks in gold, and a dress which outweighed the lading of three of the richest ships that navigated the Grecian sea. Lastly, the figure bore on its knees a golden chalice of such capacity, that four men might quench their thirst from its contents, and this vessel was filled with the same valuable metal of which its mass consisted.—The report of these extraordinary riches it was that tempted the northern freebooters to make armed expeditions to these distant parts and to quarrel with the natives; it was considered too as an honourable achievement and an heroic adventure to have brought off some spoil from this temple. From Halgoland expeditions were made thither every year; even several Norwegian kings went on predatory excursions to Permia, and usually returned with rich booty. We also find that Scandinavian mariners visited this country for the purposes of trade alone, and without any piratical views.

Supposing these fabulous descriptions of the magnificence of Yummala's temple, and the great wealth of the country to be not entirely destitute of all foundation, as we may with great probability, it then merits inquiry in what manner the Permian Finns accumu-

lated so much gold, and how their country became the mart of a great and lucrative commerce. In very remote ages the Permians were already famous for their trade with the Persians and Indians. These nations brought their commodities over the Caspian, up the Volga and the Kama, to Tscherdyn, a trading town of antient date on the river Kolva; and the Permians transported these goods, as well as their own products, along the Petschora to the Frozen Ocean, where they bartered them with the people of those parts against furs for their oriental trade.—The ruins of antient towns still bear witness to the flourishing condition and the civilization of this people.

‘By the historical traces still subsisting, we perceive then that the Permians were the only race of the Finns who were a polished and commercial people and known to other nations, while the rest of their kindred tribes lay dormant in the deepest barbarism.—The reports likewise speak of kings and a sort of political constitution in Biarmeland. Many of these kings, if indeed their existence were historically ascertained, seem to have been, not natives, but Scandinavian corsairs, as their names also intimate. These at various times subdued as well the Finns as the Permians, and afterwards remained in these countries.

‘With the year 1217, the expeditions of the Norwegians to Permia cease; at an earlier period, however, and probably in the eleventh and twelfth centuries, the republic of Novgorod made itself master of this country, sending thither Russian colonies to keep the inhabitants in subjection. About the year 1372 the Christian faith was propagated in Permia by bishop Stephen. At the close of this, or the opening of the following century, a dispute arose about the possession of this country between the city of Novgorod and the grand-duke Vassily Dmitrievitch, which at length was terminated by a compromise, in which it was agreed that the Novgorodians should renounce all claim to it. The Permians now maintained for a length of time the liberty of choosing their rulers from their own body. Tzar Ivan, in 1543, gave them the first viceroy, to whom the chief of the inhabitants were to act in a subordinate capacity in the affairs of government, and who had his seat first at Kolmogor, and afterwards at Archangel.—At present the whole of antient Biarmia, the borders whereof cannot now be accurately defined, is divided into several governments; and the descendants of the Permians, heretofore so famous, numerous, and powerful, are dwindled away to an insignificant remainder, who, amidst thorough Russians, have lost almost all their national characteristics, even to their very language.’ Vol. i. p. 527.

The account of the propagation of Christianity, in Livonia, &c. by means of the sword, is philosophical and interesting. Mr. Tooke mentions that a *mystery*, or sacred drama, was acted at Riga, in 1204, with a view of converting the pagans—a singular incident in dramatic history.

(To be continued.)

LINNÆAN TABLE

Of the Nations and Languages in Europe and Asia.

* * * The following table is drawn up with great care, from the most authentic and recent writers ; and it gives, in a small compass, the produce of considerable labour. It is almost unnecessary to state, that the nations in Africa and America have not yet been so fully known, or so accurately classed, as to admit precise divisions. Some obscurities also remaining with regard to the Malays, and Asiatic islanders, they are here omitted ; and another *ordo* or two may exist in Asia.

E U R O P E.

PRIMÆVAL INHABITANTS.

ORDO.	GENUS.	SPECIES.
I. CELTS	Irish Welsh Armorican	Erse, Manx. Cornish.
II. FINS (Chief God <i>Yummalu</i>).	Finlanders Esthonians Laplanders * <i>Hungarians</i>	Permians or <i>Biarriaga</i> . Livonians. Votiacs and <i>Cheremis</i> . Voguls and <i>Ostiac</i> .

COLONIES FROM ASIA.

III. SCYTHIANS or GOTHS (<i>Odin</i>).	Icelanders, Norwegians Swedes, Danes Germans English.	Swift, Frisc. Flemish, Dutch ‡.
IV. SARMATS or SLAVONS. (<i>Porus</i>).	Poles Russians Kossacs	Herull. Vendi †. Lettos.
COLONY FROM AFRICA,		Cantebrian or <i>Rasque</i> .

* A diminutive race, resembling the Samoieds of Asia, but speaking a Finnish dialect.

† The inhabitants of France, Italy, and Spain, speak corrupted Roman ; which, with the Greek, are polished dialects of the Gothic, according to sir W. Jones, and other able antiquaries.

‡ Speaking mixed and imperfect dialects of the Slavonic.

A S I A.

All primeval, except two or three from America.

ORDO.	GENUS.	SPECIES.
I. ASSYRIANS.	Assyrians Arabians Egyptians	Chaldee. Hebrew, &c.
II. SCYTHIANS	Persians Scythians <i>infra et extra</i> <i>Imaum, &c.</i>	* Armenians?
III. SARMATS	Medes Parthians	Georgians. Circassians.
IV. { SERES } { INDI }	Hindoos	Northern and Southern, &c.
V. SINÆ	Chinese Japanese	†

Barbaric nations from north to south, and according to degrees of barbarism.

VI. SAMOIEDS	Ostiacs, Yurals, &c.	
VII. YUKAGIRS	Yakuts.	
VIII. KORIACS	Techuks or Tchuktchi.	†
IX. KAMCHADALS	Kurillians.	‡
X. MANDSHURS or TUNGUSES	Lamuts	§ (Ruling people in China.)
XI. MONGULS	Kalmucs	Soongars. Tonguts. Burats, &c.
XII. TATARS or HUNS	Turks Khafars Uzes Siberians	Nogays. Bashkirs. Kirgoufes or Kaizaks. Teleuts.

* The *Parfi* and *Zend* are cognate with the Gothic, Greek, Latin, according to sir W. Jones. Indian differt. vol. i. p. 206. The *Pehlavi* is Assyrian or Chaldaic: Id. 187, 188. 206.

† These have a Tataric form and face: they are probably highly civilised Tatars.

‡ From the opposite coast of America. Tooke's Russia.

§ These resemble the Japanese.

|| After the destruction of Attila's swarms, and the effects of unfortunate inroads, the Huns became subject to the Monguls, who, under Genghiz-Khan, Timur, &c. constituted the supreme nation in Asia.

Poems and Plays. By Mrs. West. 2 Vols. 12mo. 10s. Boards.
Longman and Rees. 1799.

IN the preface to her dramatic productions, Mrs. West exposes the degraded state of the English stage : she says,

‘ The charge of bombast, pageantry, and unnatural inconsistent horrors, has been proved against tragedy ; and comedy labours under the strong censure of confused plot, exaggerated character, and buffoonery. The legends of the nursery may allowably entertain as an after-piece ; but that in the metropolis of the British empire, an intelligent audience should, at this refined period, derive their whole evening’s amusement from exhibitions which, on perusal, a tolerably well-informed child would think contemptible, is a fact which most strongly excite the indignant feelings of those who recollect the former honours of our stage, or ever peruse the splendid remains of our native bards.’ Vol. i. p. vii.

The German plays which have become so popular, she treats with greater severity, as ‘ pernicious in tendency and contemptible in composition.’ Mrs. West calls the productions of Schiller, Goethe, and Kotzebue, contemptible in composition !

The plays in these volumes are two, a tragedy and a comedy, both of which, we learn from the preface, were offered for representation and rejected. Few readers, we believe, will think unfavourably of them on that account. Of *Adela*, the tragedy, the following is an analysis :

Lord Conway has been injured by his kinsman the earl of Pembroke. He has retired from court in disgust, and resided for many years at Conway. His daughter *Adela* has been from her childhood betrothed to earl Mordaunt, the friend of Theodore her brother. The opening scene gives the characters of these persons, and also that of the hero of the drama.

‘ *Gertrude.* (*A great shout.*) That shout proclaims the tournament is ended :

And now the chiefs, who emulously strove
 To gain from *Adela* the radiant prize
 Due to successful valour, must submit
 Their lofty hopes, and own a rival’s triumph.
 My father, ever welcome ! say, who conquer’d ?

‘ *Enter Osbert* (*as from the Lists.*)

‘ *Osbert.* Thy wishes are fulfill’d. Young Albert’s arm
 Has baffled opposition. Trust me, *Gertrude*,
 This graceful stranger is no humble youth,
 Sprung from obscure original, the founder
 Of his own fortune, and to fame unknown.

The tale he tells belies his innate greatness :
 Some titled house to him intrusts the honours
 Drawn from a line of noble ancestry,
 Himself the noblest ; nor have yonder lists
 Witness'd his first great enterprize in arms.

' *Gertrude*. Did not lord Mordaunt with regret resign
 The prize he deem'd his own ?

' *Osbert*. The haughty earl,
 At the commencement of the tourney, foil'd
 All who oppos'd him. Round the lists he rode ;
 With threat'ning gesture and insulting voice
 He dar'd the bravest knight upon the plain
 To meet in martial sport. Vex'd at the taunt,
 Young Albert graceful rose : an ardent blush
 Flam'd on his cheek ; he slung his gauntlet down,
 And cried, " I come, renowned earl, to prove
 Thy dreaded prowess, Ye assembled peers,
 Decide between us, and decree the prize.
 The heart that beats with virtuous emulation
 Disdains malevolence."

' *Gertrude*. There spoke the hero
 Magnanimous and brave. But say, what further
 Chanc'd between him and Mordaunt ?

' *Osbert*. Inly griev'd
 At the brave challenge, the proud earl refus'd
 To hold contention with an unknown youth,
 Dubious of character, of rank obscure.
 Our master's soul was mov'd ; with generous warmth
 He own'd th' insulted Albert for his guest,
 Whose skilful arm had sav'd his only son,
 Heir to his house—

' *Gertrude*. And stranger to his virtues.

' *Osbert*. Thus all evasion vain, Mordaunt prepar'd
 To meet his foe ; who, soon accoutred, sprang
 On his proud steed, and spurn'd him to the charge.
 Erect he sat—no goodlier knight e'er shone
 In tiking field or feat of chivalry.
 Now graceful round the lists with course oblique
 The warriors flew, now in fierce conflict clos'd
 Contended stern. At length the haughty earl
 Seem'd fainting ; by his heavy helm o'erpower'd,
 His head dropp'd lifeless ; whilst his fiery horse
 Restive disdain'd his burthen. At that moment
 Brave Albert leap'd on earth, and kind sustain'd him,
 Till his attendant train with powerful drugs
 Recall'd his wand'ring senses.

' *Gertrude*. Righteous Heaven !
 Thus didst thou humble arrogance !

Osbert. My child,
His sharpest pang is yet untold. I mark'd him
When the grave judges rising all proclaim'd
Albert's success; and led him to the throne
Where, beaming beauty, innocence, and grace,
Thy mistress smiling sat. I saw the earl,
Then when around the kneeling youth she tied
The scarf of snowy hue, on which her hands
Had form'd the purple amaranth and the rose,
Heaven shone in her sweet visage; in her lover's,
The hell of envy, jealousy, and rage,
Was equally apparent.

Gertrude. O my father!
Why cannot Theodore, our master's son,
Imbibe the virtues of his brave preserver?
Why does he curse the arm that sav'd his life
From bands of outlaw'd murderers?

Osbert. Would to heav'n
Some sportive elf had chang'd the slumbering babe
Unseen, and on the stock of Conway grafted
A bastard scion! With what honest zeal
Would we eradicate the spurious branch
That shades the fruit of fair nobility,
And blasts with poisonous growth the blooming hopes
Of lovely Adela, the grace, the flower
Of this illustrious stem!

Gertrude. And must it be?
Must a stern brother, tyrannous in temper,
And cold of heart, controul a sister's love?
Do none of all the gallant youths who languish
To gain her charms deserve her, but earl Mordaunt?
Must he be Adela's espoused lord?
She fam'd for gentle virtues; he renown'd
For vices by his station made apparent,
And long hereditary honours stain'd
By his ignoble deeds. And can lord Conway,
The happy father of the angel fair,
Still doom her all reluctant to the arms
Of this detested man?

Osbert. Sway'd by his son,
He sees not half his faults; yet his great heart
Is just to Albert's worth.' Vol. i. p. 1.

Theodore and Mordaunt vow revenge on Albert. Bertrand, the friend of Albert, seeks him in disguise, and informs him of the death of his father, that earl of Pembroke against whom lord Conway has nourished a long and deep resentment. Albert avows his rank to Adela, and receives her pro-

testations of love. He is seized by Theodore as a spy of Pembroke, and, after declaring his name to Conway, is safely and honourably suffered to depart. Albert still lingers about the castle; but, by the persuasion of Bertrand, he changes dresses with him. Theodore meets Bertrand, and, deceived by the dress, attempts to kill him, but is himself slain. Albert is apprehended as the murderer, and Mordaunt advises Conway to put him immediately to death. Failing in this point, he resolves to have Bertrand assassinated: but here also he fails, and, when the truth is discovered, he carries away Adela. Albert pursues, rescues her, kills Mordaunt, and is himself mortally wounded.

Such is the story of this tragedy, a work pure in sentiment and free from bombast, but bearing the death-warrant of mediocrity, the poetical crime for which there is no redemption. The comedy, except the trite discovery of a lost child, is without the common faults of comedy, but it is also destitute of great merit.

The poems consist of elegies, sonnets, and miscellaneous pieces. Of the elegies we were most pleased with the fifth: the simile in the first stanza is very happy.

* ON A YOUNG LADY, WHO DIED SOON AFTER HER MARRIAGE.

- * Admir'd and lost, just welcom'd and deplor'd,
Cam'st thou, fair nymph, to wake delight and grief;
Like Lapland summers, with each beauty stor'd,
Transient like them, and exquisitely brief?
- * Pale are thy coral lips, and clos'd thine eyes,
Expression sleeps, and harmony is mute;
The spoiler Death on each fine feature lies,
Like blasting cankers on the choicest fruit.
- * I took thy hand; it met my grasp no more
With kindly warmth; inanimate it fell;
I wept; but sympathy's mild reign is o'er,
Nor can that icy breast responsive swell.
- * To deck her tomb appropriate emblems find,
White roses blighted, with their buds emboss'd,
The frail acacia broken by the wind,
And myrtles shrivel'd by protracted frost.
- * There wedded love, with torch revers'd, should stand,
And gaze upon the ruin death has made;
While weeping virtues weave the cypress band,
And soothe with dirges the reposing shade.

- ‘ There, whilst dissolving to its parent dust,
The eye reverts from what it once ador’d,
Till the archangel summoning the just
Shall call the sleeper to attend her Lord.
- ‘ The lark shall o’er her chaunt his matin hymn,
And household red-breast woo his speckled mate;
The glow-worm too shall there at evening trim
His elfin taper in sepulchral state.
- ‘ With love unchang’d through many a varying year,
At stated seasons, friendship shall return
To plant fresh posies round the honour’d bier,
To weed the thistle that o’erhangs the urn.
- ‘ We rise progressively, we bloom and fade,
And having deck’d it occupy the grave;
Soon by the mourn’d the mourner shall be laid,
And ask the tribute she to others gave.
- ‘ Vain in our pleasures, vainer in our cares,
Bound on the wheel of time we rise and fall;
Yet present wrong Eternity repairs,
The mighty empress and the judge of all.’ Vol. i. p. 159.

Of the sonnets we find none worthy of selection. This species of composition is very common, but not very easy. One of the most interesting poems is the Epistle to Laura, from which we will extract the following lines:

‘ I live at home, and only ask
More leisure for life’s active task.
My numbers are impeded oft
By peeping in the apple loft.
A chicken by the kite is taken;
The felon rats despoil the bacon;
The blackbirds on the cherries seize;
The pigs have rooted up the peas;
Away the unfinish’d ode is thrown,
And Clio yields to country Joan;
For, tho’ in housewifery no pattern,
I scorn the name of rhyming flatterer.

‘ My garden is a little spot;
No temple, hermitage, or grot;
Devoted to some sylvan power,
I wish’d but for Nerina’s bower.
No costly flower within it blows,
Yet there the violet and rose,
And snow-drop, daughter of the soil,
Flourish without my care or toil.

‘ I teach my boys to read and spell,
The lads receive their lessons well.

My eldest, distant far from me;
 Has launch'd on life's tempestuous sea;
 And (far from my inspection) bears
 The harvest of my early cares.
 A mother's active fancy forms
 Quicklands, and enemies, and storms;
 And fears, amidst each threaten'd ill,
 The youthful pilot's want of skill,
 May on some rock, perceiv'd too late,
 Strand the rich vessel's precious freight:
 Then, as I view my younger charge,
 Whose perils with their years enlarge,
 I meditate the safest road
 To fortune's idoliz'd abode;
 And yet I know 'tis wise and just
 In ruling Providence to trust.
 To him who will the good defend,
 My innocents I recommend.' Vol. ii. p. 195.

An ode on poetry terminates the volume. The ode requires more powers than Mrs. West possesses. On the whole, these volumes are creditable to the authoress, as they discover, if not the genius that creates beauty, the good sense that avoids faults.

Asiatic Researches. (Continued from Vol. XXVI. New Arr. p. 70).

HAVING examined the late president's system * respecting the various races which inhabit the different parts of this globe, we now turn to another subject which engaged his attention—the advantages which might result from the concurrent efforts of the society in Asia. The advantages are those derived from the additional knowledge acquired of history, of philosophy and art.

The first advantage, and no inconsiderable one, is the support which these disquisitions have afforded to the Mosaic accounts of the primitive world. It is of consequence to religion, and it is of importance to science, since, by adding to our confidence in these early records, it gives to history a fundamental support which it would otherwise have wanted.

* That no Hindu nation, but the Cashmirians, have left us regular histories in their ancient language, we must ever lament; but from the Sanscrit literature, which our country has the honour of having unveiled, we may still collect some rays of historical truth, though time, and a series of revolutions, have obscured that light

* See our XXIVth Vol. New Arr. p. 267.

which we might reasonably have expected from so diligent and ingenious a people. The numerous puranas and itihahas, or poems mythological and heroic, are completely in our power; and from them we may recover some disfigured but valuable pictures of ancient manners and governments; while the popular tales of the Hindus, in prose and in verse, contain fragments of history; and even in their dramas we may find as many real characters and events as a future age might find in our own plays, if all histories of England were, like those of India, to be irrecoverably lost: for example, a most beautiful poem by Somadeva, comprising a very long chain of instructive and agreeable stories, begins with the famed revolution at Pataliputra, by the murder of king Nanda with his eight sons, and the usurpation of Chandragupta; and the same revolution is the subject of a tragedy in Sanscrit, entitled the coronation of Cbandra, the abbreviated name of that able and adventurous usurper. From these once concealed, but now accessible compositions, we are enabled to exhibit a more accurate sketch of old Indian history than the world has yet seen, especially with the aid of well-attested observations on the places of the colures. It is now clearly proved, that the first Purana contains an account of the deluge, between which and the Mohammedan conquests the history of genuine Hindu government must of course be comprehended; but we know from an arrangement of the seasons in the astronomical work of Parasara, that the war of the Pandavas could not have happened earlier than the close of the twelfth century before Christ; and Seleucus must, therefore, have reigned about nine centuries after that war. Now the age of Vicramaditya is given; and, if we can fix on an Indian prince contemporary with Seleucus, we shall have three given points in the line of time between Rama, or the first Indian colony, and Chandrabija, the last Hindu monarch, who reigned in Behar; so that only eight hundred or a thousand years will remain almost wholly dark; and they must have been employed in raising empires or states, in framing laws, improving languages and arts, and in observing the apparent motions of the celestial bodies.

So slight is the chasm that remains in the records of the world—a chasm which, perhaps, may be in part filled! The assistant sciences, geography, astronomy, and chronology, have been cultivated in the east; and accounts of these have been given by different members of the society. The advantages derived from the labours of the society, in the history of animals, vegetables, and minerals, the history of the human mind, and of various sciences, are noticed in their order.

Passing to the eleventh discourse, which relates to the philosophy of the Asiatics, we observe that this is divided into five kinds—medicine, metaphysics and logic, ethics and ju-

jurisprudence, natural philosophy and mathematics, and the religion of nature. On medicine there are few works; but detached parts of different systems relate to this science. In general, however, the Hindoos had made a very slight proficiency in it. In metaphysics and logic, their acquisitions were very considerable. The Hindoo philosophers seem to have afforded the foundation of what Pythagoras taught in Italy, and Zeno in Greece. We may here observe, that, in an Indian treatise, mention is made of a system of logic, communicated by the Brahmins to Callisthenes, which the writer supposes to have been the origin of the Aristotelian method. Another Indian system supports a modern doctrine, that the qualities of matter are illusory, existing only in our own perceptions; a doctrine which sir William Jones does not consider as shocking or absurd.

Ethics, though capable of scientific arrangement, scarcely require it, as the doctrines are few and clear. These have been, in the east, usually inculcated in short comprehensive sentences, fixing themselves on the mind by some point or quaintness of expression. The sages of Greece have exhorted individuals to do to others what they would wish others to do to them: Confucius, and the moralists of the east, have even taught their disciples to do good to those who persecute them. On the subject of the eastern jurisprudence, sir William Jones refers to the introduction of his Indian Pandects.

A part of the philosophy of Newton, and the whole of his theology, may, it is said, be found in the Veda and even in the works of the Suis. His æther, or at least an equally subtle fluid, possessing the same supposed properties, applicable to the explication of the same phenomena, is mentioned in the works of the Hindoos, under the appellation of a fifth element. They were acquainted with the doctrines of attraction and gravitation, and aware of the extensive influence of the former. Their mathematical knowledge was also considerable; and, from the whole of their science, they concluded that an all-creating, an all-preserving spirit, infinitely wise, good, and powerful, reigned supreme. Such are the concluding observations of the late very respectable president: they are the proper conclusion of a life devoted, among other pursuits, to the cultivation of those sciences which contribute to illustrate revealed religion, and to establish the supremacy of the divine nature.

‘II. On three Natural Productions of Sumatra, by John Macdonald, Esq.’

Camphor is the first of these substances. The oil and the concrete proceed from the same tree; but the assertion of Macquer, that nitrous acid dissolves camphor, and renders it oily and pellucid, does not contribute to the explanation of the

change from the fluid to the opposite state. Our author describes the manner of collecting and preparing the camphor ; and we are sorry to find, that he thinks the solid oil likely to become scarce. The fluid will probably supply its place ; or art may produce the requisite change.—The second communication relates to the coral of Sumatra, which our author is inclined to refer to the vegetable system ; and it contains some account of the rapid increase of the coral islands. The frequent occurrence of these in the Indian seas, and their peculiar nature, we noticed in our review of captain Cook's third voyage. To transport a mass of coral to the road of Madras, to form an island and a harbour, for the protection of shipping, is a sublime idea ; but the president, in his note, seems to apprehend that a dangerous reef of coral, rather than an island, might be the consequence.—The copper of Sumatra is the subject of the third communication ; and some arguments are adduced to encourage the East-India company to work the copper mines of that island.

‘ III. On the Plant *Morinda* and its Uses. By William Hunter, Esq.’

This is the *morinda citrifolia* of Linnæus. Descriptions of the plant, and of the process for dyeing, in which it is used, are given at length. The colour which it imparts is a deep red, valuable rather for its durability than its beauty. With steel, this is changed to a purple or chocolate colour.

‘ IV. On the Inhabitants of the Hills near Rajamahall. By Lieutenant Thomas Shaw.’

This account is drawn up with simplicity and propriety. The manners of the inhabitants of these hills are simple, and their morality is secured by the ideas of immediate retribution from the vengeance of the divine being, similar in nature to the offence. They acknowledge one God ; but various superstitions are mingled with their religious system.

Their arts are only those of necessity, and they are seemingly low in the scale of dexterity or address. Their government is a mutual contract for protection and obedience ; and their chief is only the ‘ *primus inter pares*.’ Their villages are connected into associations called tuppahs ; but the chief of each has very little authority, except in his own village. In their wars, on the hills, they are usually merciful ; in the plains, they are cruel ; but the chastity of the women is scarcely ever violated. They have a great regard for truth, and are, in general, cheerful and humane. When the East-India company was first connected with them, it was to repress their incursions in the plains, to which they had been excited either by design or in consequence of some misunderstanding. By the successive efforts of captains Brooke and

Browne, and of Mr. Cleveland, they are now civilised and subject to the company.

‘ V. Additional Remarks on the Spikenard of the Ancients. By the President.’

The president’s remarks on the spikenard of the ancients were published in the second volume of the *Researches*, and the present Appendix is occasioned by Dr. Blane’s paper on the same subject in the *Philosophical Transactions*. In this essay, is a satisfactory defence of his former opinion, showing that the ancient spikenard was truly a valerian.

‘ VI. On the Dhanéfa, or Indian Buceros. By Lieutenant Charles White.’

The Indian buceros, or horn-bill, is minutely described. The bill of this bird, like that of the toucan, is disproportionately large, and is furnished with a horn; which, from its situation, cannot be a weapon of offence. It is remarkable that the natural and most nutritious food of this bird is the nux vomica. When the seed (for it is not a nut) is ripe, this buceros is very fat; and the fat is used in contractions and old chronic pains. It may derive some virtue from the bird, or from its food; but, as many stimulants are added to the ointment, we know not how much of the virtue is to be attributed to the basis.

‘ VII. On the Islands Nancowry and Comarty. By Lieutenant R. H. Colebrooke.’

The islands of Nancowry and Comarty are nearly in the centre of the Nicobars. The inhabitants are honest, and peaceable though brave. They seem to be a Malay race, and not the aborigines. Our present author does not add materially to what M. Fontana has told us, except in describing a ceremony annually performed in honour of the dead. It consists, like other ceremonies among uncivilised races, of a feast, terminated by inebriation; but, about sun-set, a woman digs up the skull of the person last buried; and, after cleaning it with milk of cocoa-nuts and an infusion of saffron, she again commits it to the earth, wrapped up in a piece of new cloth.

‘ VIII. On the Loris, or slowpaced Lemur. By the President.’

This pleasing description of an uncommon animal deserves attention. The account of its manners being new, we will extract it.

‘ In his manners he was for the most part gentle, except in the cold season, when his temper seemed wholly changed; and his creator, who made him so sensible of cold, to which he must often have been exposed even in his native forests, gave him, probably for that reason his thick fur, which we rarely see on animals in

these tropical climates: to me, who not only constantly fed him, but bathed him twice a week in water accommodated to the seasons, and whom he clearly distinguished from others, he was at all times grateful; but, when I disturbed him in winter, he was usually indignant, and seemed to reproach me with the uneasiness which he felt, though no possible precautions had been omitted to keep him in a proper degree of warmth. At all times he was pleased with being stroked on the head and throat, and frequently suffered me to touch his very sharp teeth; but at all times his temper was quick, and, when he was unseasonably disturbed, he expressed a little resentment by an obscure murmur, like that of a squirrel, or a greater degree of displeasure by a peevish cry, especially in winter, when he was often as fierce on being much importuned, as any beast of the woods. From half an hour after sunrise to half an hour before sunset, he slept without intermission, rolled up like a hedge-hog; and as soon as he awoke, he began to prepare himself for the labours of his approaching day, licking and dressing himself like a cat; an operation, which the flexibility of his neck and limbs enabled him to perform very compleatly: he was then ready for a slight breakfast, after which he commonly took a short nap; but, when the sun was quite set, he recovered all his vivacity. His ordinary food was the sweet fruit of his country; plantains always, and mangos during the season; but he refused peaches, and was not fond of mulberries, or even of guaiavas: milk he lapped eagerly, but was contented with plain water. In general he was not voracious, but never appeared satiated with grasshoppers; and passed the whole night, while the hot season lasted, in prowling for them: when a grasshopper, or any insect, alighted within his reach, his eyes, which he fixed on his prey, glowed with uncommon fire; and, having drawn himself back to spring on it with greater force, he seized the victim with both his forepaws, but held it in one of them, while he devoured it. For other purposes, and sometimes even for that of holding his food, he used all his paws indifferently as hands, and frequently grasped with one of them the higher part of his ample cage, while his three others were severally engaged at the bottom of it; but the posture, of which he seemed fondest, was to cling with all four of them to the upper wires, his body being inverted; and in the evening he usually stood erect for many minutes playing on the wires with his fingers and rapidly moving his body from side to side, as if he had found the utility of exercise in his unnatural state of confinement. A little before day-break, when my early hours gave me frequent opportunities of observing him, he seemed to solicit my attention; and if I presented my finger to him, he licked or nibbled it with great gentleness, but eagerly took fruit when I offered it; though he seldom ate much at his morning repast: when the day brought back his night, his eyes lost their lustre and strength, and he composed himself for a slumber of ten or eleven hours.

‘IX. Astronomical Observations made in the upper Part of Hindustan, and on a Journey thence to Oujein. By William Hunter, Esq.’

This paper is incapable of abridgement or analysis. It is, however, of considerable importance, since, by ascertaining the longitude of Ujjayini or Ujjein, the first meridian of the Hindoos, the situation of various places celebrated in the most ancient Indian writings may be known. Thus the seven dwipas, which are now known to be seven great peninsulas, may be discovered. The peninsula of Salmana, for instance, is fixed by the president at Siam.

‘X. Questions and Remarks on the Astronomy of the Hindus. By John Playfair, A. M.’

These questions display an accurate knowledge of the subject, directing the attention of the society, with propriety, to the most important desiderata. Some of these are noticed by the president, in the following article; and they will, we hope, stimulate the astronomers and geometricians of the society to the most active exertions.

‘XI. On the Philosophy of the Asiatics. By the President.’

‘XII. A Discourse delivered at a Meeting of the Asiatic Society. By Sir John Shore, Bart.’

These articles we have already noticed; the former in the present article, the latter in our review of the works of Sir William Jones.

‘XIII. A Treatise on the Barometer. By Francis Balfour, Esq.’

This author’s treatise on the fevers of India, and on the solar influence, which apparently regulates their periods, has been long in our hands. The present essay is designed to show that the barometrical variations are connected with these periods.

By examining the barometer day and night during one lunation, Dr. Balfour found the mercury fall between eleven at night and six in the morning. The periodical septenary changes in the barometer are still doubtful. During the lunation observed by our author, there was no perceptible variation in the height of the mercury at the springs and neaps. From the whole of this series of facts, it is evident that the moon cannot produce these changes, and equally so that they are not connected with heat. They seem, however, to be connected with the state of uncombined electricity in the air, and may probably bear some relation to the varying heights of the atmosphere, to which a late author, in the Exeter Essays, has attributed them.

‘XIV. On the Duties of a Faithful Hindu Widow. By Henry Colebrooke, Esq.’

As some late European compilers, in describing the religious or legendary doctrines of the Hindoos, have not been sufficiently attentive to the authority or authenticity of the works from which their accounts are drawn, Mr. Colebrooke proposes that the different customs should be more faithfully illustrated. He has chosen the ceremony of a widow's burning on the pile of her husband, which he has from authentic works placed in a new light. The widow appears to have rushed upon the pile *after* it was lighted: some other duties of a faithful widow, 'for every one may not burn,' are added.

'XV. On the Traces of the Hindu Language and Literature, extant amongst the Malays. By William Marsden, Esq.'

This essay contains some curious instances of the propagation of the Sanscrit, since Mr. Marsden traces it in different words of Malayan, a language which is diffused to an amazing extent. The Sanscrit is not, however, the parent of the Malayan; but the words of the former are intermixed with the latter, probably in consequence of some connection anterior to the Mohammedan conquest. The earliest Malayan authors show also a considerable knowledge of Hindoo literature.

'XVI. A Catalogue of Indian Plants, comprehending their Sanscrit, and as many of their Linnæan generic Names as could with any Degree of Precision be ascertained. By the late President.'

This list does not admit abridgement.

'XVII. Botanical Observations on select Indian Plants. By the late President.'

This paper is interesting and entertaining; but it cannot conveniently be abridged. Seventy-eight species are particularly described in the essay.

'XVIII. A Description of the Cuttub Minar. By Ensign James T. Blunt.'

The Cuttub minar is a conical building, two hundred and forty-two feet and six inches in height. Its base is a polygon of twenty-seven sides. It is situated near Dehli. Cuttub Shah, who built it, died in 1210; and his tomb is still to be seen near it.

'XIX. Astronomical Observations made on a Voyage to the Andaman and Nicobar Islands. By Lieut. R. H. Colebrooke.'

'XX. Astronomical Observations made on a Survey through the Carnatic and Mysoor Country. By Lieutenant R. H. Colebrooke.'

'XXI. Table of Latitudes and Longitudes of some principal Places in India, determined from Astronomical Observations. By Mr. Reuben Burrow.'

These observations admit no analysis.

‘XXII. Of some Extraordinary Facts, Customs, and Practices of the Hindus: By the President.’

‘Of all studies, says lord Teignmouth, that of the human mind is of the greatest importance ; and, whether we trace it in its perfection or debasement, we learn to avoid error, or obtain models for improvement, or examples for imitation.’ To add to our knowledge of this most valuable of histories, the president collects some remarkable customs. The first is ‘to sit down in dherna.’ The inviolability of the brahmin, and the danger incurred from even indirectly injuring him, render him an unpleasant creditor or petitioner. On emergencies, ‘he sits down in dherna’ at the door, forbidding the occupant of the house to eat, and professing his intention not to eat for the same time. In this case he, or the person at whose door he sits, must die ; but either event would be equally fatal to the latter, so that the brahmin usually obtains his suit. The ‘credion of a kôoi’ is another cruel practice. It consists in forming a circular pile of wood, on which a cow, or an old woman, is burned, if a request should not be granted, or a demand not conceded. If a woman should suffer, a great degree of guilt is supposed to fall on the inexorable person, and, of course, he seldom continues so. This custom is, however, confined to one or two provinces. Instances are also mentioned, where, on any disappointment or vexation, an innocent person is sacrificed, sometimes with his own consent, that his ghost may avenge the real or supposed injury. A race of Hindoos, called Rajekoomars, were, it seems, for ages in the habit of sacrificing their female children, to avoid the expense of their marriages. The race was kept up by the importation of wives from their neighbours. They were, with some difficulty, induced to abandon this custom. In many parts of India, the people believed in sorcery, and many forcerers were executed. The method of ascertaining the guilt is mentioned ; and it is not unlike some of our trials for the same purpose. Among other proofs of sorcery, the circumstance of seeing the witches dance naked by night, with broomsticks tied to their waists, is mentioned.

‘XXIII. Description of the Yak of Tartary, called Soora-Goy, or the Bushy-Tailed Bull of Tibet. By Lieutenant Samuel Turner.’

This animal is covered with long hair, and delights in the colder mountains of Thibet. It looks heavy and dull, but is very fierce on the approach of strangers. It is never employed in agriculture, but is very useful as a beast of burthen ; and caps and jackets are made of its skin. The tails of these bulls are objects of luxury and parade, under the denomination of chowries ; and their milk affords excellent butter.

‘ XXIV. A Description of the Jonefia. By Doctor Roxburgh.’

This new genus is consecrated to the memory of the late respectable president; and, from his recommendation, the trivial name is ‘asoca,’ the Sanscrit appellation. It is the ruffuk of the Bengalese.

‘ XXV. Astronomical Observations. By William Hunter, Esq.’

We cannot conveniently abridge this paper.

‘ XXVI. A Dissertation on Semiramis, the Origin of Mecca, &c. From the Hindu Sacred Books. By Lieutenant Francis Wilford.’

Lieutenant Wilford has collected various legends from the Puranas, in which he finds apparently the foundation of the Grecian fables respecting Semiramis and Ninus, as well as of what is said, by ancient authors, with regard to the building of Nineveh, Hierapolis, and Mecca. It is curious to observe the origin of these fables, and it reflects some credit on Grecian ingenuity, to have rendered these narratives more pleasing as well as more probable.

‘ XXVII. On the Andaman Islands. By Lieutenant R. H. Colebrooke.’

This particular description of the Andaman islands is curious, but not very important. The inhabitants are in the lowest state of civilisation, scarcely superior to the brutes. They are certainly negroes, supposed to have been shipwrecked on this coast, and their abhorrence of the rest of mankind is attributed to some remaining tradition of the injuries which their ancestors suffered by being deprived of their liberty. The description of the inhabitants we will select.

‘ Their colour is of the darkest hue, their stature in general small, and their aspect uncouth. Their limbs are ill formed and slender, their bellies prominent, and, like the Africans, they have woolly heads, thick lips, and flat noses. They go quite naked, the women wearing only at times a kind of tassel, or fringe, round the middle; which is intended merely for ornament, as they do not betray any bashfulness when seen without. The men are cunning, crafty, and revengeful; and frequently express their aversion to strangers, in a loud and threatening tone of voice, exhibiting various signs of defiance, and expressing their contempt by the most indecent gestures. At other times they appear quiet and docile, with the most insidious intent. They will affect to enter into a friendly conference, when after receiving with a show of humility whatever articles may be presented to them, they set up a shout, and discharge their arrows at the donors. On the appearance of a vessel or boat, they frequently lie in ambush among the trees, and send one of their gang, who is generally the oldest among them, to the water’s edge, to en-

deavour by friendly signs to allure the strangers on shore. Should the crew venture to land without arms, they instantly rush out from their lurking places, and attack them. In these skirmishes they display much resolution, and will sometimes plunge into the water to seize the boat; and they have been known even to discharge their arrows while in the act of swimming. Their mode of life is degrading to human nature, and, like brutes, their whole time is spent in search of food. They have yet made no attempts to cultivate their lands, but live entirely upon what they can pick up, or kill. In the morning they rub their skins with mud, or wallow in it like buffaloes, to prevent the annoyance of insects, and daub their woolly heads with red ochre, or cinnabar. Thus attired, they walk forth to their different occupations. The women bear the greatest part of the drudgery in collecting food, repairing to the reefs at the recess of the tide, to pick up shell-fish, while the men are hunting in the woods, or wading in the water to shoot fish with their bows and arrows. They are very dexterous at this extraordinary mode of fishing, which they practise also at night, by the light of a torch. In their excursions through the woods, a wild hog sometimes rewards their toil, and affords them a more ample repast. They broil their meat or fish over a kind of grid, made of bamboos; but use no salt, or any other seasoning.

‘ The Andamaners display at times much colloquial vivacity, and are fond of singing and dancing; in which amusements the women equally participate. Their language is rather smooth than guttural; and their melodies are in the nature of recitative and chorus, not unpleasing. In dancing they may be said to have improved on the strange republican dance asserted by Voltaire to have been exhibited in England: “*Ou, dançant à la ronde, chacun donne des coups de pied à son voisin, et en reçoit autant.*” The Andamaners likewise dance in a ring, each alternately kicking and slapping his own breech, *ad libitum*. Their salutation is performed by lifting up a leg, and smacking with their hand the lower part of the thigh.’

‘ XXVIII. On Barren Island, and its Volcano. By Lieutenant R. H. Colebrooke.’

This island, about fifteen leagues to the east of the Andaman isles, is supposed, though without sufficient reason, to be wholly volcanic. Mr. Colebrooke, from considering the ground-plot of the island, suspects that volcanos are more frequent in the moon than astronomers have thought, since many appearances on her disk resemble what this island would appear to a lunar inhabitant.

‘ XXIX. Extract from a Diary of a Journey over the Great Desert, from Aleppo to Bassora, in April 1782.’

The ruins mentioned in this paper are about forty miles to the left of Palmyra, and about fifty from the Euphrates, on

the other side. The style of their architecture is in general eastern, without any very characteristic features.

‘XXX. *Profopis Aculeata* Kœnig, Thamic of the Hindus in the Northern Circars. By Doctor Roxburgh.’

This tree is named in compliance with Kœnig, though the antheral glands bring it nearer to the genus *adenanthera*.

‘XXXI. Some Account of the Cave in the Island of Elephanta. By J. Goldingham, Esq.’

The cave of Elephanta has been often described, but seldom so clearly and judiciously as in the present paper. The author deems it an Indian cavern, sacred to Siva, the destroyer. Mr. Carnac, by whom this paper was communicated, is of a different opinion, and rather leans to the system which we formerly adopted. We will transcribe the arguments in support of the latter.

‘I have had from Mr. Goldingham (one of the honourable company’s astronomers at Fort Saint George, a person of much ingenuity, and who applies himself to the study of antiquities) some drawings taken from the cave on the island of Elephanta. They are the most accurate of any I have seen, and accompanied with a correct description. This gentleman argues ably in favour of its having been an Hindu temple; yet I cannot assent to his opinion. The immense excavations cut out of the solid rock at the Elephanta, and other caves of the like nature on the island of Salsette, appear to me operations of too great labour to have been executed by the hands of so feeble and effeminate a race as the aborigines of India have generally been held to be, and still continue: and the few figures that yet remain entire, represent persons totally distinct in exterior from the present Hindus, being of a gigantic size, having large prominent faces, and bearing some resemblance to the Abyssinians, who inhabit the country on the west side of the Red Sea, opposite to Arabia. There is no tradition of these caves having been frequented by the Hindus as places of worship; and at this period no poojah is performed at any of them; and they are scarcely ever visited by the natives. I recollect particularly, that Ragonath Row, when at Bombay, did not at all hold them in any degree of veneration.’

‘XXXII. An Account of the present State of Delhi. By Lieutenant W. Franklin.’

Alas, how changed, how fallen! yet the city is still respectable. Our author and his companion were kindly received by Shah Aulum, five years after he had been deprived of sight.

‘XXXIII. Botanical Observations on the Spikenard of the Ancients. By William Roxburgh, M. D.’

Dr. Roxburgh mentions a species of valerian as the true spikenard of the ancients.

The fifth volume of this work having reached England, we will take an early opportunity of reviewing it.

A Treatise on Mortal Diseases; containing a particular View of the different Ways in which they lead to Death, and the best Means of preventing them, by Medical Treatment, from proving Fatal: Translated from the Latin, corrected, improved, and considerably enlarged, by the Author, Conrad George Ontyd, M. D. 8vo. 9s. Boards, Johnson. 1798.

IN this work, the author's professed objects are to examine the different modes in which diseases, however they may differ in their nature and appearance, produce death, and to investigate the best methods of preventing this termination by medical treatment. Perhaps, however, Dr. Ontyd might have employed more accurate language, had he extended his views more generally to the causes of death—for many of these produce no disease, but extinguish at once the vital principle. The first step in the inquiry is to ascertain in what life consists; and our author observes, with propriety, that during life 'the primary constitutive parts of the animal body are prevented by it from entering into those combinations to which they are incited by the universal law of attraction, as well as by the special law of chemical affinity.' When he proceeds a step farther, we cannot so easily coincide with him; for the principle, by which living bodies resist the laws that influence dead matter, he supposes to be organisation, and life itself to be supported by stimuli. Neither position can be strictly true; for no known or supposed organisation can resist the laws of nature; nor is the organisation, in the common sense of the word, destroyed, when the vapour of charcoal, for instance, destroys life. It may indeed be alleged, that, by his position, Dr. Ontyd might mean an organisation suited to the combination or the passage of an active fluid which can permeate the whole, as in a conductor of electricity, or a magnetic needle. This, however, is inadmissible; for a drop of a concentrated essential oil in the stomach, an atom of some poisons applied to a wounded surface, or a breath of highly mephitic vapour, will destroy life, though these causes act only on one portion of the body, without a possibility of destroying organisation. If life depends on this principle, it must, however, be in the way mentioned, viz. admitting the passage of some subtilè fluid, whose activity, as a whole, depends on the free communication of every part; but, in that case, organi-

sation is a distant object, and our views must be confined to this superadded principle, which our author wishes to avoid. We have been more particular in examining this point, as it has been employed in a dangerous way, though we do not perceive that Dr. Ontyd is aware of all its consequences. That life is supported only by stimuli, is a position seemingly better founded. It is the corner-stone of the Brunonian doctrine, and is closely connected with the system of materialism implied by the former. Some distinction, however, is necessary. That we are indebted for our existence to stimuli is so far true, that if we are not fed, and, when in too low a temperature, warmed, we shall die. If the watch be not wound up, it will stop. This appears to be the full meaning of the tenets of Dr. Brown; but we may observe, that these stimuli must act on something different from body; for, if a brick be drenched with water, it will soon become dry; if it be warmed, it will again cool. The principle, on which these stimuli act, is independent of body, and not obedient to its laws. It continues to act, when the stimulus is removed; will become dormant, and again spontaneously revive; as after sleep, syncope, or a longer state of insensibility, commonly called a trance. Dr. Ontyd contends, that diseases are the reaction of the system; but a mere material body re-acts only in proportion to the action; and where is the proportion between violent convulsions, and the irritation of a worm in the intestine; between tetanus, and the irritation of a toe-nail? This at least is an inconsistency; but the last doctrine is only in part true, particularly so in fevers. Is paralysis the re-action of the system against an offending cause in the brain, or a syncope against the volatile odour of a rose?

When Dr. Ontyd proceeds to some of the more essential parts of his work, we agree better; and he properly tells us, that it is requisite, for the extinction of the vital powers, either 'that the vital principle be abolished as it were by a single shock, or that the attack should be made on those functions, without which life cannot be sustained, even in the lowest degree.' This view of the subject is comprehensive and correct, and it naturally leads to the distinction of Van Geuns.

'Dr. Van Geuns having reduced all the remote causes of death to three principles, mechanism, combination, and powers; this opinion he attempts to prove verbatim in the following manner:— "In the first place, the solids, in the same manner as the fluids, in as much as they are objects of chymistry and physic, that is as to their just combination, and union of principles, may be so altered and corrupted, that for this sole reason they become useless to life. Or the solids, inasmuch as they are objects of anatomy, that is as to their structure, connexion, and mechanism, may be so vitiated,

and impeded, that they may become entirely unable to perform the common functions of the economy, and, therefore, bring on death. Or, in the third place, even the vital power of the parts, without any remarkable vitiation either of their combination, or structure, may be so affected, as either directly to be destroyed, or to prepare for itself, as it were, destruction by violence and irregularity of motion.'
P. 18.

Dr. Ontyd seemingly rejects this system, because it supposes a principle super-added to the solids and fluids; yet we think each division correct. Of the first, the scurvy is an instance, which, though originating in a weakness of the solids, proves fatal from a depravation of the fluids. Of the second, the instances are tumors compressing the heart or larger arteries; exostoses, or other mechanical causes of compression of the brain; and, of the third, the oils, mephitic vapours, &c.

The second part relates to the diseases which bring on death, by the destruction of the vital principle. These are old age, passions, too great or too little heat, electricity, various gases, animal and vegetable poisons, febrile diseases, and repelled gout or rheumatism.

The gradual progress to old age is explained from increasing rigidity and insensibility, till the machine no longer obeys the usual stimuli; from the fatal effects of joy, consequent on an accumulation of blood in the head; of anger from accumulation in the lungs; of terror, which Dr. Ontyd considers as a depressing passion, from accumulations in all the internal organs, and the consequent bursting of some weaker vessel. The cause of death, from abundance or defect of caloric, is not easily ascertained. Sudden death from either is uncommon. In these cases, our author has too much neglected the consideration of the vital principle.

Electricity, as a cause of death, appears, from the experiments of Van Marum, to arise from the extinction of the principle just mentioned. Oxygen gas, by increasing the circulation and respiration, induces suffocation. The various gases which prove fatal from want of oxygen, produce death from a different cause, viz. fullness of the lungs, but perhaps operate on the vital principle, by not affording a proper stimulus to the different vessels. Vitriolic and other acid airs, oxygenated muriatic and carbonic acid gas, are supposed to act from a peculiar stimulus, but they seemingly affect the vital principle, and extinguish its activity.

In that part of his work which treats of the effects of poisons, Dr. Ontyd begins with considering those of the animal kingdom. The effects of the poison of the viper are supposed, by Fontana, to arise from the extinction of irritability; but our author attributes them to a violent stimulus, imagining

that the sanguiferous vessels, in their turn, re-act, and that the poison does not operate before it has reached the heart and arteries. The quickness of the effect, and the most salutary remedies (volatile alkali, and eau de lys) decidedly oppose Dr. Ontyd's system, and support that of Fontana. The furia infernalis, which destroys cattle, probably acts by the violence of its inflammation, ending in suppuration. The poison of a mad animal is supposed to act on the nerves, by producing convulsions, and to kill from the violence of these. No part of the disorder, however, seems to come on before the poison has reached the sanguineous system; and the secondary pain is excited by its passage through the absorbents. This is nearly our author's opinion, but not perspicuously explained. Professor Richmon, of Bonn, has found that the root of the deadly nightshade not only prevents the disease, but cures it in its early stages. Cantharides, Dr. Ontyd thinks, never enter the sanguineous system, but act wholly on the stomach, with which the bladder sympathises. This doctrine, however, is ill-founded.

The vegetable poisons are divided into narcotics, acrid narcotics, and acrids. Dr. Ontyd, under the first head, considers opium, and lauro-cerasus; under the second, atropa belladonna, and cicuta aquatica; under the third, aconitum napellus, and cenanthe fistulosa. Opium he considers as a violent stimulant. The antidote to laurel water, he says, is the ammonia preparata. To the others no unusual antidotes are assigned. The mineral poisons mentioned are arsenic and corrosive sublimate. This part is rendered interesting by many new facts, and often by judicious remarks.

Fevers, a common cause of death, are next considered. Intermittent, putrid, nervous, and inflammatory fevers, are shortly described, with some remarks on their method of cure. Perhaps our author may be supposed too timid in the evacuating part of his plans, and too eager to give bark. Though this tendency is to us obvious, we find no great reason to blame his general management. Death, in these diseases, proceeds from weakness, from accumulations in different viscera, or from the violent exertion of convulsions.

In discussing febrile diseases, Dr. Ontyd does not consider the exanthemata as in themselves dangerous or mortal; and his arguments are pointed and judicious. Whether this character can be extended to what he says of the plague, our readers will judge. We insert the arguments to disarm of some of its terrors this dreadful scourge of mankind.

1. It proves nothing, that the plague, when epidemic, makes, in general, great ravages; as the small pox, before inoculation was invented, swept away almost the seventh part of mankind, accord-

ing to the common calculation, and when it first enters any country it is not much less destructive than the plague; for the small pox has raged with so great violence in Siberia, that whole provinces have been almost totally deprived of inhabitants *.

‘ 2. The plague, though often joined with a putrid fever, is yet by no means a putrid disease; as the learned Orræus observes, that the carbuncles are free from all stink, and putrescence, and that no mark of a tendency to putrefaction manifests itself in this disorder when simple †; yet the plague, in the same manner as the small pox and the other exanthematous disorders, does not always appear under the same form, but exhibits various symptoms, according to the various morbid states with which it is combined.

‘ 3. The plague frequently unites itself with other acute diseases unsuspected by the physician, from which conjunction it’s malignity ought on many occasions to be derived ‡.

‘ 4. The plague never proves destructive to mankind, without some previous violent epidemic constitution, which seems to subside at the arrival of the plague; but the contagion of the plague is then really joined with the previous epidemical constitution, hence the plague undergoes various changes, and presents itself under various forms, according to the different previous epidemic. For instance, the plague of London, which, according to the testimony of Sydenham §, succeeded to a violent inflammatory epidemic, repeatedly required bleeding; whereas venesections, though sometimes useful in the plethoric, were nevertheless in general evidently injurious in the plague of Moscow ||, which, according to the account of Dr. de Mertens, followed after a putrid, and nervous catarrhal fever ¶.

‘ 5. Many patients in the plague of Marseilles were so slightly affected, that the eruption of the buboes took place without the least symptoms of a fever, and the patients walked about the streets **; which shows, that death is not brought on by the pestilential contagion itself, but by the epidemic complicated with it.

‘ 6. The change of seasons, and of the state of the atmosphere, has also the greatest influence on the plague ††. Dr. Russel observes, that the plague is diminished in the winter, increases in the spring, and is at it’s height in the summer ‡‡. This is more strongly confirmed by the learned Orræus, who speaks in the following terms: “The plague ravaged principally in the spring, and the autumn, and was always more violent, if the weather continued rainy and warm; on the contrary as soon as the weather became more dry

* Samoilowitz Mémoire sur l’Inoculation de la Peste, p. 14 and 15, Strasbourg, 1782.

† L. l. confect, 1, p. 162.

‡ Orræus, l. l. experientia 12, p. 66.

§ Opera omnia, sect. ii, cap. ii, p. 104.

|| Orræus, l. l. experientia 26, p. 124.

¶ Observat. Med. de Febribus putridis, ac Peste, part i.

** Chicoinneau Traité sur la Peste, spec. v, p. 41.

†† Mertens, l. l, part ii, cap. 1, p. 89, and cap. ii, p. 109.

‡‡ Natural History of Aleppo.

and settled, with a north, or north-east wind, even in the middle of the summer, if it were not entirely extinguished, at least it grew much milder. But the winter approaching, the contagion was gradually diminished, and at length totally destroyed by the continually increasing cold."

' 7. The plague observes the same rules in it's course as the other exanthematous diseases: for in it's commencement it may be eliminated out of the body by the insensible perspiration; whereas the disorder having proceeded farther, the suppuration of the buboes and the carbuncles, as the only salutary crisis, ought to be promoted with the utmost care *.

' 8. When the plague appears only sporadically, as often happens, it is found, like the small pox, to be much less pernicious; as then the contagion may often be vanquished in the beginning of the disease, and expelled out of the body by gentle diaphoretics †.

' 9. The plague, when communicated by inoculation, though even the pestilential fever be epidemic, exhibits much slighter symptoms: hence Dr. Samoilowitz has concluded, and, according to my humble opinion, with the greatest justice, that the plague, like the small pox, may be mitigated by inoculation, if the body be properly prepared before-hand ‡.

' 10. Dr. Orræus has proved by a great number of observations, that the anomalous and most violent symptoms of the plague, called either malignant or acute, are very often owing to a morbid matter, contained in the primæ viæ §.

' 11. In fine, I must add to all this, that patients labouring under the plague are besides afflicted with despair of the event, and the most anxious dread of death, to which the want of help does not a little contribute, they being forsaken by every body as soon as the disease appears: for it will no doubt be evident to every one, who considers the great influence the violent passions of the mind have even in a mild distemper, that these have likewise a considerable share in the fatal effects of the plague.' P. 171.

The causes which produce danger from exanthematous complaints are pointed out with some judicious directions calculated to prevent it. We fully agree with Dr. Ontyd in the greater part of his observations on this subject.

As an appendix to febrile diseases, the author treats of rheumatism and gout, and distinguishes these two disorders with precision, following nearly the steps of Dr. Cullen. The history is accurate, and the method of treatment (if we except the application of leeches to gouty swellings, which, with every

* Orræus, l. 1, experientiz xix, p. 100.

† Orræus, l. 1, experientiz ix, p. 64.

‡ Mémoire sur l'Inoculation, &c. p. 1 to 24: and Lettre sur les Expériences des Frictions glaciales pour la Guérison de la Peste, p. 51.

§ L. 1, consilii: xxiv et xxv, p. 215 et seq.

other external remedy, we consider as precarious) is that of the ablest practitioners. As a cure for gout, flores sulphuris with rob sambuci are recommended; and the only new remedy is the hydrargyrus muriatus with bark and opium.

The third part relates to death ensuing from the suppression of the action of any vital organ, which disorders the chain of the vital powers, by destroying the action of some of the intermediate links. The means by which the fatal event is thus occasioned, are inflammatory diseases, fluxes, cachexies, diseases of the nervous system, and of the secretory organs. These indeed sometimes kill the patient by the destruction of the vital principle, but chiefly, in our author's opinion, by the destruction of some link in the chain of organisation.

The danger of inflammation is properly deduced; first, from the reigning epidemic; secondly, from the cause of the inflammation; thirdly, from its degree; fourthly, the importance and structure of the organs inflamed; fifthly, the age, sex, and constitution of the patient; sixthly, the previous state of health. These different circumstances are well illustrated.

In the class of fluxes are catarrh, dysentery, cholera, bloody discharges from the stomach or intestines, hæmoptoe and other hæmorrhages. Of diarrhœa the account is short, and of no great importance. What relates to dysentery, which our author calls the catarrh of the intestines, is full, clear, and judicious. The disease, in his opinion, is confined to the small intestines; and the different opinions of other authors are supposed to arise from their having observed different epidemics. Chronic dysentery is, we believe, exclusively a disease of the colon and rectum. In the treatment, an attention to the prevailing epidemic is highly necessary. We will select the abstract of our author's plan of cure.

‘Most physicians, though they allow, that opiates do a great deal of good in dysentery, are yet of opinion, that, previous to their use, the *primæ viæ* are to be well cleansed by the exhibition of neutral salts dissolved in a large quantity of water for several days. Such a manner of proceeding may in most cases be unattended with danger in private practice, especially if the practitioner have been called in when the disease first makes its appearance; but it would by no means be safe in the dysenteries happening in the navy and army; which are mostly of such severe kinds, that they would terminate fatally before the *primæ viæ* were properly evacuated by the neutral salts. Upon the whole I am very much inclined to doubt the propriety of such a treatment. For my own part, without losing time by repeated evacuation of the *primæ viæ* by the solution of neutral salts, I immediately give an emetic of ipecacuanha, if the stomach seem to be at all affected; after which I give my patients the mercurius dulcis from gr. v ad gr. xli, in order to evacuate properly the

bowels at once; and then I proceed to the antidote of dysentery, opium. The calomel not only cleanses the *primæ viæ*, but it seems to have somewhat of an antidyenteric power; for it may be exhibited even to the most delicate constitutions with perfect safety, and frequently under its use the gripings and pain abate. If, therefore, during the use of opium, fordes in the *primæ viæ* should appear, recourse is occasionally to be had to mercury.' p. 256.

Opium is given in very large doses; but rhubarb, in the beginning, is deemed dangerous. Astringents are supposed, by our author, to be dangerous; and, in his opinion, the idea of contagion from dysentery is a 'product of fancy.' His arguments for this last opinion are striking and plausible; but they do not so far carry conviction, as to lead us to despise precautions. His method of preserving from the disease, when epidemic, is proper, and will, we believe, be generally effectual. The remarks on the other diseases of this class, particularly the bloody discharges from the intestines, deserve notice. Riding on horseback, in hæmoptoe, is, he thinks, a precarious remedy, as it often brings back the bleeding.

The cachexies which prove fatal are hectic fever, phthisis, caries of the bones, lues, leprosy, tabes, jaundice, dropsy, scrofula, rickets, scurvy, aneurism, and mortification. The most copious disquisition is on phthisis. Our author dwells too much on the tonic system, in phthisis from peripneumony, and appears to be prejudiced against the use of milk in this complaint. In various affections of the bones he highly commends *ala-fœtida*, and thinks it almost a specific in such complaints, if attention be paid at the same time to the cause. Lime-water is, in his opinion, useful; and perforations, as well as the cautery, are injurious. The section on lues is judicious, though it contains little novelty. Our author has no confidence in the antisyphilitic powers of mineral acids, or oxygenated salts, and thinks that lues and gonorrhœa are produced by the same fomes.

Jaundice is not occasioned, in Dr. Ontyd's opinion, by stones obstructing the passage of bile; but he thinks that they stop the orifices of the excretory vessels, forcing back into the liver the bile, which the absorbents carry to the sanguiferous system; but this doctrine is opposed by facts. In some cases the whole sanguiferous system may, he supposes, be changed into an organ preparing bile. This, though an idle fancy, is illustrated by specious reasoning.

In dropsy, our author deems Bacher's tonic pills useless, and supposes, with proper precautions, the digitalis not to be injurious. We commend highly the section on dropsy, as well as that which relates to scrofula. The latter is considered as consisting in a debility, combined with too much irritability.

of the lymphatic system. In rickets, a similar disease, the debility of the lymphatic vessels seems to be greater, and their irritability less, in proportion to the age, than in scrofula. The following remarks are new, and, we believe, just.

‘In fine, though it is very difficult to explain how it happens, that some rickety persons possess a great deal of wit, and others, on the contrary, are found to be very stupid, I am of opinion, that this phenomenon depends upon the different action of the rachitis on the head, and upon the consequent form the bones of the skull assume. In reality, the shape of the skull is of the greatest moment for the evolution of the faculties of the mind; so that, *ceteris paribus*, the sensibility or stupidity of the mind, for the most part, may be judged of by it. At least the learned Dr. Veirac, who has had an opportunity of treating many rickety children, always observed, that children who acquired from the disease a large capacious forehead, with prominent eyebrows, and whose eyes therefore seemed to sink in, were endowed with a fine genius: whereas other children, in whom the rickets occasioned a flat and somewhat crooked forehead, eyes more or less protuberant, a rising crown of the head; and the hinder part of the head prominent, became stupid.’ p. 457.

Scurvy is also attributed to weakness, joined with increased lymphatic irritability. This idea is supported by plausible arguments, though we suspect that they will not be found satisfactory. This reasoning may be obviated by considering the disease, as originating in debility, but as consisting in a depravation of the fluids; an opinion which, though combated with zeal by our author, is not, perhaps, assailed with success.—Aneurism and mortification afford no subject of remark.

The nervous diseases are apoplexy, palsy, tetanus, and epilepsy: the diseases of the secretory organs are polyfarcia, diabetes, and cancerous ulcer. The whole of what is said on nervous diseases is judicious and proper; the distinctions are clear, and the directions instructive.

Polyfarcia is supposed not to be occasioned by superabundant nutritious matter, but by the unusual action of the secretory organs, which separate oil. Persons afflicted with it are advised to breathe oxygen gas, and to try such remedies as operate on the lymphatic vessels, viz. digitalis, mercury, and squills, tonics being combined for the counteraction of their sedative power. We may add a vegetable diet and cider; for such as chiefly use these, though robust and active, are seldom corpulent.

The disquisition on diabetes is long, laborious, and in some respects satisfactory. Dr. Ontyd clearly shows that it is not a disease of the system, and advances some strong arguments to prove that, contrary to Dr. Rollo's doctrine, it is not a disorder of the stomach. Perhaps he has not fully established the

negative; for, while he allows that animal food will prevent the sweetness of the urine, he contends that it will not cure the disease. But Dr. Rollo's chief object was to trace the source of the saccharine matter, and he treats of that species of diabetes which is called mellitus. Dr. Ontyd's opinion is, that diabetes is an increased action of the urinary organs from a peculiar stimulus. In the cases adduced by the former, the saccharine matter may be a stimulus; and the discharge, in the case referred to by our author, may have been continued from habit or from debility; but this is not the system inculcated in the present work; for the writer considers the sugar as actually formed by the action of the kidneys, and the disease as consisting in debility, combined with morbid increased irritability of these organs. Remedies which strengthen the habit and diminish the vascular irritability are best adapted to this disease.

On cancerous ulcers the remarks are not important; yet the following observations are acute and judicious.

‘ Let it not be argued, that it is highly improbable, that an ichor so acrid as to excoriate and even to destroy the neighbouring parts, could be taken up by the lymphatic system without destroying their organical composition; for this difficulty directly vanishes, when we consider, that the destruction of the parts near the ulcer is subsequent to the excretion; that it may be greatly prevented by the repeated application of clean linen; and that therefore no conclusion can thence be drawn, that this ichor, when secreted, has the same degree of acrimony: the less, as no humour, however acrid it may be, proves irritating to the surface of the ulcer from which it is secreted. Besides, it ought to be considered, that the cancerous matter, though very acrid, is nevertheless an animalised fluid, or a product of the animal economy; now there always exists a much greater affinity between the absorbent vessels, and the humours, which possess the character of animalisation, though very acrid, than between those vessels, and other fluids destitute of this character; that in fine the cancerous matter is by no means taken up by the lymphatics, before the requisite affinity is produced between them, and the cancerous ichor; for from this source is to be explained, why the cancerous diathesis often appears so late; as the celebrated anatomist Dr. Cruikshank records, that he has observed the lymphatic glands in the loins turgid with this matter two years after an extirpation of a cancerous testicle, which seemed to be performed with success. It appears, therefore, that the above objection is of no weight, and that a great difference exists between acrid humours produced by the animal economy, and fluids possessing a chemical acrimony, with respect to the human body.’ P. 634.

If our author, in the progress of the work, has appeared as the physician attempting to ward off the stroke of death, rather than the pathologist inquiring into its immediate cause, he re-

turns, near the conclusion, to his principal subject, and shortly recapitulates the causes of death, in each class of diseases. In general, we may commend his labours; and the few errors of system, and some of a slighter and more venial nature, may be corrected in another edition. As a syllabus of practice in the more important diseases, this work is very valuable, and it is farther recommended by a neat and judicious classification.

The Pleasures of Hope; with other Poems. By Thomas Campbell. 8vo. 6s. Boards. Longman and Rees. 1799.

THIS volume is, we understand, the production of a very young man: we should not have discovered this by a perusal of the poems. They have none of the faults of early writers, none of those pages of imbecility redeemed by occasional flashes of genius. They are characterised by a correct and stately versification. Of the *Pleasures of Hope*, a poem which occupies the greater part of the volume, these are the opening lines:

‘ At summer eve, when heav’n’s aerial bow
Spans with bright arch the glittering hills below,
Why to yon mountain turns the musing eye,
Whose sunbright summit mingles with the sky?
Why do those cliffs of shadowy tint appear
More sweet than all the landscape smiling near?—
’Tis distance lends enchantment to the view,
And robes the mountain in its azure hue.

‘ Thus, with delight, we linger to survey
The promis’d joys of life’s unmeasur’d way;
Thus, from afar, each dim-discover’d scene
More pleasing seems than all the past hath been;
And every form, that Fancy can repair
From dark oblivion, glows divinely there.

‘ What potent spirit guides the raptur’d eye
To pierce the shades of dim futurity?
Can Wisdom lend, with all her heav’nly pow’rs,
The pledge of Joy’s anticipated hour?
Ah, no! she darkly sees the fate of man—
Her dim horizon bounded to a span;
Or, if she hold an image to the view,
’Tis Nature pictur’d too severely true.

‘ With thee, sweet Hope! resides the heav’nly light,
That pours remotest rapture on the sight;
Thine is the charm of life’s bewilder’d way,
That calls each slumbering passion into play.

Wak'd by thy touch, I see the sister band,
On tiptoe watching, start at thy command,
And fly where'er thy mandate bids them steer,
To Pleasure's path, or Glory's bright career.

' Primeval Hope, the Aonian Muses say,
When Man and Nature mourn'd their first decay;
When every form of death, and every woe,
Shot from malignant stars to earth below;
When Murder bared his arm, and rampant War
Yok'd the red dragons of her iron car;
When Peace and Mercy, banish'd from the plain,
Sprung on the viewless winds to heav'n again;
All, all forsook the friendless guilty mind,
But Hope, the charmer, linger'd still behind.' p. 3.

We are sometimes reminded of Dr. Darwin's verification,
and of characteristic bulk rather than sublimity of conception.

' Where Andes, giant of the western star,
With meteor-standard to the winds unfurl'd,
Looks from his throne of clouds o'er half the world.' p. 7.

' He comes! dread Brama shakes the sunless sky
With murmuring wrath, and thunders from on high!
Heaven's fiery horse, beneath his warrior form,
Paws the light clouds, and gallops on the storm!
Wide waves his flickering sword, his bright arms glow
Like summer suns, and light the world below!
Earth, and her trembling isles in Ocean's bed
Are shook; and Nature rocks beneath his tread!' p. 44.

In both these passages the words are ponderous and the images gigantic; but they do not partake of sublimity.

The following lines, however, discover a glow of feeling and a power of language from which much may be hoped. The author, having described the fall of Poland, and the conduct of the Russians at Warsaw, thus proceeds:

' Departed spirits of the mighty dead!
Ye that at Marathon and Leuctra bled!
Friends of the world! restore your swords to man,
Fight in his sacred cause, and lead the van!
Yet for Sarmatia's tears of blood atone,
And make her arm puissant as your own:—
Oh! once again to Freedom's cause return
The patriot Tell—the Bruce, of Bannockburn!

' Yes! thy proud lords, uppitied, land! shall see
That man hath yet a soul—and dare be free!

A little while, along thy saddening plains,
 The starless night of desolation reigns;
 Truth shall restore the light by Nature giv'n,
 And, like Prometheus, bring the fire of heav'n!
 Prone to the dust Oppression shall be hurl'd,
 Her name, her nature, wither'd from the world!

' Ye that the rising morn invidious mark,
 And hate the light—because your deeds are dark;
 Ye that expanding truth invidious view,
 And think, or wish the song of Hope untrue;
 Perhaps your little hands presume to span
 The march of genius, and the pow'rs of man;
 Perhaps ye watch, at Pride's unhallow'd shrine,
 Her victims, newly slain, and thus divine:—
 "Here shall thy triumph, Genius, cease, and here
 Truth, Science, Virtue, close your short career."

' Tyrants! in vain ye trace the wizard ring;
 In vain ye limit mind's unwearied spring:
 What! can ye lull the winged winds asleep,
 Arrest the rolling world, or chain the deep?
 No:—the wild wave contemns your scepter'd hand;—
 It roll'd not back when Canute gave command!

' Man! can thy doom no brighter soul allow?
 Still must thou live a blot on Nature's brow?
 Shall War's polluted banner ne'er be fur'd?
 Shall crimes and tyrants cease but with the world?
 What! are thy triumphs, sacred Truth, belied?
 Why then hath Plato liv'd—or Sydney died?

' Ye fond adorers of departed fame,
 Who warm at Scipio's worth, or Tully's name!
 Ye that, in fancied vision, can admire
 The sword of Brutus, and the Theban lyre!
 Wrapt in historic ardour, who adore
 Each classic haunt and well-remember'd shore,
 Where Valour tun'd, amid her chosen throng,
 The Thracian trumpet and the Spartan song;
 Or, wand'ring thence, behold the later charms
 Of England's glory, and Helvetia's arms!
 See Roman fire in Hampden's bosom swell,
 And fate and freedom in the shaft of Tell!
 Say, ye fond zealots to the worth of yore,
 Hath Valour left the world—to live no more?
 No more shall Brutus bid a tyrant die,
 And sternly smite with vengeance in his eye?
 Hampden no more, when suffering Freedom calls,
 Encounter fate, and triumph as he falls!

Nor Tell disclose, through peril and alarm,
The might that slumbers in a peasant's arm?

' Yes! in that generous cause, for ever strong,
The patriot's virtue and the poet's song
Still, as the tide of ages rolls away,
Shall charm the world, unconscious of decay!

' Yes! there are hearts, prophetic Hope may trust,
That slumber yet in uncreated dust,
Ordain'd to fire the adoring sons of earth
With every charm of wisdom and of worth;
Ordain'd to light, with intellectual day,
The many wheels of nature as they play,
Or, warm with fancy's energy, to glow,
And rival all but Shakspeare's name below!' P. 32.

No plan is discoverable in this poem; and perhaps the subject is not capable of being methodised. On the Pleasures of Hope much may be said, but nothing which could with more propriety be placed at the beginning than in the middle or at the end: the poet may write ten lines or ten thousand at pleasure.

The second part opens with the Hopes of Love. There are some rich and beautiful lines in the following passage.

' Who that would ask a heart to dulness wed,
The waveless calm, the slumber of the dead?
No; the wild bliss of Nature needs alloy,
And fear and sorrow fan the fire of joy!
And say, without our hopes, without our fears,
Without the home that plighted love endears,
Without the smile from partial beauty won,
Oh! what were man?—a world without a sun!

' Till Hymen brought his love-delighted hour,
There dwelt no joy in Eden's rosy bow'r!
In vain the viewless seraph ling'ring there,
At starry midnight, charm'd the silent air;
In vain the wild-bird carol'd on the steep,
To hail the sun, slow-wheeling from the deep;
In vain, to soothe the solitary shade,
Aerial notes in mingling measure play'd;
The summer wind that shook the spangled tree,
The whispering wave, the murmur of the bee—
Still slowly pass'd the melancholy day,
And still the stranger wist not where to stray,—
The world was sad!—the garden was a wild!—
And man, the hermit, sigh'd—till woman smil'd!

' True! the sad power to generous hearts may bring
Delirious anguish on his fiery wing!

Barr'd from delight by Fate's untimely hand,
 By weakhless lot, by pitiless command;
 Or doom'd to gaze on beauties that adorn
 The smile of triumph, or the frown of scorn;
 While Memory watches o'er the sad review
 Of joys that faded like the morning dew;
 Peace may depart—and life and nature seem
 A barren path—a wildness, and a dream!

'But, can the noble mind for ever brood,
 The willing victim of a weary mood,
 On heartless cares that squander life away,
 And cloud young Genius bright'ning into day?—
 Shame to the coward thought that e'er betray'd
 The noon of manhood to a myrtle shade!—
 If Hope's creative spirit cannot raise
 One trophy sacred to thy future days,
 Scorn the dull crowd that haunt the gloomy shrine
 Of hopeless love, to murmur and repine!
 But, should a sigh of milder mood express
 Thy heart-warm wishes true to happiness,
 Should heav'n's fair harbinger delight to pour
 Her blissful visions on thy pensive hour,
 No tear to blot thy memory's pictur'd page,
 No fears but such as fancy can assuage;
 Though thy wild heart some hapless hour may miss
 The peaceful tenor of unvaried bliss,
 (For love pursues an ever devious race,
 True to the winding lineaments of grace);
 Yet still may Hope her talisman employ
 To snatch from heaven anticipated joy,
 And all her kindred energies impart
 That burn the brightest in the purest heart!" P. 50.

In this extract the first couplet is ungrammatical and obscure: *wed* should be *wedded*, and something must be inserted to give meaning to the sentence.

'Eternal Hope! when yonder spheres sublime
 Peal'd their first notes to sound the march of Time!
 Thy joyous youth began—but not to fade.—
 When all the sister planets have decay'd;
 When wrapt in fire the realms of ether glow,
 And heaven's last thunder shakes the world below;
 Thou, undismay'd, shalt o'er the ruin smile,
 And light thy torch at Nature's funeral pile!" P. 71.

The other pieces in the volume are of inferior merit. They consist of specimens of translation from *Medea*, *Love* and *Madness*, an elegy, and three songs.

Sermons on various Subjects, by the Rev. Richard Graves, M. A. &c. To which is added, a Letter from a Father to his Son at the University. 8vo. 5s. Boards. Rivingtons. 1799.

IN this volume, after a quaint dedication to sir Walter James, we meet with sermons on the following subjects: the Clerical Character; Superstition; Miracles; Submission to the existing Powers; the Love of Pleasure; the temporal Disadvantages of Vice, &c.

The first discourse contains good remarks on the duties connected with the clerical profession, and on 'the decent severity' which is requisite in the manners and example of clergymen. The author recommends private as well as public exhortations, and observes, that 'the duty of vigilance in the respective pastors seems to require something more than a mere cursory discharge of their office in public.'

'We ought to watch over the spiritual conduct of every single person (as far as it is practicable) with a "godly jealousy;" to search out, with discretion, their connections and attachments, and discover what peculiar circumstances seem to hinder their conversion. We must observe their particular tendencies to vice, and caution them against "those sins that do most easily beset them." We should listen with condescension to their scruples; and, where there is need, exhort, or rebuke with all authority; and, in short, apply our general reproofs of vice to their particular failings and irregularities. For such is the pride of human nature, that every one will evade the application of the most obvious representation to his own case, and think his neighbour alone concerned to listen to the preacher. But we must endeavour, in private, to bring home our reflections to men's bosoms, and "show the people their transgressions." We must awaken, if possible, every guilty person, and assure him that it is he in particular, and not his neighbour, who stands in need of a reformation.' p. 9.

'We cannot be too vigilant, however, nor too frequently inculcate every precept of the Gospel in the present age; when vice and prophaneness have been visibly gaining ground and enlarging their territories; when the infection of luxury, and the poison of Deism, seem to be descending hand in hand amongst the lowest of the people; so that one hardly meets with a wicked peasant, or a dissolute mechanick, who cannot defend his practices by the sophisms of infidelity. For thus much may certainly be said, to the disadvantage of this enlightened age, that, if the populace in general are more knowing in the theory of religion, they are likewise more completely so in the practice of wickedness. If they are less ignorant, they are also less innocent, than in the days of our forefathers. The clouds of superstition may indeed be removed by

the bright discoveries of the moderns, but then the restraints of religion are likewise greatly diminished.' P. 11.

We were pleased with the good sense of the following observations, in which the preacher points out the propriety of a regular attendance upon public worship, while he exposes the fallacy of the objections which are too frequently made to it.

'We may observe, that there is a reciprocal obligation on every rank of men to listen to our admonitions, and to attend, at least, the stated seasons of spiritual improvement: which, in Christian countries, are annexed to the publick worship of God. Yet, this obligation seems not sufficiently attended to by many persons of good sense and a liberal education; who, because they are conscious (perhaps really so) "of more understanding than their teachers," think therefore they are at liberty to absent themselves from the places appointed for the instruction of the vulgar. But they should consider the duty of "assembling themselves together," as enjoined by the authority given to the church, and enforced by the laws of the state; not merely as a school for the ignorant, but as a wholesome discipline for the worldly and the carnal, as a kind of forcible avocation from their secular concerns, and as necessary intervals of sacred recollection. And though they may not want to be taught their duty, yet, such is the frailty of our nature, that the best and wisest of us require frequently to be put in mind of it. Besides, there is reason to believe (at least they cannot be certain of the contrary) that, however mean the instruments may be, yet God will give a peccoliar blessing to every sincere and humble attendance on these publick institutions; which are certainly, in some sense, of divine appointment. Not to mention the duty they owe to God, and to the community, not to influence by so pernicious an example their less enlightened brethren, who may stand in need of every means of instruction, of every opportunity of admonition or reproof; and to whom these plain lessons may be of the utmost importance, which are needless to men of more refined ideas and superior understanding.' P. 7.

The just remarks which are to be found throughout this sermon, will, doubtless, cause it to be read with much satisfaction, and particularly by clergymen who are solicitous to promote the true dignity of their profession, and the good of the flocks committed to their charge.

The second sermon points out the distinction between true religion and superstition. Here the writer, after giving a just explanation of each, takes occasion to animadvert on the prejudices and licentious principles of those who would endeavour to confound this distinction.

'This seems to be the case with many of those in this age, who

are properly called "*men of the world*," who, being immersed in sensuality, or occupied in the pursuits of avarice or ambition, and never finding time for serious reflection, are too apt, without giving themselves time to examine the subject, to confound religion with superstition; and often to represent them both as the offspring of ignorance and folly, and fit only to keep in awe the unthinking multitude.

' One would imagine, indeed, from the reiterated complaints and idle clamours of some writers, and the frantick proceedings of a neighbouring nation, that nothing was wanting to restore the golden age, and to complete the felicity of mankind, but to banish superstition, that is, all religion, as well as despotism, out of the world. Whereas the reverse of this seems rather to be the truth of the case, especially in this kingdom, and the crimes and outrages which disturb society, to proceed rather from a prevailing disregard to religion, and from a want of due submission to the legal restraints of a truly free government.' P. 30.

Mr. Graves then proceeds to inquire whether superstition itself, so inimical to the happiness of individuals, be not less detrimental to society than the absence of all religion. He ably combats and refutes the opinion advanced by some eminent writers on this subject, and is, at the same time, led to notice the correspondent proceedings of some modern philosophical legislators.

' The advocates for the contrary opinion will tell us, that superstition debases the mind, obstructs its exertions, and renders men less fit for the duties of social life; that it perverts the moral sense, and often brings men to approve and perpetrate actions naturally odious, as laudable and meritorious.

' While an atheist, on the other hand, may have just notions of right and wrong, and, from a mere sense of the beauty of virtue, and the deformity of vice, may be induced to practise the one and avoid the other, and consequently may be a good member of society, and an honest man.

' Now, though neither of these positions will be disputed, and though superstition may lead to practices highly unnatural and immoral, as it certainly has done, yet they may be such as do not greatly affect society at large, and as such. Whereas an atheist, though he may have a moral sense of the beauty of virtue, is under no obligation to practise it; as it is now generally understood, that nothing but "the will of God can, strictly speaking, constitute moral obligation;" at least, the moral sense and the fitness of things will have but little effect on the conduct of the licentious multitude, or of any one under strong temptation.

' In short, though a man may act virtuously and honestly without any reference to the Divine Being and the sanctions of religion, when he has no temptation to the contrary, yet surely it is more

probable that one who, in addition to the moral sense and even the laws of the land, is under the influence even of an irrational dread of some supernatural power and a future state, should act virtuously and honestly, than one who is under no restraint of that kind.

'This part of the argument, then, amounts to no more than this, that an atheist possibly may be a good member of society; the superstitious man probably will be so; but a truly religious man, at least (if I may add) a true Christian, certainly must be so—a good citizen, a good subject, a good father, and, in short, a good man in every relation of life.' P. 39.

In the prosecution of the same subject, he makes other judicious observations.

'The dispute,' he says, 'at present is not, as it was in the days of the prophets, between Jehovah and Baal, between idolatry and the worship of the true God; it is not a controversy between Papists and Protestants, churchmen and dissenters, or between the advocates for natural and the defenders of revealed religion; the contest now is between theism and atheism, between those who acknowledge and devoutly worship, and those who deny, the existence of a Deity, the Creator, and Governor of the world. Consequently, not only the foundation of all religion, but of morality and virtue, is at stake; and, in the end, the very existence of society and the happiness of mankind. Infidelity and immorality are often reciprocally cause and effect. The infidel, generally speaking, will be found immoral; and the immoral man, in hopes of silencing his conscience, will probably soon become an infidel.' P. 48.

'Nothing but religion can mitigate the impetuosity of the selfish passions, or subdue the turbulent spirit of the discontented multitude. Those who are unrestrained by any principle of that kind, will listen with eagerness to every plausible advocate for liberty, and be ready to execute any desperate project which may be suggested to them, and which promises, in the slightest degree, to improve their present condition.' P. 50.

In the sermons 'On the Love of Pleasure,' and 'On Happiness,' as well as in that which relates to 'The temporal Disadvantages of Vice,' are interspersed many good remarks; but we fear that the majority of those to whom they are the most applicable will be the last to profit by a perusal of them.

In his sermon 'On Justice,' the preacher points out and justly reprehends

'that inexhaustible source of injustice—the prejudice of party; which, confining all merit of every kind within its own circle, so liberally bestows on its adversaries every species of contumely and reproach.'

'It is astonishing to observe, what false reasoning, amongst those of the same party, is admitted as sound argument! What liberal buffoonery is applauded as sterling wit! And, what improbable tales to the prejudice of their opponents are produced as indisputable facts.' Conscience, perhaps, may secretly plead the cause of truth, and reproach us with our duplicity. But interest, or a desire of distinguishing ourselves by our zeal for the cause, may silence its remonstrances; and we persist, with perfect self-delusion, in our unjust and unwarranted surmises.' (P. 188.)

The style of Mr. Graves is sometimes spirited, and occasionally neat; but it is frequently incorrect.

Subjoined to the Sermons is 'A Letter from a Father to his Son at the University.' This was originally published in the year 1787, and was occasioned by Dr. Priestley's 'Address to young Students.' The object of it is to fortify the studious youth against the seductions of that leader of the Socinian band. Although there is little that can be called reasoning or argument in this letter, yet, as the advice was enforced by the authority of a father, affectionately solicitous for his son's welfare, we presume that the end was answered, and that it did not fail (especially if there were no predisposing bias to deviate from the road of orthodoxy and church preferment) to make the desired impression.

Gleanings in England; descriptive of the Countenance, Mind and Character of the Country. By Mr. Pratt. Vol. IV.
8vo. 8s. Boards: Longman and Rees. 1799.

MR. Pratt has thus explained his intention in this work:

'The author's grand view has been . . . to present a just and honourable idea of this important country, as a whole, from—not a mechanical, not a methodical,—but fair and liberal survey, of its parts, taken in several journeys upon its animated surface, with descriptions from immediate objects, and reflections moral, natural, political, or personal; either in connection with, or arising out of them. And the motive which suggested this plan,—besides a compliance with the wishes of an amiable foreigner, who, in a perusal of many contradictory accounts, was still at fault how to settle our pretensions in any of the above-mentioned particulars,—was, and is, a most ardent desire, to promote domestic peace and union! If the plan were executed but half as well, as the sentiment that gave it birth is sincere and commendable, the content of the author's heart, which has been glowing even in the attempt, would indeed be absolute! At any rate, there never has been,—most likely there never

shall be—a crisis, in the history of Great Britain, or of the universe, when such an attempt can more favourably be made, in point of time, than at the moment, in which, with a throbbing heart, he is now about to present it to his correspondent abroad, and to his countrymen at home.’ P. v.

The first letter is prefatory, importing that Mr. Pratt’s correspondent, the baron de B., desired to see a gleanings of England. Then follows an historical retrospect.—In the fourth letter, we find the traveller on his journey.

‘How shall I gain credit from my continental friends in general?—though you, I know, will rely upon the fidelity of my report,—when I desire those who have been accustomed to the sickly movement of the reluctant wheel over German leagues of absorbing sand—where man, beast and machine—so heavily are they moved along,—appear to be alike torpid—pardon me, my friend—how shall I dare even to ask such to believe, that an Englishman may take his seat at nine o’clock of the evening in a common public vehicle of this country—profoundly atmospherical, and constitutionally saturnine, as we have been deemed!—and be rolled, boundingly, over the almost velvet surface of one hundred miles by the corresponding hour of the morning? and that,—in comparison of the Dutch, Persian, or German stages,—almost without being sensible of any motion at all?

‘Foreigners, unfamiliar to such luxury, might think that the feathered mercury was conveying them on his own pinion; or flying with them in a chariot of gossamer. Yet this velocity is an ordinary fact, which every man in England can attest; and if a traveller can bear the expence of what we call going post, that is, in one of our post-chaises, more than double—I believe I might venture to say, nearly treble—the number of miles might be measured in the same space of time.

‘What! methinks I hear some of my continental friends, just unpacked from a German post waggon, as you call your stage coaches—things, which you will soon have the candour to allow, are but very awkward and mis-shapen imitations of our broad-wheel waggon—a huge piece of workmanship made use of to convey sacks, tubs, boxes, barrels, household furniture, and other dead-weight luggage—What! Monsieur le Baron, would this correspondent of yours attempt to persuade us, his cloudy countrymen are whirled in their airy chariots at this rate? then may we believe that Phaëton did, indeed, assail the regions of the sun, and that the winged steeds of Apollo, and of Jove himself, are outstripped by the public stage-coaches, and post-chaises of Great Britain!

‘I make all possible allowance, my dear baron, for this incredulity on your side of the great gulph that separates us: and though every joint of me has often borne witness to the truth—the aching truth of my assertion—when, in, or after, a long, sad, solemn, slow

and dizzy drag, from one town to another, across the tracts of almost Arabian sands—not to say deserts, of some parts of the continent, I must own I have been able to endure it only by the promise of finding better things at the end of them—a promise which, I confess, has been amply performed. Yet I will be content, even by you, my candid friend, to be thought a prejudiced reporter, till you have tried the assertion here advanced, and confirmed it.

‘ In the mean while, I hazard nothing by observing, that—though it is certainly a peculiar remark—had we no attraction except our roads to draw foreigners to England, they would be well paid for their journey by the voluptuous novelty of passing from one extremity of the island to the other, in our little portable parlours, and wheeled drawing-rooms, with an ease, expedition and elegance, of which no other people in Europe can offer—of which, indeed, they cannot conceive even an idea.’ p. 57.

The same letter contains the history of mail coaches; and a panegyric upon English inns contributes to swell the volume. Mr. Pratt gleanis every thing, weeds as well as corn, to make up his bundle.

A brief account is given of Norfolk; and it is followed by a long harangue on the peculiar happiness of being born an Englishman. Then the family are introduced, who are entertaining the gleaner as their guest at North Runcton. These are such letters as any person might write who would take the trouble of translating common thoughts into a diffuse, round-about, sentimental, *book* language.

In speaking of Lynn, Mr. Pratt takes notice of a singular and obsolete custom:

‘ Several of the historians of this country mention a custom established at Lynn, so long ago as 1588, called the feast of reconciliation, holden the first Monday of every month, when the mayor, aldermen, and the preachers, met to hear, decide, and settle, in an amicable manner, all controversies between man and man, in order to prevent law-suits. No doubt, a very commendable expedient, but as this convention no longer subsists, I presume the litigious spirit that is said, in ancient days, to vex the good fellowship of the county, has been quieted: but the wise ancient man I before mentioned, in the case of the saint, the devil, and the dragon, said, “there happened, as he had heard his grandam report, so many quarrelling bouts at the feast of amity, springing from difference of opinion, that they soon wanted another reconciliation assembly to settle themselves; so the lawyers took it in hand, sir,” continued he, “and managed the disputes of the town their own way, and though we have a power of feasts here every year, there has not been one reconciliation feast since; and somehow, though we have more lawyer-gentry now-a-days ten to one, than i’ my young time, more

than a limb of them to a street, and e'en almost one to a quarrel, I don't find there is more of the good thing called peace amongst us than there us'd to be, though there is twenty times the law, which is, to be sure, another good thing, you know." P. 149.

The characteristic scenery of Norfolk affords a pleasant description.

' The country continues to droop, to attract the seagull, and the lapwing, rather than birds of happier note, and every other lover of the humid earth,—and in truth, the whole marshy pasturage may be said to wear the willow, from the eastern gate of Lynn, to Hillington. But the very heath grounds of England, have their appropriate fertilities, and one of these you will pass in your way to the place where I have now paus'd to write; you cannot, during the summer, ride over one of our village commons but you will observe it agreeably populated: herds of cattle, part standing satisfied in the refreshing pool, part reposing on the verdant sod, troops of horses and flocks of sheep, at feed or at play, enlivened by the cottage and farm, with innumerable geese and other aquatic fowl, exhibiting to your eye a striking contrast to the long, the dreary and unprofitable wastes which you have so often traversed in Germany, where, perhaps, a solitary goldfinch is seen waving on the thistle, a gaunt horse sadly ruminating in the sand, or a lean goat browsing the fern. Indeed, a few miles of heath or moor are, to the English traveller, sometimes a relief from the abundance and beauty of the general cultivation.' P. 166.

Mr. Pratt has not, however, caught the more peculiar features of the country. After this passage we find accounts of the waste lands in England, and of the national debt.

Houghton occupies a considerable portion of the volume.

' The foundation-stone placed in the south-east angle, hath a Latin inscription upon it to the following purport. " Here, *that* fir Robert Walpole, with whom thou, posterity, shalt not be unacquainted, hath fixed me to stand, as the foundation of a seat, designed to be built in his native country, the 24th day of May, in the year 1722. God grant, that after its master, to a mature old age, shall have long enjoyed it in perfection, his latest descendents may safely possess it, in an unimpaired condition, to the end of time." P. 208.

In his moonlight rambles at this place, Mr. Pratt was alarmed in a very natural way.

' As I stood to view the effect of the moonlight on the four lofty cupolas of Houghton, and on the desolated wing of the building which had been destroyed by fire, and was yet black from the flame, the wonders of *Otranto* passed across my mind, assimilating, in some

degree, with the imagery around me ; and I should have had as good a shadow of probability in seeming to see the author of that awe-exciting romance, rise before me with a magician's wand in his hand, as any of the literary conjurers, in my country or in yours ; and the influence of a prime minister of state, being, in the opinion of many, more potent than any other magician, there would have been at least as strong reason to support me, had I fancied sir Robert moving before me in the plenitude of power with more than the enchantments of Prospero.

‘ But I was not wrought up to fancy any of these preternatural visions, yet if such appearances had really been permitted, this was, methought, a moment in which my mind would have been best fitted to receive and to welcome them, had they taken any shape in which they could have been recognized. I became interested and even affected, by the varieties of light and shade that the sweet planet over my head had given to the objects ; when walking a few paces backward, to survey the exterior of this picturesque little edifice of public worship, somewhat of a hard-breathed sigh aroused my attention : the sudden movement of a light step, several times repeated, increased the alarm. There came over me, a kind of chilling sensation, which, it is probable, even heroes have felt on hearing unexpected sounds after a ghost-story, while alone and in the night ; and though the foot-steps were now close behind me, I had not resolution to turn round to see from what or whom they proceeded : I shifted ground a little more to the other side of the church, and the instant I did so, I felt the skirt of my coat forcibly struck ; a hurried movement succeeded. This impelled me to press yet more round to the back of the building, where I remained still and silent, and with a palpitating breast, till I found every thing else so. I was beginning to recede, when the moon shone on two large dark eyes staring full in my face !

‘ Believe me, I shall henceforth the less wonder, at the force of imagination in others, under the influence of certain fears, against which no courage can stand prepared. It was not immediately I could perceive, that over those eyes grew a pair of lofty antlers, the property of one of the Houghton bucks, and who had got, like myself, by stealth into the church-yard. The long-drawn sigh, heard at first, was but the natural consequence of the poor animal's respiration in a comfortable nap, and the quick motion which followed, merely the natural effect of my own retrograde steps, as they approximated the sod he had chosen for his bed, and being abruptly driven out of it. Thus it is, my friend, that, not only conscience, but fancy

“ — doth make cowards of us all,
And thus the native hue of Resolution
Is sicklied o'er by the pale cast of Fear.” p. 258.

In mentioning living writers (and the book abounds with

quotations from their works) Mr. Pratt deals lavishly in praise. Epithets of panegyric are bestowed with an indiscriminate profusion more creditable to the good nature of the author than to his judgement. He speaks of the *profound* Lavater and the *interesting* Zimmerman—the one a very shallow, the other a dull writer.

How far Mr. Pratt may extend the present work, we cannot easily conjecture. The tour of Norfolk is not completed in the volume; and, with matter so miscellaneous, and a style so diffuse, it is obvious that the work may be dilated to almost any length. The prolixity of style is what we most complain of; Mr. Pratt swells out his pages by expatiating on trite and trifling subjects, like a schoolboy who spins a solitary maxim to the requisite extent of his theme. With the manner of this gentleman, however, general readers have long been acquainted; and from the number of his publications it may fairly be inferred that they have been pleased. Those who have been interested by his former works will probably not be dissatisfied with this.

Some pieces of poetry occur in the volume. Mr. Pratt's blank verse is incorrect: occasionally the lines are too long, sometimes too short.

‘ To feed upon the vernal banquet as it blooms ;’ P. 39.

‘ Has prey’d ! Escap’d from that rude roar !’ P. 39.

‘ Have rear’d their small, yet throng’d republick.’ P. 40.

Lines like these are inadmissible in blank verse: they are not the immelodious lines which a poet may sometimes choose to introduce; they are incorrect in metre.

We extract a passage from the lines to the sea, the longest poem in the volume.

‘ What though, while I pause,
That tinge of liquid gold, ev’n as I gaz’d,
Has, from the changing sky abruptly sunk
As if into thy billow, leaving there
The last faint rose of eve,—new beauties pour
Upon th’ enamour’d eye :—the dunner shades,
The deeper clouds, that o’er thy bosom draw
Their veils of sable, and yon beacon’s light,
The friendly guide of nighted mariner;
The scarce-heard sea-song of the fishing train,
Settling their nets in yonder scarce-seen boats,
Resolv’d to try the fortune of the tide :—
The merry chat of homeward harvetters,
And tribe of village maids, and matron dames,

The leasing bundle on their heads, who stop
 To gaze on pensive stranger, and invite
 His bounty to increase their gleaming store.
 Nor shall their fellow-labourer refuse
 His pittance scant, earn'd by a toil, perchance.
 Less wearisome, but humble as their own :
 Yet, oh ! how cheaply may he send them home
 More light and glad some with their fragrant load,
 Joyous as he whose gen'rous fields supplied
 Their gradual sheaf—their little granary.
 And, lo ! from yonder fleeces in the east
 Of dappled yellow, light, with shade awhile
 Contending, breaks the crescent moon, and shews
 Thy placid surface more serenely sweet,
 Mild as her own soft beams. Ah ! say, fair Sea !
 Who, that had only seen thee thus adorn'd—
 Thy waves, chasing each other as in sport ;
 Thy sounds—soft as the breeze that fans thy breast,
 And lightly heaving, as with sighs of love—
 Say, who would think that thou couldst ever frown ?
 Who but would trust thee,—ev'n as trusts the youth
 The lovely maid whose all-attractive form
 And plaintive voice, and mien of gentleness,
 And aspect bland, and beauty-dimpled cheek
 Has won his heart ?—Yes, and that youth himself,
 If haply now the all-attracting maid,
 —While yet the moon her gentle lustre shed,—
 Were at his side—breathing a whisper'd wish
 To taste the breeze upon the freshen'd wave,
 Would instant seize on yonder slender skiff,
 And its light canvas spreading to the air,
 Sail, nothing fearful, with his freight away
 To lands unknown—relying on thy smile.' P. 465.

Voyages to the East-Indies by the late John Splinter Stavorinus.
 (Concluded from Vol. XXVI. New Arr. p. 277.)

WE left our interesting voyager at Amboyna, preparing
 to proceed to Surat. The voyage offers nothing interesting,
 except the causes of the danger in navigating the eastern seas,
 among which we perceive the inaccuracy of the charts men-
 tioned with proper reprobation. One curious mollusca we
 will describe in our author's words. It seems to be a sea ane-
 mone, and was observed near the coast of Arabia.

' The signs of land still continued on the following day ; and
 besides these, we saw many little round white sea-animals, of va-

rious sizes, some being as large as a gilder piece, and others very little bigger than a dubbeltje. I had some taken up out of the sea, in order to take an accurate view of them. At first, they appeared no more than inanimate marine productions; but having stood still for some time in bowls of water, they proved to belong to the animal kingdom. That which, floating in the sea, appeared like a piece of money, was a hard, bony, round substance, of about one-tenth of an inch in thickness, yet more or less flexible, divided on the upper side into three circles, the outermost of which was of a beautiful pearl-colour, the two others were a little darker; fine strokes, like rays, close to each other, of a brighter hue than the circles, ran from the centre to the circumference, and were crossed by others, running in a wavy direction, but exactly following the circular shape of the whole substance: innumerable animalculæ, like polypi, the longest of which was not one-fourth of an inch in length, spread themselves out from the outer edge; some of them had two branches upon one trunk, that spread out like a fork, but most were single. The glass which I had to view these mollusca was but of small powers, yet I perceived by it that each of the abovementioned polypi were studded with several little sky-blue spots, and their bodies were, lengthwise, in the form of a prism, the sides of which, being convex, appeared of a transparent blue. At the under part of this bony substance (for this creature always swam with what has just been described uppermost) appeared an infinite collection of vermicular forms, closely intertwined together, of a dirty white colour, and which I was not able to separate from each other. In the middle was a little lump, about a line in size, of an irregular shape, in which sometimes an expansion and contraction were visible, as in the heart of a live animal. When the polypi were fully expanded, the whole appeared very much like a passion flower.

‘I was not able to keep one of these creatures alive for longer than three or four hours; during that time many of the polypi fell off from their common parent stock, and sank down to the bottom of the bowl, without the least appearance of life remaining in them.’ Vol. ii. p. 436.

Surat has been often described; but we do not recollect that any traveller has mentioned the degrees of its heat, or the dryness of its air. The thermometer was sometimes at 108°, and the air occasionally so dry, as to imitate the effects of the harmattan on the coast of Africa.

The account of the hospital at Surat for sick, lame, or maimed animals, is curious: the care is extended even to worms and weovils in corn, and also, it is said, to lice. Ovington gives a disgusting description of the means employed to procure for this creature, ‘*friendly to man,*’ its favourite food.

The Persees are an active industrious race, rapidly increasing. We will quote our author's account of them.

' They are much fairer than either the Moors or Gentoos, and do not differ much in complexion from the Spaniards ; they have, in general, large eyes, aquiline noses, and are well-proportioned.

' Their women, who are still fairer than the men, are, generally speaking, tall and graceful : they have large piercing black eyes, full of the most fascinating fire ; their eyebrows are black, perfectly arched, and placed at a proper distance from the eyes, to add considerably to the beauty of the face ; the forehead is high ; the nose, like the same feature in the men, has an aquiline bend ; the mouth is small, and adorned with the most beautiful pearly teeth ; the bosom is full, and the breasts most symmetrically rounded ; their legs are very handsome ; their deportment and gait is airy and graceful ; and their Moorish attire loose and gay.

' These people, it is said, are much addicted to sensual pleasures, and are even guilty of the unnatural crimes, which were not a little prevalent among the ancient Persians, and are not rare among the inhabitants of the country in which they at present reside.

' They, however, marry no more than one woman at the same time, and never any one but of their own nation, so that they have preserved their race, through so many ages, pure and unmixed with other nations, to the present day.

' Adultery and fornication they punish amongst themselves, and even by death ; but they must, however, give cognizance of any capital punishment to the Moorish government : the execution is performed in secret, either by lapidation, drowning in the river, castigation, or beating to death, and sometimes by poison.' Vol. ii. p. 495.

The complaisant manners and mutual toleration of the Moors, Gentoos, and Persees, will appear from the following extract.

' These three distinct nations, whose religions are widely different from each other, exercise the greatest toleration and indulgence, in this respect, towards one another ; no one is molested on account of his religion ; they may be seen together in, and near, the river, offering up their prayers, each to that being whom he adores, without any marks of derision or contempt being shewn by any one : this even goes so far, that the days which one persuasion look upon as holy, are also looked upon with a degree of veneration by the others : when the holy fire of the Persees is exhibited to the people, no Gentoos will either approach, or touch, fire, no more than the Persees themselves.' Vol. iii. p. 6.

The mode of building ships, at Surat, is very exact ; and

the inhabitants reap the advantage of this attention in the durability of their vessels. One ship, which was in existence when our author was first at Surat, about the year 1775, was styled the 'old ship,' in a letter written seventy-three years before.

The conquest of Surat, by the India company, is first detailed according to Mr. Cambridge's account, and afterwards from the information which M. Stavorinus received in that country, not so favourable to the English. Indeed, our author's representations of the conduct of the company's servants, both in the acquisition of Surat, and of their subsequent political arrangements, are highly unfavourable, and, we have reason to think, unjust. Delegated authority is liable to abuse; but there is little foundation for supposing, that errors so gross and enormous have been committed. The author seems to have personally suffered in some disputes; and the rivalry of the English in commerce has dispossessed the Dutch of a very valuable trade—hinc illæ lacrymæ—But, if the English are defensible, we wish that they were defended. The translator, author of some useful notes, and seemingly well acquainted with the commercial business of the East, is silent on the subject.

In his return to Batavia, M. Stavorinus observed the zodiacal light. The observation with which his account of it concludes, is the more important, as it suggests some doubts respecting its supposed cause.

'On the 9th of January, and for several following days, we saw every evening, from seven to eight o'clock, the zodiacal light in the west, in the same manner as we had before seen it, in the month of October, in the east; but it was then more bright, and nearer approaching to twilight, also more visible, and terminating in a point; the time when I saw this appearance at the strongest, was on the 21st of January, at half past seven o'clock in the evening, in north latitude $8^{\circ} 30'$, abreast of Coylang, on the coast of Malabar, three leagues off: it then appeared as light and clear as the breaking of the day, about a quarter of an hour before sunrise; its base stood upon a dark cloud, such as the seamen call a fog-bank, which rose about three degrees above the horizon; the breadth of the light was, at the bottom, nearly 10° , and it was visible to the height of 40° , where it terminated in a pyramidal form. It was still visible at nine o'clock, but not half so bright as before; it darkened the lustre of most of the stars that were within its range; but I never saw the zodiacal light, without a cloud, or fog-bank, upon which its basis rested.' Vol. iii. p. 190.

The account of the Malabar coast is of too early a date to be interesting at this time; nor would the reader be highly gra-

tified with the description of the Dutch settlements at Cochin, or with the mention of the petty disputes with the native princes. The trade of this coast seems always to have been carried on with loss; but whether from its nature, or from the mismanagement of the servants of the company, is uncertain, as we cannot decide whether the purchase of pepper from the native princes by contract, or at the market prices, be preferable. On the whole, the interests of the Dutch company seem, in some circumstances, to have been compromised, and in others sacrificed to the avarice of its servants.

The whiteness of the water which M. Stavorinus observed near the coast of Arabia, and which other navigators have mentioned as occurring in the seas between Amboyna and Banda, is a curious phenomenon. The most satisfactory account of it occurs in the notes.

‘ It appears from Valentyn, that this phenomenon, which he calls *het witwater* (the white water), occurs twice every year in the seas around Banda; the first time, when it is denominated the little witwater, it takes place at the new moon, in June; it is but slight in July, but does not entirely subside before the same appearance occurs again at the new moon in August, when it is called the great witwater. In the day-time the sea appears as usual; but in the night it assumes a milkwhite hue, and the reflection of it in the air is so great, that the sky cannot be distinguished from the water. Land is very easily discerned by night in it, for the land appears very black in the middle of the whiteness. Very little fish is caught during the time that it lasts, but afterwards so much the more; the fish do not like the water, and the clearness of it makes them easily see the fishing-tackle and boats, and consequently avoid them. It has likewise been observed to rot the bottoms of vessels which lie much in it. It throws up, on the shores where it reaches, a great deal of slime and filth, and likewise different species of blubber or mollusca, bezaantjes (*holothuria physalis*, or Portuguese men of war), &c. It is dangerous for small vessels to be at sea in the night, where it comes, as, though it may be calm, the sea always rolls with heavy surges, enough to upset small vessels; and it seems as if they were occasioned by subaqueous exhalations pressing upwards for a vent. It is chiefly seen between Banda, and the south-eastern islands, to the southward of the islands of Aroe and the Keys, down to Tenimber, where the heaviest rolling of the sea is observed, and Timor Laut; it runs westward as far as Timor; and to the north, it is met with on the south coast of Ceram, keeping, however, to the south of the Uliassers and Amboyna, where it appears in large stripes. This milk-sea, as Valentyn emphatically calls it, is clearly seen in the night, from the hills at Amboyna, stretching towards Banda; for at Amboyna itself it does not

properly occur, having only been known once to have reached that island, namely, in 1656. When it begins to abate, it runs along the islands of Omo, and Ende, or Floris, and finally, in stripes, as far as Bouton, and even to Saleyer, and the coast of Celebes, where it gradually loses itself in the other sea water, or mixes with it. The more tempestuous the weather proves, the more it rains, and the harder the south-east trade-wind blows, the more this white water is seen. It is entirely unknown whence it proceeds; but it has generally been supposed to come from the gulph of Carpentaria. Some have considered the whiteness as occasioned by myriads of animalculæ; and others have ascribed it to a subtle, sulphureous, marine exhalation, which they have supposed to arise from the bottom of the sea, and to become condensed in the water. But though brimstone be produced in considerable quantities at Amboyna and Banda, and likewise upon Nila, Teeuwer, Dammer (three islands, south of the two former, and between them and Timor, little known to any but the Dutch), and elsewhere in these parts, yet, says Valentyn, if the white water were caused by that circumstance, it would be observed wherever sulphur is found in large quantities: but, unable to assign any other reason, he leaves the solution of this phenomenon to be determined by future discoverers and naturalists. He likewise says, it has been observed at the Mayotte or Comora islands, to the north-westward of Madagascar, and between it and the main land of Africa. Valentyn *Beschryving van Oost Indien*, vol. ii. pages 137 and 138, and vol. iii. part ii. pages 10 and 11. T. Vol. iii. p. 283.

The description of Java is full and accurate, forming a good supplement to the remarks of Thunberg. The rivers of Java are numerous, but shallow, and, in the good monsoon, dry. The barometer, as is usual in tropical countries, is very stationary, and the thermometer not so high as in many parts of the torrid zone.

The articles which Java offers are valuable. The common rice is well known. That which is planted in the rainy seasons, on the mountains, does not require to be inundated: M. Stavorinus thinks it inferior to the other sorts. The plants are indeed less prolific; but the grain is said, by Mr. Marsden, to be whiter, of a better flavour, and more hardy. Pepper comes from the coast of Malabar, and various other parts; but the country of Bantam produces the largest quantity which the company receives. Sugar is another useful production. It has been calculated, that the province of Jacatra alone can produce ten millions of pounds of sugar, yielding annually a profit of more than 87,000l. sterling. Coffee is another production of importance; for the province of Jacatra (including the adjoining estates of Cheribon), with the

Preanger lands *, furnished, in 1768, nearly four millions and a half of pounds. Timber, cotton, indico, turmeric, long pepper, salt, and cubebs, are equally furnished by this island, but are dearly purchased by numerous and valuable lives.

The whole population of Java and of Madura, a neighbouring island, always connected with it, was in 1777 within a million, the number having been greatly diminished since 1738.

The Javanese are dull and indolent, and form a striking contrast to the Chinese settled in the island, who are chearful, active, and industrious.

* The Javanese are, in general, well shaped, of a light-brown colour, with black eyes and hair; their eyes are more sunk in the head than is generally observed in the nations living south of the line; they have flatfish noses, and large mouths; they are mostly thin, yet muscular; a few corpulent men among them make no exception to this general description. The women, when young, have much softer features than the men, but when they grow old, imagination cannot well conceive more hideous hags.

* The dress of the men consists of a pair of linen breeches, which scarcely reach half way down their thighs, and over this they wear a sort of shirt, made of blue or black coarse cotton cloth, which hangs loose about them, down below the knees. The hair of the head is bound up in a handkerchief, in the form of a turban.

* The dress of the women consists of a coarse chintz cloth, wrapped twice round the body, and fastened under the breasts, hanging down to the mid-leg, or lower; over this they wear a little short jacket, which reaches to the waist: they have no covering to the head, but wear their hair bound in a fillet, and fastened at the back part of the head with large pins: they sometimes adorn their hair with chaplets of flowers.

* Children, both boys and girls, often run about entirely naked, till they are eight or nine years of age. Vol. iii. p. 377.

The Dutch colonists of Batavia chiefly study to acquire money—rem, quocunque modo rem—to which they sacrifice every comfort, and, in a large proportion, their lives. The languor occasioned by the tropical sun, and the unhealthy miasmata, is roused only by the desire of amassing riches. The great mortality arises from the effluvia of the canals; from the filth accumulated by want of attention to cleanliness; from the molluscæ and other putrifying marine substances, thrown up by the sea, and retained by the bushes and

* The Preanger lands are those which did not originally belong to Jacatra, but have been united to that province since the year 1677.

grafs; and from the stagnation and corruption of the air in the intervals of the breezes.

‘ On making a comparison between the number of deaths, and the remaining servants of the company, at Batavia, and those at the other settlements, it appears, that out of five thousand four hundred and ninety Europeans, who were present at Batavia, according to the annual muster, on the 30th of June, 1768 (of which number, however, one thousand three hundred and thirty-eight were patients in the hospitals), two thousand four hundred and thirty-four died in the space of the ensuing twelve months: and that the number of the company’s servants, at all the out-settlements, was found equally, on the last day of June of the same year, according to muster, to amount to fourteen thousand four hundred and seventy Europeans; of whom, one thousand six hundred and thirty-seven died in the year following: whence it appears, that the proportion of the dead to the living is, at Batavia, as twelve to twenty-seven, which is almost one half, and at the out-settlements, as eleven to one hundred, or something less than one-ninth. The company, therefore, lose, in general, every year one sixth part of their servants. And they experienced a loss, in the same proportion, during the same period of twelve months, upon the crews of thirty-seven ships navigating in India; and of the crews of twenty-seven ships that sailed from Europe, in 1768-1769, which altogether amounted, by their muster-rolls, to five thousand nine hundred and seventy-one hands, the number of dead was nine hundred and fifty-nine, which is equally very near to one in six.’ Vol. iii. p. 412.

The account of Java is concluded by some judicious reflexions on the decline of the company’s affairs, and its causes. One great cause is, the unprincipled rapacity of its servants; but another, apparently in our author’s eyes of greater magnitude, remains—an attention to territorial acquisition, rather than to commercial pursuits.

On our author’s return, he remained some time at the Cape. Of the inhabitants of the town he gives an unfavourable portrait. Their kindness and civility are interested; their listlessness and languor deprive them of the power of useful exertion; their mode of living, by letting lodgings, or boarding the voyager, narrows their minds; and, as education in this line is useless, so it is soon forgotten, or from the beginning neglected. The women are represented as pleasing; but it is a glossy exterior, which scarcely conceals ignorance, inactivity, and fluttishness. The farmers, on the contrary, are said to be active and intelligent, as well as honest and ingenious. They are the same race, however, in different circumstances, with different employments, objects, and pursuits.

What our author has added to his former account of the Cape is not sufficiently interesting to detain us, though of importance to the conductors of the new system which must be adopted there. The discovery of the river by colonel Gordon, whether it be the great river of Sparrman, or some other—whether its embouchure be in the Eastern or Atlantic ocean—must be an object of great consequence. Of the errors and defects of the company's former management we need at present say nothing. The voyage homeward affords no subject of particular remark.

The first and second numbers of the appendix contain the regulations and orders respecting the commissions and emoluments to be enjoyed by the company's servants at Batavia, and the out-factories. The third number contains the regulations for the receipt and delivery of cargoes at the same places. The fourth number is very important, comprising the returns made to the United Provinces, from the East-Indies, from 1597 to 1724; and, from 1613 to 1713, the particular sums for which the different chambers were interested. The fifth relates to the trade of the company from 1720 to 1729; and in the sixth is a statement of the original capital stock of each chamber. In the seventh, the dividends on the stock, from 1604 to 1780, with the revolutions in its value, from 1723 to 1780; and, in the eighth, the various articles, and quantities of each, sold at the company's sales, from 1775 to 1779, are specified. In the ninth is an extract from the Herbal of H. B. Oldelard; and the last number contains the life of De Klerk, who, from the situation of a private mariner, raised himself, by his spirit, perseverance, ability, and integrity, to the rank of governor-general.

Such are the most important contents of a work, which, though the materials were long ago collected, may be pronounced still valuable. For the more recent information, we are indebted to the translator; but he would have deserved the thanks of the public in a greater degree, had he omitted what was generally known, and prefixed to each volume a table of contents. At present, however, his merits are by no means inconsiderable; and the information which these volumes contain will give them a permanent importance. While the revolutions in the East are changing almost every establishment, these accounts will at least shew what has been, and from what small beginnings empires so extensive have arisen.

A Practical Synopsis of the Materia Alimentaria, and Materia Medica. By the Author of the Thesaurus Medicaminum. Vol. I. 8vo. 6s. 6d. Boards. Baldwin.

HAVING waited in vain for the second volume of this Synopsis, we must no longer delay the account of a work which we wished to have considered as a whole, and intended to have introduced with some remarks on the comparative value of the English systems of materia medica. We could only have considered the *comparative* value, since we think that all are defective, and that the defects are the less excusable, as the subject, in all its branches, is considered at length by various authors whose works we commonly meet with. The extent of the subject, viewed as a whole, may have deterred modern inquirers; yet, if unnecessary digressions be avoided, the bulk would not terrify even the indolent student.

While the Materia Medica comprehends the *juvantia* and *lædientia*, and the object of one who treats of it is not only to describe the medicine, and ascertain its identity, but to detail the various properties and uses of each substance, the plan of the author must differ in each of the three kingdoms of nature. The medicines procured from the animal kingdom are few; but, as aliment is usually joined with medicine, numerous objects of attention are drawn from it. Few authors, since the time of Dr. Cullen, have neglected to notice the scientific names of the animals from which both food and medicines are drawn; but, in general, they have followed the arrangement of natural history, and broken the subject into as many parts as we find titles. They seem to forget that the qualities of different diets, in general, are the objects of attention rather than the quality of each food, though the latter, in a subordinate view, deserves notice. Dr. Home suggested a better plan, dividing diet, according to the language of Celsus, into *imbecilla*, *media*, and *valens materia*; but he omitted the subordinate arrangements which would have rendered his system more perfect; we mean the division of animal and vegetable substances, according to their weak, their moderate, or their powerful nutritious qualities. In this way only can we expect a satisfactory system of dietetics. In the animal kingdom, as an object of diet, genera only require notice, since the species differ very little in their qualities. When we consider it as affording medicines, more minute distinction is necessary; but few are now employed from that kingdom of nature.

The vegetable kingdom is the great source of medicinal substances. From the time of Dr. Cullen, many authors have pointed out the natural class to which the vegetable treated of

belongs. Natural classification has indeed been greatly improved by Murray; yet we think that, in his labours, the physician has yielded to the botanist; and, in general, the same medicinal properties, in the Linnæan classes, are less broken than in those of Murray. In ascertaining the species, every author is now careful in referring to Linnæus. This method might save the long botanical descriptions in the compilation of Lewis; for those who wish for the natural characters might there find them, or be referred to Ray. One other reference, however, is necessary, which late authors have sometimes neglected—the name of the plant in Caspar Bauhin's Pinax. One very frequent omission should next be supplied; we mean the sensible properties of each substance. It is with some surprise that we have found the accurate and instructive system of Bergius so often overlooked. We will translate a specimen of his concise, pointed description, in his account of the sensible qualities of cascarilla. ‘*Smell*, aromatic, not unpleasing; *taste*, aromatic, bitterish; when masticated, divided with sufficient ease, having gradually a more bitter taste during mastication, the bitterness remaining on the tongue. It is kindled by flame, and burns with a vivid light; but, when removed from the flame, is soon extinguished, and exhales a smoke whose odour is pleasing, slightly resembling amber, and producing some intoxication.’ If the description of the shape and appearance of the substance be omitted, those sensible qualities should be retained in every system.

The great difficulty which must occur to every author of a system of materia medica, is what to reject and what to admit. No system, within moderate bounds, can comprehend every thing which fancy, superstition, or fraud, have at times suggested; nor, on the other hand, should the writer limit his work within the bounds of the list dictated by the medical college of his own nation. In this point fancy, and sometimes prejudice, have decided; but we think the lists should be fuller than we have found them, and it would not greatly increase the bulk of the work, if, at the end of each class, all the other medicines referable to it were brought together with marks of distinction where they are seemingly of value, and of doubt or of reprobation, if uncertain or trifling.

The mineral kingdom offers few subjects of remark. The mineralogical genera or species may be safely neglected; but a reference should be made to the most able chemists, and short chemical statements are requisite. In this and other respects, Gmelin, in his continuation of Murray's apparatus, appears to have failed; and in every view he may be said *sequi patrem non passibus æquis*.

We have not always found the language and conduct of

authors on the *materia medica* to be exactly what we could have wished. An equal detail is often employed on the virtues of a lettuce, and those of the Peruvian bark. This is no inconsiderable fault in Dr. Murray's system. Clear descriptions, a general and comprehensive view of disputed questions, and a detail proportioned to the importance of the medicine, are requisites which we have not always observed.

It is now time to consider the work that has occasioned this long introduction, which, however, will not be wholly useless, as it will facilitate and shorten our examination of the synopsis before us; for it is truly such, though not without many marks of extensive and judicious research. The principal English works our author considers as defective.

'In treating of each article, the following method has been pursued. Supposing it to be a vegetable, the generic and trivial names of Linnæus are first given; then the class and order to which it belongs in the sexual system; then the natural order, as improved by Murray in his *Apparatus Medicaminum*; then the country of which it is a native; then the officinal name, and the part or parts used in medicine; then the English name; then its action upon the human body; the diseases in which it is serviceable; the doses and forms in which it is prescribed; the auxiliaries with which it is joined; the preparations and compositions directed to be made from it in the London and Edinburgh pharmacopœias, with the relative proportions of the other ingredients in those compositions; the doses of such preparations and compositions; and, lastly, references to authors of celebrity, who have written upon the subject under consideration.' P. viii.

This plan is comprehensive and judicious; yet, from what we have observed respecting the requisites of an instructive treatise of the *materia medica*, some important circumstances have been overlooked. Some of the defects, indeed, are supplied by Woodville, and some by Lewis; but, if these authors were complete, a synopsis would be of little use, and, in essential points, it should not have been necessary to apply to larger systems. In the details, our author's care seems to have been disproportioned. In considering tea, it might have been observed, that 'to the labourer it does not supply adequate nutriment, and, while it weakens the body, it renders the nerves more irritable,' without expanding the philippic to two pages. In the squill it might have been noticed that 'it was too stimulating to be useful in inflammation, till the active force of the fever was weakened; that age injured the root, and too great heat in the preparation destroyed its virtues;' and it might have been added as a question, rather than positively decided, 'whether honey was a proper intermede.' The observations

on squills are extended to a disproportioned length, and are laboured with all the eagerness of a disputant. As a specimen of the author's manner, we will insert an article in which we find some new information, and something to reprehend.

'Asphaltum. (Bitumen Judaicum). Jews' pitch. This bituminous substance has been given by some practitioners, in doses of ten or fifteen grains, triturated with sugar, in some pulmonic disorders; but this practice is, in our opinion, not very commendable. The empyreumatic oil, *oleum asphalti*, obtained by distilling the asphaltum by itself, is a medicine of more note; though we will not assert that, as an expectorant, it is of more efficacy. On account of its stimulant and heating qualities, it certainly cannot be proper in inflammatory affections of the lungs; and notwithstanding all that has been said in favour of it in phthisis pulmonalis by Courcelles (*Acta Societatis Med. Hafniensis*, Vol. II.) Healde (on the use of *oleum asphalti* in ulcers of the intestines, lungs, &c. 1769) Lentin (*Memorabilia circa morbos Clausthalensium*, 1779) and others, we have never yet been induced to prescribe it in consumptive cases, from a persuasion that it coincides in its general qualities with the tolu and other balsams. Yet, that we may not appear to under-rate the value of this article too much, we shall here insert the observations which Dr. Bang, of Copenhagen, has made upon it (*Praxis Medica*, 1789). The *oleum asphalti*, says this author, is perhaps entitled to the first place among the proper antiphthical remedies. In some instances it answered very well (*quibusdam sufficientem opem præstitit*) in others it afforded relief. It corrects the bad smell of the sputum, and seems to promote its discharge from the lungs; but it does no good where the voice is thick or hoarse, with (much) fever, hæmoptysis, or a disposition thereto; nor in the last stage of the disease. Six or eight drops may be given night and morning in cold water. It shews its effects in a few days, when, if its operation is favourable, it may be continued for a length of time; if not, it should be laid aside, as it would be of no use to go on with it longer. Other practitioners give this medicine in larger doses, viz. ten or fifteen drops upon a lump of sugar, or mixed up with a mucilage.' p. 167.

When we spoke of reprehension, we alluded to the timidity which our author and other practitioners feel respecting the use of balsams, as they are styled, in phthisis. It has been long since pointed out, and we find it from experience to be true, that in cases where active inflammation is not considerable, stimulant expectorants are often useful. There is frequently in the secretory vessels, during phthisis, a languor which prevents the excretion of sputum; and a topical stimulus is frequently of service, without increasing inflammation. It cannot also have escaped practitioners, that a relaxation of the bronchial vessels, exciting cough to procure excretion, has been mistaken

by the most able physicians for phthisis ; and no one will pretend that he can clearly distinguish this disease in every instance. To omit therefore, in weak phlegmatic constitutions, the occasional use of these stimulants, would be often to neglect remedies of real importance.

The observations on rhododendron, though too long, are judicious.

‘ *Rhododendron Chrysanthum*. Decandria. Monogynia. Bicornes. Frutex. Siberia. (Folia et Ramuli). *Rhododendron*. For the first account of the medicinal properties of this shrub, we are indebted to Gmelin and Pallas. The leaves and young branches are the parts that are in use. They are boiled or steeped in water. The decoction has a disagreeable smell, and to the taste is rough, bitter, and acrid. When made strong, and taken freely, it produces intoxication. Gmelin relates in his *Flora Sibirica*, that the inhabitants on the banks of the river Lena, who, in their shooting and hunting excursions and in getting the glaciers mariæ (Muscovy tale) are obliged to climb steep and almost inaccessible mountains, have recourse to this decoction to remove violent pains of the knee-joints to which they are liable from these occupations. And Pallas mentions, in his travels (see also his *Flora Rossica*) that it is a common and successful remedy among some of the Tartar tribes, in arthritic and other painful disorders. They drink it till it brings on some degree of vertigo and confusion of the head, which effects are generally accompanied by a tingling sensation in the parts affected, and an abatement of pain. In consequence of these testimonies in its favor, trials were made of it first in Russia, then in Germany, and afterwards in Sweden, and other parts of the continent, and also in Scotland. Professor Kölpin gave it to fifteen patients, some of whom were gouty, some arthritic, and others affected with chronic rheumatism. In almost all it appeared to afford some relief, and in the majority it removed the complaints. In moderate doses it produced little sensible effect ; but when taken in large quantities it brought on nausea, vomiting, purging, transitory disturbance of vision with epiphora, sneezing, tingling in the nose, burning sensation in the throat, tightness across the chest, and in several instances the intoxication or stupefaction before mentioned. It was found (as might naturally be expected from this account of its operation) to be improper where there was a full pulse with much fever. An infusion of this vegetable was prescribed by Dr. Home to three patients in the Edinburgh hospital, but not with the same success. On these experiments it has been remarked, 1st, that in two out of the three cases there was too much fever at the time the infusion was administered ; 2ndly, That, even if there had been no fever, the medicine being given in infusion instead of decoction, was not of a proper degree of strength ; 3dly, That sufficient time was not allowed for it to produce its full effect, the medicine being left off in

two cases out of the three on the fourth day from its first exhibition; and 4thly, That conclusions drawn from so few as three trials only, and under the exceptionable circumstances above mentioned, can have very little weight. It is worthy of notice, that the patient who took the infusion for the greatest length of time and who seems to have been by far the fittest subject for the experiment, "was cured by one dose of Dover's powder," given the night after the infusion was laid aside. It is somewhat extraordinary that a case of chronic rheumatism, of more than four months standing, should thus suddenly give way to a single dose of this powder! Is it to be inferred that the rhododendron infusion, which the patient had been taking for ten days before, and which had produced plentiful perspiration, had no share in this salutary change, because it did not happen till the day after the infusion was discontinued? But supposing the rhododendron to be unequal to the cure of chronic rheumatism, by itself; yet if, after ten days use, it can render the disease removeable by a single dose of an opiate powder, it surely cannot be regarded as a trifling or inefficacious medicine. The sensible effects of the rhododendron infusion in Dr. Home's patients were head-ach, giddiness, drowsiness, nausea, and sometimes purging. In one instance it increased the quantity of urine and brought out copious sweats. Besides the cases above mentioned, two histories of arthritic patients are related by Zahn, in which, after other remedies had been tried in vain, the rhododendron given in decoction effected a cure. On the whole, therefore, the evidence of those practitioners who have given this plant a fair trial is sufficiently favourable to induce physicians to have recourse to it in such obstinate rheumatic and arthritic affections as resist the gnaixum and other sudorifics. It would be no difficult matter to get a supply of it through Russia and Germany; and for medical purposes the leaves and twigs are as good, when dried, as they are in the recent state. The decoction is prepared and used in the following manner. Put from two drachms to half an ounce of the twigs and leaves into a pot, add to them about ten ounces of water, cover the pot over with a close lid, and keep the whole in a state of gentle ebullition for twenty-four hours. Of the strained liquor give an ounce or more, once or twice a day. It is adviseable to begin with a weak decoction at first, and gradually to increase the strength and quantity of the medicine, and frequency of repetition, according to its effects. Kölpin's Practical Observations on the Use of the Rhododendron (in the German tongue) 1779. Home's Clinical Experiments (second edition) 1782. Zahn de Rhododendro, 1782. Murray's Appar. Med. Vol. VI. 1792. Woodville's Med. Botany, 1792, Vol. III. p. 404, where it is erroneously remarked, that this plant is not to be found in Murray's Apparatus Med.

• N. B. It was natural to suppose that other species of the genus rhododendron might possess properties similar, and perhaps not inferior to those of the rhododendron chrysanthum. Accordingly

trials have been made with the rhododendron ferrugineum, a native of the Swiss and Italian Alps, and consequently more easily procured than the Siberian plant. It appears, however, that the European falls far short of the Asiatic species, in medical efficacy; so that the one cannot properly be substituted for the other.' p. 257.

Having considered the medicinal part of this work, we will now speak of the materia alimentaria. The order is that of the natural historian; and of course the subject is too much broken. The list of alimentary substances, however, is large; and the characters of the different foods are correct. Much is confessedly taken from Plenck's Bromatologia. In the introduction, the writer censures Dr. Cullen for supposing the nutritive parts of vegetables to be acid, sugar, and oil. He resolves them into mucilage, oil, and gluten. Late discoveries seem to confirm the professor's doctrine; and our author apparently differs from him in assuming the mucilage, &c. as the ultimate principles rather than the form in which the nutritious particles are applied.

False Shame: a Comedy, in Four Acts, Translated from the German of Kotzebue. 8vo. 2s. Vernor and Hood. 1799.

WE are here presented with another comedy from the inexhaustible genius of Kotzebue. The story is interesting. Captain Erlach visits his old friend Flaxland: he finds him married.

‘*Erlach.* Thou hast ventured upon a second marriage, as I understand.

‘*Flax.* An excellent woman!

‘*Erlach.* May be;—yet this style of living—thou knowest me—it is not after my way.

‘*Flax.* Dost think it is agreeable to me?

‘*Erlach.* Why dost thou suffer what thou could'st prevent?

‘*Flax.* I am twenty years older than my wife—should I check her accustomed youthful amusements?

‘*Erlach.* Thou should'st have taken that sooner into consideration.

‘*Flax.* I lov'd!

‘*Erlach.* If thou preacheest of love, I have done.

‘*Flax.* Has Erlach never acknowledged a mistress?

‘*Erlach.* Friend, it is with love, as with the small pox—who escapes it in youth, is seldom or ever infected.

‘*Flax. (smiling)* But when caught, it is the more dangerous;—tho' to be serious—in thy present situation, what could'st thou do more sensible than to marry?

- ‘ *Erlach*. What? why shoot myself—that were more rational!
- ‘ *Flax*. What, ever the inveterate woman-hater?
- ‘ *Erlach*. If the woman is worthless, it is bad—and if good, it is still worse.
- ‘ *Flax*. Thou art in jest?
- ‘ *Erlach*. Not in the least—I should love an amiable woman.
- ‘ *Flax*. So much the better.
- ‘ *Erlach*. So much the worse :—a man who loves his wife, becomes the slave of his own heart—her desires, which he may not be able to gratify, torment him more than her.
- ‘ *Flax*. An amiable woman cherishes no such desires.
- ‘ *Erlach*. But desires are like dust, that insinuates itself thro’ bolts and locks.
- ‘ *Flax*. And by the breath of love is blown away.
- ‘ *Erlach*. Item—who takes unto himself a wife, must wean himself from an hundred little habits; which, since ten years, have become a second nature, and to which mankind generally adhere more obstinately, than either to their virtues or vices :—every one has his favourite dish—the chair he prefers sitting upon—his place at table, and so forth :—suddenly, appears a female, as the household legistatrix, and every thing must be moulded into another shape—the man wishes to dine on roast beef—but to please Madam, it must be fricasseed—the carriage is ordered, when he would rather be on horseback—and he abstains from tobacco, because she dislikes the smell.
- ‘ *Flax*. (*smiling*) Trifles!
- ‘ *Erlach*. Saplings have their roots—which on all sides expand themselves in the soil—and at my years, a man dislikes tearing up a flower, and even were it a weed.
- ‘ *Flax*. At thy years! why man—thou standest as yet with at least one foot in thy youthful lustre.
- ‘ *Erlach*. But let us finally bring the dear creature to her sick bed—she has head-aches, I tremble—no appetite, nor I neither—a fever, I am beside myself—and at length, a lying-in—I am expiring thro’ anxiety. No brother, this is not my calling.
- ‘ *Flax*. But hast thou no conception of wedded bliss?
- ‘ *Erlach*. O! yes :—thou lookest the picture of connubial bliss!—and dost thou not include yonder tumultuous revelry in thy catalogue of wedded joys?
- ‘ *Flax*. (*with a sigh*) That might be otherwise, and peradventure may be otherwise!
- ‘ *Erlach*. Prithee say, where does the shoe pinch thee?
- ‘ *Flax*. Ah! dear Erlach, more than one worm is gnawing at my heart.
- ‘ *Erlach*. Speak the truth,—this manner of life :—thou lovest quiet—thou would’st rather retire to thy farm?
- ‘ *Flax*. Thro’ love to my wife, I would roam from one carnival

to the other; but the expence is too great—my purse cannot hold it out.

‘*Erlach.* Why dost thou not tell her so?

‘*Flax.* I cannot: under her parental roof, she was accustomed to this life; when a bride, she enquired, with the most endearing confidence, the extent of my income;—I will most cheerfully accommodate myself—answer me sincerely.

‘*Erlach.* And did’st thou not do it?

‘*Flax.* I!—excuse me, my friend—I was ashamed!—live as heretofore, I replied, the means shall never fail you.

‘*Erlach.* And so it rested?

‘*Flax.* She desired to know the conduct she should adopt? whether retirement was my object?—I shall conform entirely to your wishes, said she.

‘*Erlach.* But thou?

‘*Flax.* I could not bring myself to be, as it were, a kind of dictator, to constrain her: I studied to make her avoid recollecting, that she married a man turned of forty.

‘*Erlach.* That implies—thou wast ashamed of thy age.

‘*Flax.* May be.—

‘*Erlach.* And would’st pass for a richer man than thou art?

‘*Flax.* It is now too late to retract.

‘*Erlach.* Good sense comes never too late—tho’ she knocks at midnight.

‘*Flax.* That yet might pass—my heart disregards a diminished revenue—but—

‘*Erlach.* Yet, a but:—

‘*Flax.* To thee, and to thee alone, I confess my weakness—I am tortured by the demon of jealousy—daily, must I behold a swarm of admirers fluttering around her—they are, to be sure, mere foplings—but woe betide the man who imagines a fop cannot distress him—the necessity of amusement has often made female virtue fall the victim of amusement.

‘*Erlach.* Why dost thou not tell her so?

‘*Flax.* It is true, she has an hundred times enquired whether I also was jealous?—one word, and I shall disperse all these butterflies.

‘*Erlach.* And an hundred times, thou hast answered her—

‘*Flax.* What I heretofore answered her, as bridegroom—that my confidence in her was boundless.

‘*Erlach.* That is again, in other words, confessing, thou wast ashamed of thy jealousy.—

‘*Flax.* Yes, dear Erlach.

‘*Erlach.* Now is not false shame a damnable weakness—there would not be half so many miseries, could we but be persuaded, had we but the resolution to declare ingenuously, where the pain lies.—Here now stands a man who might be happy—whose wife

requires nothing more than confidence—she wishes to be guided by him—will renounce whatever displeases him—but he—he is ashamed, and holds his tongue.

‘*Flax.* I feel my error—but want the resolution to amend.’
P. 20.

Erlach not only thinks with propriety, but acts with wisdom. He entrusts Mrs. Flaxland with her husband's secret.

‘*Mrs. Flax.* My dear captain, you court solitude!

‘*Erlach.* It is difficult to meet her in these quarters.

‘*Mrs. Flax.* Is that praise, or blame?

‘*Erlach.* I never dispute upon taste.

‘*Mrs. Flax.* I understand—but do not misconstrue into taste, what with me, is only custom—and not seldom a tiresome custom.

‘*Erlach.* What hinders you from shaking off this tiresome custom?

‘*Mrs. Flax.* My husband likes this manner of life.

‘*Erlach.* He like this life?—

‘*Mrs. Flax.* If we are alone, he instantly becomes uneasy—inquires twenty times in an hour, if I am not vapour'd—if I will not make such and such a visit—and is not easy till I order the carriage.

‘*Erlach.* And accompanies you?

‘*Mrs. Flax.* Seldom! only when I earnestly entreat him.

‘*Erlach.* What can he do at home alone?

‘*Mrs. Flax.* (playful) God knows:—peradventure, he makes gold—at least, when I return, he always receives me as cordially, and as kindly, as if he had discovered a treasure.

‘*Erlach.* Ha! this grieves me.

‘*Mrs. Flax.* How!—what grieves you?

‘*Erlach.* To hear that my honest friend, since our separation, has learnt to disguise himself.

‘*Mrs. Flax.* Disguise! how so?

‘*Erlach.* No such alteration occurs to a man at his years.

‘*Mrs. Flax.* Speak more intelligibly.

‘*Erlach.* I had rather be silent—we do not as yet know enough of one another.

‘*Mrs. Flax.* Not know one another! when my husband gave me a right to his affection, he gave me also a right to your friendship.

‘*Erlach.* Friendship and old hock are good—but mixt with a sharpness, not perhaps to every one's taste.

‘*Mrs. Flax.* You excite my curiosity more and more:—I beseech you, captain, don't count me among the formal beings who screw up their mouths at a truism, because it is somewhat bitter:—our acquaintance is yet young—but were I slumbering on a bed of roses, and a stranger preserved me from a viper's sting, this stranger would become my friend.

‘ *Erlach*. If you think thus——

‘ *Mrs. Flax*. Indeed, I think thus:—to please my husband is my most earnest wish—to be sure the difference in our ages is considerable, and I did not fall into his arms thro’ love, but was somehow surpriz’d into them thro’ esteem:—we have not acted a romance together—no light’ning has inflamed, but a cheering marriage sun has constantly animated us: be you then animated to speak confidently—but, notwithstanding this declaration, should my presence any way confuse you, I will place myself behind these trees—forget my being here, and you need not spare me in a soliloquy.

‘ *Erlach*. Bravo!—that is my way, those who think thus, I esteem highly—and to those I esteem highly, I speak the truth.

‘ *Mrs. Flax*. Forward then --

‘ *Erlach*. How can a woman with such an excellent head and heart, endure so many fools about her?

‘ *Mrs. Flax*. Alas! dear captain—should we banish fools—our circles would become very circumscrib’d.

‘ *Erlach*. The smaller the better—sense and sociability are guests who disappear if they behold lights at every window.

‘ *Mrs. Flax*. But folly lends good sense a foil.

‘ *Erlach*. She does not want it—and if your husband has pretended to like this manner of life, he has deceived you,

‘ *Mrs. Flax*. That would grieve me.—

‘ *Erlach*. He thought this indulgence was due to your youth.

‘ *Mrs. Flax*. Then he little knew me.

‘ *Erlach*. He feared you might imagine——

‘ *Mrs. Flax*. What?

‘ *Erlach*. That he was jealous.

‘ *Mrs. Flax*. Jealous!—you joke!

‘ *Erlach*. Should I for example assure you, that last night he never closed an eye—that his imagination kept him on the rack till morning—that he was oblig’d to force himself away, when he heard your carriage draw up.

‘ *Mrs. Flax*. I am all astonishment!

‘ *Erlach*. It gnaws my heart-strings, sigh’d he mournfully—I endeavour in vain to conquer this weakness.

‘ *Mrs. Flax*. My God!—why did he not say so to me?

‘ *Erlach*. False shame—the demon of confidence.

‘ *Mrs. Flax*. Well, I have hitherto left our company to a chance medley—in future, he shall have the selection—he shall be my constant companion—this very day he shall make out a list, and name the persons whose acquaintance he esteems.

‘ *Erlach*. The list will be very short!

‘ *Mrs. Flax*. Not so;—there are here many worthy, sensible characters.

‘ *Erlach*. O! yes—but the more there are—so much the more difficult for an individual, who is no Cæsar, to treat them all.

' *Mrs. Flax.* What do you mean — Flaxland is rich !

' *Erlach.* He was !—

' *Mrs. Flax.* How ?

' *Erlach.* He may yet be called in good circumstances—but if his property continues to be melted, as it has been for these last three years——

' *Mrs. Flax.* My good sir, you alarm me.—

' *Erlach.* Where the outgoings so far exceeded the income——

' *Mrs. Flax.* Can it be possible ?

' *Erlach.* He might, peradventure, 'ere long have been compelled to infringe upon the maternal patrimony of his children.

' *Mrs. Flax.* My God !—why did he not tell me this ?

' *Erlach.* False shame !—the less riches, the less esteem.

' *Mrs. Flax.* But not in my eyes.—

' *Erlach.* He has long wished to retire to his farm.

' *Mrs. Flax.* Willingly ;—heartily ;—this present evening.

' *Erlach.* But he fears at your age, that country sameness——

' *Mrs. Flax.* O ! how it distresses me—that my husband did not think it worth while to appreciate my character—that a stranger should repose more confidence in me, than a man of whose affection I am proud—that I should injure his children, and destroy his peace of mind !—that I should dissipate the savings of paternal solicitude and maternal affection !—why did he not put me to the proof ? why did he suppose that a swarm of coxcombs could entertain me better than domestic quiet, and the converse of a well-inform'd man ! O ! Captain Erlach, men so often reproach us for our weakness—it is no weakness—it is the soul's softness—and it chiefly depends upon you to mould it into goodness—but you conceive that female love ill accords with truth—you require health and soundness of soul, and yet poison it with flattery :—but I am complaining and arguing where I should be acting.' P. 40.

But Erlach also suffers from false shame. He is enamoured of Emma, a foundling whom he had placed under the care of Flaxland, and whom he supported. This impediment is easily removed ; for, like most of Kotzebue's girls, Emma has no false shame. With this part of the play, a trite discovery of consanguinity is injudiciously mingled, merely to bring forward another (and the worst) instance of false shame in a contemptible emigrant count, who is ashamed of his mother's poverty. This destroys the simplicity of the play, and weakens the interest which it excites, by forcing upon the mind the recollection that all is fiction.

We extract the scene in which Flaxland and his wife come to an explanation. It contains the moral point of the play ; and Kotzebue has seldom enforced one so unexceptionable.

' *Mrs. Flax.* Who makes thee believe, that I find elsewhere more amusement than in thy company ?—this simple deshabille—

O! I well know it becomes me better than a gala suit—this is wholly for thee, my dear—modest, unassuming (*smiling*), the dust of jealousy will not cling to these folds.

* *Flax.* Jealousy!—I hope thou dost not think me tainted.

* *Mrs. Flax.* Why not? if thou lovest me.

* *Flax.* But my confidence—

* *Mrs. Flax.* Why even there it sticks:—Oh! my good man, thou dissemblest before me a confidence, and tormentest thyself in private with frightful chimeras—was I not then justified in asserting, that love alone did not suffice to make the marriage state happy.

* *Flax.* (*confused*). Thou wrongest me.

* *Mrs. Flax.* No, no, I know all, and spare thee the confession—a painful wound must be healed without too much use of the probe or the knife—suffer me only to add, it is thyself who was ever engaging me in the great world—it is thyself who kept open house for coxcombs and parasites—who feared thy young wife would be vapoured in thy house—That was false discretion—Whilst complying with thy desire abroad, evil dreams haunted thee at home—but thou wast ashamed of them, and that was false shame:—Man and wife should not even conceal their dreams from one another—a look would have been enough—I might, perhaps, have indulged a little laugh against thee—but should most cheerfully have offered a worthless sacrifice to thy peace of mind.—Oh! how many a marriage union is destroyed, because the band of confidence was not tied heart to heart!—How oft' the torch of discord becomes unextinguishable, because husband or wife smothered the first spark!

* *Flax.* Angelic woman!—forgive me!

* *Mrs. Flax.* I forgive thee, but upon one condition—that thou wilt be pleased, henceforward, not to move a step without me:—when thou writest, I will sit by thee with my work-bag—and when thou hast finished, we will continue together.

* *Flax.* Instead of punishing, thou art rewarding me, my love.

* *Mrs. Flax.* O!—I have now thought of a punishment:—thou preferrest the town, but I think the country most engaging—only once, within three years, have we visited our farm—that is unnatural—and as a penance, thou must linger there with me the whole summer.

* *Flax.* Caroline!—this is too much.

* *Mrs. Flax.* I cannot spare thee—and thou must moreover be satisfied with household fare, for I have discharged our privileged poison-mongers.

* *Flax.* Thou hast, I understand, made several economical retrenchments.

* *Mrs. Flax.* A complete revolution.

* *Flax.* Thou wilt thereby diminish thy pleasures.

* *Mrs. Flax.* And thereby acquire my heart's content:—man!

man! must I also learn through a friend, that the luxuries thou wast daily recommending—the superfluity, in which thou madest me indulge, were purchased at the expence of thy peace of mind—that I was wronging thy children, to reward by the robbery, every species of ennui.

‘ *Flax.* Why surely Erlach—

‘ *Mrs. Flax.* Thank God, for sending him to my salvation—without him, I should have been hurried to perdition, and awoke too late!—Thou wicked man!—that again was thy fault, the want of confidence;—in thy opinion, women were incapable of estimating the value of a worthy man, unless his hands were ever loaded with presents, like the subjects of an eastern potentate. Learn to know us better—a wife is prouder in an estimable husband, than in a pair of diamond ear-rings—and prefers going unnoticed on foot, possessing her husband’s affection, than without it, attracting the eyes of a gaping croud, in a dazzling phaeton.

‘ *Flax.* (*falls at her feet*) Caroline!—

‘ *Mrs. Flax.* (*smiling*) Dear Flaxland, I must for the first time remind thee, that thou art turn’d of forty—kneeling does not become thee.

‘ *Flax.* I have indeed misjudged thee!—pardon me.

‘ *Mrs. Flax.* (*raises him and embraces him*) It is past—we will retire into the country, shall we not?—and in a few years my dissipation will be recovered—Oh! how many an establishment falls to ruin, because the husband is ashamed to disclose to his wife the true state of his circumstances—my experience this day has so innately convinced me of this melancholy truth, that were I now standing before a numerous assembly, I should extend my arms, and glowing with philanthropy, should address each father of a family—Trust thy wife—thou totterest perchance on the brink of an abyss—confidence may save thee—banish false shame, this monster of vanity and arrogance!—trust thy wife, thy truest friend! and thou wilt be rewarded with consolation for the past—with advice and assistance for the future.

‘ *Flax.* Wife!—what a spirit gives utterance through thee!

‘ *Mrs. Flax.* I should be a low-minded wife, if love and duty could not inspire me.

‘ *Flax.* I ought to be ashamed, that a woman of five and twenty should instruct a man of my mature years:—but this were again false shame, which shall be for ever banished from my bosom:—from this moment, thou, like God, shalt behold my heart’s inmost thoughts—even those, that shun the light of day, will I whisper in thy ear—and whenever a weakness would lurk concealed, the remembrance of this hour shall draw it forth, for thy good-natured merriment and forgiveness.

‘ *Mrs. Flax.* O God! I thank thee!—it is accomplished—my husband is once more mine.

' *Flax.* Thine for ever !—But, dearest Caroline, do not imagine that through deranged circumstances thou art compelled to bury thy youth in the country—my property is yet ample.

' *Mrs. Flax.* Bury !—the enjoyment of nature and one's self, men call burying—well then, the nightingales shall chaunt our requiem.

' *Flax.* My dear Caroline, thou art not familiarized with solitude.

' *Mrs. Flax.* Through conjugal affection the wife adopts another mode of life with the same facility she changes a fashion ;—a few years since I fancied only a large hat could become me, and the hats were never large enough to my mind—I now think this fashion frightful, and am only pleased with myself in the smallest hat.—Thus will it be in this case—four weeks in the country, and a city life will appear like a large hat—and I shall never be able to comprehend how I could endure myself in it.' p. 68.

Our English dramatists, we hope, will learn from the German plays, that popularity may be gained without stage trick and buffoonery.

General View of the Agriculture of the County of Somerset, with Observations on the Means of its Improvement. Drawn up in the Year 1795, for the Consideration of the Board of Agriculture and Internal Improvement. By John Billingsley, Esq. of Ashwick-Grove, near Shepton-Mallet. And now reprinted, with considerable Additions and Amendments, accompanied with the Remarks of some respectable Gentlemen and Farmers in the County. 8vo. 6s. Boards. Dilly.

THE writers of reports of this kind seem, in general, to pay too little attention to the practical parts of the subject, while they devote much labour and research to the examination of theoretical points; and Mr. Billingsley is not wholly free from censure in this respect, though his report is drawn up with ability and considerable knowledge of rural management.

Enclosing is an interesting object; and Mr. Billingsley has studied its advantages with great accuracy and clearness. On the making of walls and quickset hedges, he has suggested some judicious hints; but we conceive that the estimates of expense are in general too low.

We perfectly agree with our author in his opinion respecting teams of horses and oxen; and we therefore give his statements at full length,

‘ It is the general opinion of farmers in this district, that oxen are preferable to horses, for the purpose of ploughing; but for harrowing, and all other purposes, the contrary.

‘ The expences of keeping a team of each for the purposes of farming may be thus stated, and it will appear, that the superiority of oxen is not so great as some sanguine men have stated.

‘ HORSE TEAM.

‘ The first cost, including harness, cannot be estimated at less than one hundred pounds.

	£.	s.	d.
To 30 weeks keeping at hay, 12 tons, at 40s.	24	0	0
Corn throughout the year — —	30	0	0
To 22 weeks keeping at grass, at 3s. 6d. each horse	15	8	0
Repairs of harness — — —	2	12	0
Farrier and shoeing — — —	4	0	0
	<hr/>		
	£. 76	0	0
	<hr/>		

‘ OX TEAM.

‘ The first cost of these, supposing them to be the best North-Devon breed, and four or five years old, yokes, bows, and chains included, 70l.

To 26 weeks at hay, 24 tons, at 40s. —	48	0	0
Twenty-six ditto at grass, 2s. 6d. per week each ox	19	10	0
Repairs of yokes and bows, and chains —	00	10	0
	<hr/>		
	£. 68	0	0
	<hr/>		

‘ Some farmers think that three horses are equal in exertion to six oxen; if that be admitted, the expences of the horse team will be less than those of the oxen.

‘ If an accident should happen whereby a horse is lamed, the value is much more lessened than in the case of an ox; but in all other respects they stand on equal ground; for horses, if purchased at the age of four or five years, are improving in value for two or three years, as much or more than oxen. And every intelligent farmer must be sensible of the folly of keeping a horse after he is six or seven years old; they should then be transferred to common carriers, &c. and agriculture should only be the medium whereby a young horse becomes, by gentle labour, inured to more severe discipline.’ p. 103.

On the application of lime and marle, and the rotation of crops on different soils, we have noticed many remarks that deserve the regard of the agriculturist.

The following observations on breeding and fattening hogs are interesting to the farmer.

‘ In breeding hogs, nothing should be more attended to than warmth and cleanliness; without these, the most liberal allowance of food will not avail; and as there is a great difference in the quantity of food necessary to support hogs of different sorts, though of the same age and size, experiments are wanting to ascertain their different degrees of perfection. In the writer’s opinion, the best sort of hogs he ever saw, was sent to a friend of his from Mr. Astley, a great breeder of sheep in Leicestershire.

‘ The writer of this report has been in the habit of folding hogs on his pasture land, feeding them with raw potatoes.

‘ The improvement of the land has been astonishing; and when hogs are kept on a large scale, the practice cannot be too warmly recommended.’ P. 149.

In considering the proper size of farms, Mr. Billingsley appears rather the advocate of the *large* system; and, indeed, in some respects, it has the advantage, though in others it is obviously prejudicial.

The comparative advantages of grazing and dairying are judiciously contrasted; but, perhaps, the profits of the dairy system are too highly rated.

On fallowing we meet with some good reflexions.

‘ Fallowing is not practised; the prevailing opinion is, that corn crops, equally good, may be obtained after turnips, clover, potatoes, pease, vetches, beans, hemp, flax, &c. (if well manured and kept clean) with those after a compleat summer fallow. “ These are enlightened farmers!”

‘ Let any man visit this county, view their crops, and the condition of the land, and many arguments will not be necessary to make him an antifallowist, at least, on soils like these.

‘ The large farmers carry all their dung on their pasture land (excellent!), and support their arable by folding, lime, horn-shavings, rags, &c. but the small farmers act directly the reverse. The large farmers all plough with oxen; the small farmers with horses. A renter of sixty pounds per year must keep three horses, for he cannot plough with less; and one of five hundred pounds per year will not keep more than eight; here is a comparative saving of twenty horses, and justifies my former predilection for large corn farms.’ P. 219.

In this survey there is undoubtedly much valuable and interesting matter; but it is frequently thrown together in a very loose and careless manner.

*Travels in the Interior Districts of Africa, by Mungo Park.
(Concluded from Vol. XXVI. New Arr. p. 259.)*

HAVING ascertained the situation and direction of the Niger, and followed the plans of those who engaged him in this expedition, to as great an extent as, all circumstances considered, he could be expected to proceed, Mr. Park turned his eyes to the westward, to explore his way homeward, by a route which he thought would be more free from perils. His former enemies, the Moors, continued to persecute him; and he had reason to fear, that, if he should return to Segou, his liberty or perhaps his life would be the sacrifice. The kowries of his last friend being untouched, he was enabled to procure guides to the south and the west. The guides, however, were sometimes unfaithful; and the reports propagated by his unrelenting foes caused even the benevolent Negroes to look on him occasionally with coolness. His great object, in pursuing the course of the Niger, was to ascertain how far that river was navigable; but, in this, he seems to have been disappointed by the rain, and the consequent inundations of the lower ground. His horse he had recovered, and, by rest, the animal became again in some degree serviceable, or he could not have passed through many of the swamps with safety. Various difficulties, however, checked his progress. One little anecdote shows not only his dangers, but the ideas of those on whom he depended.

‘ In the evening I arrived at a small village called Song, the surly inhabitants of which would not receive me, nor so much as permit me to enter the gate; but as lions were very numerous in this neighbourhood, and I had frequently, in the course of the day, observed the impression of their feet on the road, I resolved to stay in the vicinity of the village. Having collected some grass for my horse, I accordingly lay down under a tree by the gate. About ten o’clock I heard the hollow roar of a lion at no great distance, and attempted to open the gate; but the people from within told me, that no person must attempt to enter the gate without the Dooty’s permission. I begged them to inform the Dooty that a lion was approaching the village, and I hoped he would allow me to come within the gate. I waited for an answer to this message with great anxiety: for the lion kept prowling round the village, and once advanced so very near me, that I heard him rustling among the grass, and climbed the tree for safety. About midnight the Dooty, with some of his people, opened the gate, and desired me to come in. They were convinced, they said, that I was not a Moor; for no Moor ever waited any time at the gate of a village, without cursing the inhabitants.’ P. 228.

The following passage is too characteristic to be omitted.

At sunset ' I came to Koolikorro; a considerable town, and a great market for salt. Here I took up my lodging at the house of a Bambarra, who had formerly been the slave of a Moor, and in that character had travelled to Aroah, Towdinni, and many other places in the Great Desert; but turning Mussulman, and his master dying at Jenne, he obtained his freedom, and settled at this place, where he carries on a considerable trade in salt, cotton-cloth, &c. His knowledge of the world had not lessened that superstitious confidence in saphies and charms, which he had imbibed in his earlier years; for when he heard that I was a Christian, he immediately thought of procuring a saphie; and for this purpose brought out his *walsha*, or writing board; assuring me, that he would dress me a supper of rice, if I would write him a saphie to protect him from wicked men. The proposal was of too great consequence to me to be refused; I therefore wrote the board full, from top to bottom, on both sides; and my landlord, to be certain of having the whole force of the charm, washed the writing from the board into a calabash with a little water, and having said a few prayers over it, drank this powerful draught; after which, lest a single word should escape, he licked the board until it was quite dry. A saphie writer was a man of too great consequence to be long concealed: the important information was carried to the Doory, who sent his son with half a sheet of writing-paper, desiring me to write him a *naphula saphie* (a charm to procure wealth). He brought me as a present, some meal and milk; and when I had finished the saphie, and read it to him with an audible voice, he seemed highly satisfied with his bargain, and promised to bring me in the morning some milk for my breakfast. When I had finished my supper of rice and salt, I laid myself down upon a bullock's hide, and slept very quietly until morning; this being the first good meal and refreshing sleep that I had enjoyed for a long time.' P. 235.

Among other misfortunes, Mr. Park was robbed by some Foulahs, who deprived him of his horse and clothes, and left him, in the rainy season, in the midst of a vast wilderness, surrounded by savage beasts and men still more formidable and dangerous. But he was still under the superintending eye of providence; and the sight of a beautiful moss turned his thoughts to that being on whom all things depend; and, with the calm firmness which religion inspires, he hastened to Sibidooloo, at the northern extremity of the chain of mountains, in which are the sources of the Niger, the Gambia, and the Senegal. Sibidooloo is seated in a fertile valley, environed with mountains almost inaccessible. It is a town of Manding, governed by a manfa. The towns of this state appear to be,

connected by a federal union; and the supreme authority seems to reside ultimately in a general assembly. The manfa of Sibidooloo commiserated the sufferings of our traveller, and engaged to compel the robbers to restore his clothes and horse. This he at last effected, and entertained him kindly, though a scarcity of provisions prevented even the inhabitants from having their proper share of aliment.

‘ The scarcity of provisions was certainly felt at this time most severely by the poor people, as the following circumstance most painfully convinced me. Every evening, during my stay, I observed five or six women come to the Manfa’s house, and receive each of them a certain quantity of corn. As I knew how valuable this article was at this juncture, I inquired of the Manfa, whether he maintained these poor women from pure bounty, or expected a return when the harvest should be gathered in. “ Observe that boy,” said he (pointing to a fine child, about five years of age); “ his mother has sold him to me, for forty days’ provision for herself, and the rest of her family. I have bought another boy in the same manner.” Good God, thought I, what must a mother suffer, before she sells her own child! I could not get this melancholy subject out of my mind, and the next night, when the women returned for their allowance, I desired the boy to point out to me his mother, which he did. She was much emaciated, but had nothing cruel or savage in her countenance; and when she had received her corn, she came and talked to her son, with as much cheerfulness as if he had still been under her care.’ P. 248.

To the prospect of famine were added the distress and danger of an intermittent fever, with which, for a time, Mr. Park pursued his journey: but, when he arrived at Kamalia, his strength was nearly exhausted. He met, however, with Karfa, a friendly Negro, who, for the value of one slave, engaged to support him till the rainy season was at an end, and to attend him to the coast. Karfa had in his possession an English common-prayer book; and from our traveller’s being able to read it, this benevolent Negro was persuaded that he was not an Arab, as he had been informed, but really an European; for the animosity of Mr. Park’s enemies still pursued him, and they spread malicious reports respecting him and his objects. The kind-hearted Karfa did not appear to be influenced by them; and he was highly gratified, when, at the close of the journey, he received the value of two slaves instead of one. Let us step forward, and take a last farewell of this worthy Negro.

‘ About noon on the 12th, Dr. Laidley returned from Doomanfa, and received me with great joy and satisfaction, as one risen

from the dead. Finding that the wearing apparel which I had left under his care was not sold or sent to England, I lost no time in resuming the English dress; and disrobing my chin of its venerable incumbrance. Karfa surveyed me in my British apparel with great delight; but regretted exceedingly that I had taken off my beard; the loss of which, he said, had converted me from a man into a boy. Doctor Laidley readily undertook to discharge all the pecuniary engagements which I had entered into since my departure from the Gambia, and took my draft upon the Association for the amount. My agreement with Karfa (as I have already related), was to pay him the value of one prime slave; for which I had given him my bill upon Dr. Laidley, before we departed from Kamalia; for, in case of my death on the road, I was unwilling that my benefactor should be a loser. But this good creature had continued to manifest towards me so much kindness, that I thought I made him but an inadequate recompence, when I told him that he was now to receive double the sum I had originally promised; and Dr. Laidley assured him that he was ready to deliver the goods to that amount, whenever he thought proper to send for them. Karfa was overpowered by this unexpected token of my gratitude, and still more so, when he heard that I intended to send a handsome present to the good old schoolmaster, Fankooma, at Malacotta. He promised to carry up the goods along with his own, and Dr. Laidley assured him, that he would exert himself in assisting him to dispose of his slaves to the best advantage, the moment a slave vessel should arrive. These, and other instances of attention and kindness shewn him by Dr. Laidley, were not lost upon Karfa. He would often say to me, "my journey has indeed been prosperous!" But, observing the improved state of our manufactures, and our manifest superiority in the arts of civilized life, he would sometimes appear pensive, and exclaim with an involuntary sigh, *fato sing into seng*, "black men are nothing." At other times, he would ask me with great seriousness, what could possibly have induced me, who was no trader, to think of exploring so miserable a country as Africa? He meant by this to signify that, after what I must have witnessed in my own country, nothing in Africa could in his opinion deserve a moment's attention. I have preserved these little traits of character in this worthy Negro, not only from regard to the man, but also because they appear to me to demonstrate that he possessed a mind *above his condition*: and to such of my readers as love to contemplate human nature in all its varieties, and to trace its progress from rudeness to refinement, I hope the account I have given of this poor African will not be unacceptable." p. 358.

During the rainy season, and in the period of convalescence, Mr. Park had leisure to arrange his former knowledge, and, by well-directed inquiries, to add to it. From his interesting

account of the country, we will select some of the most important circumstances. From June to November is the rainy season, which is introduced and terminated by violent tornadoes. The weather, which introduces these, is excessively hot; and the wind which terminates them, blowing from the north-east over the parched and burning desert, resembles in all its effects the harmattan of the coast. Though the climate is thus warm, it does not seem to produce, naturally, the West-Indian fruits: at least our traveller never observed, or heard of, the sugar-cane, the pine-apple, the coffee or cacao trees. Lands seem to belong to the monarch; but they are procured with ease, though the population, from the unhealthiness of some spots, the desolation of wars, &c. is by no means so great as might be expected from the facility with which grants are obtained. The Negroes in general are a benevolent, gentle, cheerful, credulous, and simple race; their occasional depredations are candidly accounted for, from the greatness of the temptation. Their attachment to their parents is strong, and particularly to the mother, as may be expected from the prevailing system of polygamy, which must, of course, weaken the paternal tie. Circumcision is a constant practice both in males and females. Their marriage ceremonies, their religious, philosophical, or medical opinions and practices, are not singular, being the usual customs of a simple untutored race. In general, they seem to have an idea of a future state; but it is an indistinct notion of something after death, without any connexion of distributive justice. They excel more in chirurgery than in medicine, the chirurgical operations being more necessary and frequent. The most striking of their arts are dyeing, tanning, and smelting.

The 'Observations concerning the state and source of slavery in Africa' are very important. We have already stated the distinction between such as are born slaves, in other words the domestic slaves, and those who have, from different causes, forfeited their liberty. Children, born of enslaved mothers, inherit the same condition. To others, the sources of slavery are captivity, famine, insolvency, and crimes. Captivity has, in different countries, and at various æras, been considered as synonymous with loss of liberty; but we do not find, from Mr. Park's experience, that wars are less bloody from this cause, or that avarice steps in to check the desolation of the sword. The second cause is easily understood. The man who is on the point of starving is willing to live though a slave; and, where political regulations are unknown, a bad harvest, or a series of such, must be attended with famine.

‘ Such are the general outlines of that system of slavery which prevails in Africa; and it is evident, from its nature and extent, that it is a system of no modern date. It probably had its origin in the remote ages of antiquity, before the Mahomedans explored a path across the desert. How far it is maintained and supported by the slave traffic, which, for two hundred years, the nations of Europe have carried on with the natives of the coast, it is neither within my province, nor in my power, to explain. If my sentiments should be required concerning the effect which a discontinuance of that commerce would produce on the manners of the natives, I should have no hesitation in observing, that, in the present unenlightened state of their minds, my opinion is, the effect would neither be so extensive or beneficial, as many wise and worthy persons fondly expect.’ P. 297.

The Negroes are in possession of the Pentateuch of Moses, probably debased with the interpolations of Mohammed; and Mr. Park seems sincerely to regret, that Christianity has made so little progress in this part of the old continent. A short and easy introduction to the doctrines of Christ would, in his opinion, be eagerly adopted by the Negro tribes.

The progress of the coffee, the procession of slaves with their conductors to the coast, we need not follow. Painful severities were, at times, undoubtedly employed; but the lives of those who suffered, and indeed of the whole company, were in danger. We dropped a tear over poor Nealee's hard fate; but she is not represented in a very interesting point of view. Her first indolence might have proceeded from illness, or from fullness, and her subsequent misfortunes were the result; but fullness, in a slave, could scarcely be a crime, and illness might have demanded more attention.

We find nothing in the journal more interesting than the account of the war between Abdulkader, king of Foota Torra, and Damel, king of the Jaloffs. The conduct of Damel realises what Rowe invented of Tamerlane (Timurleng) in compliment to king William III.

‘ The king of Foota Torra, inflamed with a zeal for propagating his religion, had sent an embassy to Damel, similar to that which he had sent to Kallon. The ambassador, on the present occasion, was accompanied by two of the principal Bushreens, who carried each a large knife, fixed on the top of a long pole. As soon as he had procured admission into the presence of Damel, and announced the pleasure of his sovereign, he ordered the Bushreens to present the emblems of his mission. The two knives were accordingly laid before Damel, and the ambassador explained himself as follows: “ With this knife (said he) Abdulkader will condescend to shave the head of Damel, if Damel will embrace

the Mahomedan faith; and with this other knife, Abdulkader will cut the throat of Daniel, if Daniel refuses to embrace it—take your choice." Daniel coolly told the ambassador that he had no choice to make: he neither chose to have his head shaved, nor his throat cut; and with this answer the ambassador was civilly dismissed. Abdulkader took his measures accordingly, and with a powerful army invaded Daniel's country. The inhabitants of the towns and villages filled up their wells, destroyed their provisions, carried off their effects, and abandoned their dwellings, as he approached. By this means he was led on from place to place, until he had advanced three days' journey into the country of the Jaloffs. He had, indeed, met with no opposition; but his army had suffered so much from the scarcity of water, that several of his men had died by the way. This induced him to direct his march towards a watering place in the woods, where his men having quenched their thirst, and being overcome with fatigue, lay down carelessly to sleep among the bushes. In this situation they were attacked by Daniel before daybreak, and completely routed. Many of them were trampled to death as they lay asleep, by the Jaloff horses; others were killed in attempting to make their escape; and a still greater number were taken prisoners. Among the latter, was Abdulkader himself. This ambitious, or rather frantic prince, who, but a month before, had sent the threatening message to Daniel, was now himself led into his presence as a miserable captive. The behaviour of Daniel, on this occasion, is never mentioned by the singing men, but in terms of the highest approbation; and it was, indeed, so extraordinary, in an African prince, that the reader may find it difficult to give credit to the recital. When his royal prisoner was brought before him in irons, and thrown upon the ground, the magnanimous Daniel, instead of setting his foot upon his neck, and stabbing him with his spear, according to custom in such cases, addressed him as follows. "Abdulkader, answer me this question. If the chance of war had placed me in your situation, and you in mine, how would you have treated me?" "I would have thrust my spear into your heart;" returned Abdulkader with great firmness, "and I know that a similar fate awaits me." "Not so, (said Daniel), my spear is indeed red with the blood of your subjects killed in battle, and I could now give it a deeper stain, by dipping it in your own; but this would not build up my towns, nor bring to life the thousands who fell in the woods. I will not therefore kill you in cold blood, but I will retain you as my slave, until I perceive that your presence in your own kingdom will be no longer dangerous to your neighbours; and then I will consider of the proper way of disposing of you." Abdulkader was accordingly retained, and worked as a slave, for three months; at the end of which period, Daniel listened to the solicitations of the inhabitants of Foota Torra, and restored to them their king. Strange as this story may appear, I have no

doubt of the truth of it; it was told me at Malacotta by the Negroes: it was afterwards related to me by the Europeans on the Gambia; by some of the French at Goree: and confirmed by nine slaves, who were taken prisoners along with Abdulkader, by the watering place in the woods, and carried in the same ship with me to the West Indies.' P. 342.

In the progress of the coffee, through a barren wilderness, where the paces of a human being have seldom been seen, and where permanent habitations are unknown, hunger and its attendant miseries must have been severely felt. The free-men seem to have suffered considerably, and the slaves must have been still more destitute. To Mr. Park, however, hunger was familiar, and consequently these scenes seem not to have attracted much attention. Indeed his sufferings were slight, compared with what they had been, and we trace them from the events of the narrative, rather than from his complaints.

As our author approaches the coast, the narrative becomes interesting from his being recognized by those who did not expect to see him again; but it is less capable of abridgement, and is less accommodated for an extract. We shall therefore leave Mr. Park with a short character. The whole of his work shows him to be both enterprising and steady. With a degree of patience and perseverance which few could have equalled, he scarcely permitted his eyes or his thoughts to be diverted from the object of his pursuit. He has, in his narrative, seemingly related with candour what he himself saw; and, indulging in no trifling speculations, he has described events as they occurred. In short, we may congratulate ourselves on having two travellers whom dangers could not terrify, and whom a love of the marvellous could not tempt from the road of truth and sincerity—we mean Mr. Park and Mr. Browne. Yet they were both in countries, where to discover error, or to detect exaggeration, would not be easy: they were both in emergencies, where uncommon prudence and firmness were required to effect an escape. In the east and west of Africa, they explored a considerable extent of country. Much, however, is left for some more fortunate traveller. Abler ones, perhaps, will not easily be found.

As we have already noticed major Rennell's illustrations, and submitted, in our review of Mr. Browne's Travels, to a much more painful task, that of pointing out some errors, we need not detain our readers with many observations on this valuable appendix to Mr. Park's Travels. To bring the subject into one view, we shall only now notice what has been done, and what remains to be done. To penetrate from Atlantic Ocean, more than 1100 miles eastward into Africa,

is certainly no common effort; and the exertions to combat open enmity, or mean treachery, are highly creditable to Mr. Park's spirit, address, and perseverance. We have already remarked, that the French had extended their travels 500 miles in the same direction, yet they had left much to explore in this journey, and had not facilitated the progress of subsequent travellers. On the opposite side, Mr. Browne has extended his travels about 1200 miles from Mr. Park's most eastern distance. The remainder is comparatively short; but it contains many important spots. The real source of the Nile, or perhaps the source of the largest stream, which furnishes the Ægyptian river, the termination of the Niger, the nature of the Libyan marsh, and the rivers, which it either produces or receives, are among the most interesting objects. A knowledge of these might perhaps be easily obtained by the short, and comparatively easy, journey which we have so often pointed out. The traveller must be a Moor, or the disguise must be impenetrable, a task not impracticable. He must have seemingly some object of importance in his journey, and that of a lucrative kind, about which all his faculties must be alive. Curiosity alone will soon be suspected.

If we examine the utility of Mr. Park's Travels, independent of their extent, we shall find some objects of importance ascertained. Among these we may reckon the extent and limits of the desert; the respective limits of the Moors and Negroes; their different nature and disposition; the account of the Foolahs, the white Æthiopians of Pliny, and, above all, the means of completing the geography of Africa, by a mercantile traveller of the Moorish race. The other merits of this work may be shortly mentioned. The language is easy, simple, and perspicuous; the descriptions are full without exaggeration, and satisfactory without tediousness. On the whole, it will instruct and entertain the reader, whose taste is not debased by the meretricious ornaments of modern descriptive travellers, and who will not reject valuable information, merely because something remains to be supplied.

The Oriental Collections for October, November, and December, 1797. 4to. Cadell and Davies.

WE now proceed to offer a few extracts from the fourth number of this curious work.

The first paper is an etymological disquisition on the oriental emigration of the ancient inhabitants of Britain and Ireland, by general Vallancey, whose name will sufficiently mark its nature.

The hypocritical letter from Aurungzebe to his father Shah Jehan, after his deposition and confinement, shows that in the east, as well as in the west, religion is occasionally made a veil for the greatest crimes.

' First offering up my prayer of duty, I represent to the most sublime audience, that the high Firmaun containing admonitions, issued in an unknown hand, in reply to the petition of your humble pupil, cast the rays of arrival at a most auspicious period, and the contents were understood.

' It cannot be concealed from your judgement, penetrating as the sun, that I, though through the divine grace, fully conscious of the instability of this world and its affairs, yet am much wanting in my duty to God, and feel shame before his holy prophet. 'How, then, can I pretend to perfection? Nevertheless, compared with some of the present day, acting to the extent of my ability in submission to the orders of God and obedience to the tenets of our faith, (while the reigns of sovereign controul were in the hands of your majesty,) purely out of respect to the divine laws, I never moved my foot beyond my proper boundary, or engaged in any operation or attempt without your royal permission. Of this declaration, he who penetrates all things, open and concealed, witnesses the truth.

' At length it was established with certainty, that, during your majesty's illness, the eldest prince having usurped absolute sway over public affairs, meditated to promulgate the tenets of Hindoos and other infidels, and to subvert the religion of the blessed prophet. The mist of atheism was obscuring the whole empire, and the controul of regulation was dropped from your hands. Not one of the servants of the presence dared to represent to your majesty the true state of affairs. Notwithstanding his inability, conceiving himself equal to empire, Dara Shekkoh deposed your majesty, his patron and protector, which event was declared to me in Firmauns, written in your majesty's own hand.

' On these accounts, dreading lest delay, in repairing disasters which threatened ruin to the empire, should hereafter be laid to my charge, and anxious to acquire merit with God and your majesty, I marched from Booraunpore towards the presence. At that period there was no one but the enemy of the faith with your majesty, to make enmity a crime.

' Not, however, to regard my mere declarations, (as victory and success come not without the divine aid, which is the consequence of obeying the laws of God) supposing my intentions not to have been just and acceptable to the Almighty, how could this dependant on his court have been distinguished by such repeated instances of his favour?

' If, during the life of your majesty, the plans of Dara Shekkoh had taken effect, and the empire become darkened by infidelity and

error, and the laws of religion lost their splendour, it would have proved difficult for you to have answered for such events at the great day of retribution, compared with which calamity, what has occurred by the will of the disposer of empire, demands your thankfulness.

‘ Your claims of gratitude upon me for my education are more than I am equal to discharge; and it is impossible that, forgetting all your tenderesses, I should for a short-lived existence wilfully give anguish to the heart of my protector. I know not, except in according with the will and decree of God for the welfare of our religion and country, what injury has been done by me to your majesty? The insurrection of prince Shujah is concealed from no one, nor can it be supposed to proceed from aught but your majesty’s invitation of him to Agra. As his troops have marched from Patna with designs of disturbance and contention, and are arrived at Benares, I have written to my son to advance that way, and shall myself follow him from Dhely. If it is the will of God that my heart shall be satisfied with the affairs of that quarter, I will prepare for your majesty’s removal in a way that I think expressive of my duty.

‘ With respect to the promotions and gifts I have conferred on various persons, had I not since the period (when from all quarters the whirlwinds of rebellion arose) so acted, how would these men, the servants of gold, have attached themselves to me; or, without this, how would my plans have succeeded? If the titles I have granted are candidly compared with those formerly conferred, it may, perhaps, appear which men were most worthy of such honours.

‘ Relating to the evil intentions of Dara Shekkoh, what the Begum has told you is but the first bud of them. When his wickedness of heart and inward principle shall be made fully known, it will be seen what sort of man he was, and what a real blessing his overthrow has proved.

‘ Health and happiness attend your fortunate days, and may your exalted shadow be ever extended over us.’ P. 320.

A translation of some oriental table-talk, by captain Scott, may amuse.

‘ It is related that, during one of the prophet’s campaigns, one of his followers requested of him a camel to ride, as, from overmarching, walking was become difficult. The prophet replied, “I will give thee a camel’s colt.” The man was vexed, and exclaimed, “What shall I do, O prophet of God, with a colt?—I want a camel to ride, for I have not strength to march on foot.” Mahumud smiled, and said, “Didst thou ever see a camel that had not been a colt?”

‘ A person, one day, coming to the prophet, said, “My father

wants thee." The prophet replied, "Is not thy father the man that has white in his eyes?" "Certainly not," said the man, surprised. Mahummud, smiling, said, "Why, thou foolish fellow, didst thou ever see a man whose eyes were not surrounded by white?"

"Mahummud and Ali were once eating dates together, when the former placed all the shells on the plate of the latter unperceived, and, when they had finished, said, "He who has most shells must have eaten most dates." "No," says Ali, "he surely must have eaten most who has swallowed the shells also."

"Some time before the divine command to keep women from the public view was revealed, the prophet and his wife, Ayeshah, were sitting together, when Zohauk, a celebrated and valiant chief of Medina, but who was hideously ugly, came to pay him a visit. In the course of conversation he said, "I have at home, O prophet, two concubines much excelling in beauty the woman who sits by thee, and will, if thou chusest, give thee one of them." On this Ayeshah, affronted, said, "Pray, who is handsomest, thou or thy women?" "Bless thee," said Zohauk, "neither of them are equal to me in beauty."

"An Arabian once, in a mosque where Ali was present, said his prayers in such an improper manner of pronunciation, as enraged the caliph, who, when he had ended, reproved him, and, hurling his slippers at his breast, commanded him to repeat them; which the Arab did, with great propriety of tone and emphasis. After he had done, says Ali, "Surely thy last prayers were better than the former." "By no means," replied the Arab, "for the first I said from devotion to God, but the last from dread of thy slippers."

"A Jew said to the venerable Ali in argument on the truth of their religion, "You had not even deposited your prophet's body in the earth, when you quarrelled among yourselves." Ali replied, "Our divisions proceeded from the loss of him, not concerning our faith; but your feet were not yet dry from the mud of the Red Sea, when you cried unto Moses, saying, make us gods like those of the idolaters, that we may worship them." The Jew was confounded,

"A person complained to Ali, saying, "A man has declared he dreamt that he slept with my mother, may I not inflict upon him the punishment of the law?—what is it?" Ali replied, "Place him in the sun, and beat his shadow; for what can be inflicted on an imaginary crime but imaginary correction?"

"A cavalry officer having had his horse stolen, went about the

streets, inquiring after him. One said to him, it was your own fault, why did you not take care of him? Another remarked, that it must have been the negligence of his slave in not locking the door; while a third said, the porter of your inn was in fault in not watching the gate. "Very true," said the officer, "I find we were the only persons guilty of offence, and that the thief alone is free from fault."

' A soldier was riding a vicious mule, when starting at somewhat in the road, the bridle broke, and he ran away. A friend meeting the soldier, inquired where he was riding so furiously. "Wherever my mule pleases," said the soldier.

' Affim relates, that Haroon was once eating his evening meal, when a roasted kid was set before him. An Arab of the desert passing, the caliph ordered him to sit down and partake, which he did with a ravenous appetite. "Why, thou tearest the animal with such fury," said Haroon, "as if its fire had butted thy child to death." "That is not the case," replied the Arab; "but thou lookest upon it with such a grudgeful and piteous eye, as if its mother had given thee suck." P. 329.

Mr. Henley's observations on a Phœnician inscription in Wales, given in Gibson's Camden, and there supposed to be Welch, do not impress us with full conviction.

We pass some oriental itineraries, two Chinese tunes, and Mr. Penn's eternal ITP, to extract an ode of Hafiz, translated by the editor of the Collections.

' This monkish habit which I wear shall serve as a pledge for wine; and this unmeaning volume shall be sunk in an ocean of good liquor.

' How have I wasted life!—as far as I can look around, we owe our ruin to the love of wine and dissipation.

' How remote is true meditation from the profession of a dervish, or a state of poverty!—My breast is all on fire—my eyes full of tears.

' I shall not tell the story of my enamoured heart to the world: or if I do tell it, it must be to the sound of the harp or violin.

' As the sphere of the world thus moves round without intermission, my head is giddy with a passion for the lovely cup-bearer, whilst my hand seizes the goblet of wine.

' From a mistress like thee, I can never turn away my heart—Yes—but if I do, at any time, it will be only from one of thy ringlets to another.

' When you shall be old, Hafiz, then depart from the wine tavern: but first enjoy, whilst young, the pleasures of drinking and of convivial mirth.' P. 357.

The adventures of Cai Caus, in his war with the Deeves, form a curious fragment of oriental fable. The Deeves were the satyrs of Persian fables, as the Peris were the fairies.

We afterwards meet with a catalogue of oriental MSS. which were brought from India by captain Scott, and are now to be sold by Mess. Cadell and Davies.

Some translated sketches of Persian zoology, with figures from the original MS. only disclose the fabulous ideas entertained in the East on this subject. The description of the *Giraffah*, or camelopard, is the most interesting.

The next article presents four poems, without translations.

Queries, answers, and notices, with an index to the volume, close this number.

The Wreath; composed of Selections from Sappho, Theocritus, Bion, and Moschus. Accompanied by a prose Translation, with Notes. To which are added Remarks on Shakespere, &c. and a Comparison between Horace and Lucian. By Edward Du Bois. 8vo, 6s. Boards. White. 1799.

THIS miscellaneous publication cannot justly be regarded as of prime importance in its object, or of superlative merit in its execution. The notes, whether of elegant observation, or critical decision, are impressed with the marks both of taste and erudition; and, indeed, the reader may expect such indications, when he is informed, that the translator is indebted in this part of his performance to the friendly assistance of Mr. Capel Lofft. How far Mr. du Bois is qualified to transfuse the beauties of these simple, delicate, and chaste specimens of Grecian poesy into our language in a prose translation, our readers will be enabled to determine from some quotations which we will submit to their notice.

‘Woe, woe to Venus! The beautiful Adonis is no more! Echo replies aloud, The beautiful Adonis is no more! Who would not moan the hapless love of Venus? Alas, Alas! When she saw and knew of Adonis’s intolerable wound, when on his feeble thigh she perceived the purple blood, sighing with extended arms she cried, Stay, O Adonis! Unhappy Adonis, stay, that I may have thee at the last, that I may embrace thee, and mix my lips with thy lips.’
P. 6.

‘Αἰ αἰ ταν Κυθερειαν Ἀπώλετο καλὸς Ἀδωνίς.’

Ἀχῶ δ’ ἀντεβοασεν, Ἀπώλετο καλὸς Ἀδωνίς.

Κυπρίδος αἶνον ἐρωτὰ σὺς ἐκκλαυσεν αὖ; Αἰ αἰ.

Ὡς ἰδεν, ὡς ἐνοήσεν Ἀδωνίδος ἀσχετον ἔλκος,

Ὡς ἰδε φοινίον αἶμα μαραινόμενον περὶ μῆρῳ,

Παχέας ἀμπετασάσα κινυρετο, Νεῖον Ἀδωνί,

Δυσπότμε μείγον Ἀδώνι, πανοστάτων ὡς σε κίχων,
Ὡς σε περιπτύξω, καὶ χεῖλεα χεῖλεσι μιξῶ. P. 7.

We have distinguished the improprieties or inelegancies of the translation by *italic letters*. It would have been better to render, *Beautiful Adonis!* without *the*; and *replied*. The original requires also, 'Who would not *have moaned*—?' namely, 'If they had been present at the time.' In the next clause, the vigour of the original is much relaxed by the introduction of the copula. It should rather be thus: 'When she saw, *when she perceived*, the insupportable wound of Adonis; when she saw on his fading thigh the purple blood, with extended arms she *moaned*—'

'Venus called her son, Cupid, with a loud voice, *saying*, If any one *sees* love wandering in the public ways, he is my fugitive: the discoverer shall have a gift. Thy reward shall be a *kiss from* Venus: but if thou bring'st him, not a mere kiss, but thou, O friend, shalt have something more.' P. 32.

Ἄ Κυπρις τὸν Ἐρωτα τὸν νῆα μακρὸν ἐξωστρεῖ,
Εἰ τις ἐνι τριόδοισι πλανώμενον εἶδεν Ἐρωτα,
Δραπέτιδας ἐμὸς ἐστίν· ὁ μανυτὰς γέρας ἔξει.
Μισθὸς τοῖ, τὸ φιλαμα τὸ Κυπρίδος· ἣν δ' ἀγαγῆς νῆν,
Οὐ γυμνὸν τὸ φιλαμα, τί δ', ὦ ξέγε, καὶ πλεον ἔξεις. P. 33.

The following attempt, we apprehend, is more accurate.

'Venus was making a loud proclamation for her son Cupid: If any one *have seen* Cupid wandering in the public roads, he is my runaway: the discoverer shall have a *present*. Thy reward shall be *the kiss of* Venus: but if thou *bring* him, thou shalt not merely have a kiss, O my friend, but *even* something more.'—But how insipid is each version in comparison with the original!

We will prove by an additional specimen, though the learned reader will not think another specimen necessary for this purpose, that Mr. du Bois is not thoroughly initiated in the *greater mysteries* of the Greek tongue. This specimen shall be that incomparable passage from the elegy of Moschus on the death of Bion; a passage universally and justly admired; of which Dr. Jortin's elegant imitation will be recollected by many of our readers.

'Begin your grief, Muses of Sicily, begin! Alas! Alas! When mallows or green parsley, or the curled flourishing anise, die in the garden, hereafter they revive, and in another year are born: but we who are great, and strong, or wise men, we, without hearing sleep in the concave earth, a very long, an infinite sleep, from which never we can be roused.' P. 52.

Ἀρχετε Σικελικαὶ τῷ πένθειος, ἀρχετε Μοῖται.
Λαίαι ται μαλαχαὶ μὲν ἐπ' αὖ κατὰ κακὸν ὀλωτ' αἶ,

Ἡ τὰ χλωρὰ σελίνα, τὸ τ' εὐβαλὲς ἔλεν ἀνήθον,
 Ἰστέρον αὖ ζῶντι, καὶ εἰς ἔτος ἄλλο φαινέτι·
 Ἀμύες δ' οἱ μεγάλοι, καὶ καρτεροὶ, ἡ σοφοὶ ἀνδρες,
 Ὅπποτε πρῶτα θανώμεν, ἀνακοὶ ἐν χθονὶ καίεσθαι.
 Εὐδομέες εὖ μάλα μακρὸν ἀτερμονα πηγρετόν ὕπνου.' P. 53.

An entirely new version will most effectually discover the deficiencies of that which we have quoted.

'Begin, Sicilian Muses! begin the lamentation! Alas! alas! when the mallows, and the green parsley, and the beautifully-blooming curled anise, have perished in the garden, they revive, and spring up against another year: but we men, the great and strong and wise, when we once are dead, sleep insensible in the hollow ground an exceedingly long, an endless, an unawaking sleep!'

Though a love of truth, and our duty to the public—engagements paramount to all that private consideration of an author, to which we are most strongly prompted by the native philanthropy of our feelings—have extorted from us these free animadversions on the translation now before us, we are of opinion, that the young student in the Greek language may read this publication both with pleasure and improvement; and that in the notes, which are very varied in their character, will be found many remarks highly gratifying and instructive, not merely to the tyro, but even to proficients in ancient literature. But we are not convinced of the propriety of placing the original text by the side of the translation, and thus enhancing the size and expense of the book; because scholars, in general, possess some edition of the translated authors: to them, therefore, the Greek is superfluous; and the mere English reader will only be mortified by viewing in an elegant representation what he is unable to comprehend. It may also be doubted whether a prose translation can be executed with such an union of sweetness, simplicity, and fidelity, as to convey any tolerable conception of the beautiful originals to a mere English scholar. After all the discussions which have taken place on the essence and constitution of poetry, it will ever be disputed by competent judges of the subject, whether a principal portion of the pleasure, derived from this source, does not originate in the dexterous execution and skilful modulation of the numbers. In our opinion, invention, sentiment, and language, without verse, have no claim to that characteristic appellation; nor is simple verse, divested of enthusiastic fancy, and appropriate embellishments of diction, entitled to the name.

MONTHLY CATALOGUE.

P O L I T I C S, &c.

Considerations on the Impolicy of treating for Peace with the present Regicide Government of France. 8vo. 2s. Bell. 1799.

THESE considerations are those of an arrogant and ignorant man, who ventures upon matters too high for him. This wordy pamphleteer, after Mr. Windham, advises the conquest of France, in order to the imposition of a government upon that people. Perhaps we cannot better show the reader the folly of this writer, than by quoting his first page.

‘ A great crisis is approaching: already Holland, liberating, receives her liberties from British generosity; the victorious armies of the emperors are advancing to the frontiers of France; and the moment appears to be at hand when, under the divine favour of providence, Europe, and more especially these kingdoms, shall alike be indebted for their deliverance, and future safety, to the virtue, the intrepidity, and the wisdom of his majesty’s ministers. The inflexible spirit of a brave and magnanimous nation is happily seconding their exertions; and in the pleasing spectacle of an united people, and an unanimous cabinet, an encouraging omen is held out to those subjugated and suffering states which are imploring our assistance, that to the protective arm of England is reserved the elevated destiny of accomplishing their deliverance.’ P. 1.

Time and experience are the greatest teachers; but even the lessons which they afford are of no avail for the instruction of fools.

The Power of Parliaments considered, in a Letter to a Member of Parliament. No Publisher’s Name. 1799.

In this well-written pamphlet, the author endeavours to prove, what is certainly too evident to need proof, that the parliament, possessing only a delegated authority, is not omnipotent, or greater than the people.

Indeed it grieves us that we live in times when it is necessary to refute the opposite doctrine; a doctrine which cannot prevail amongst the enlightened members of a rational community.

Strictures on the proposed Union between Great Britain and Ireland; with occasional Remarks. By Nicholas Gay, Esq. F. R. S. 8vo. 1s. 6d. Stockdale. 1799.

Mr. Gay is a writer of so much good humour, that, though no-

thing can be learned from his pamphlet, we are not displeased with it, or fatigued by it. We beg his pardon for saying that *nothing* can be learned from his pamphlet: he is a *travelled man*, and he tells us plainly that *the poor and peasantry of Ireland are worse fed, worse clothed, and worse lodged, than any others in Europe*. This he ascribes to the Irish parliament; and, *as nothing can be worse*, he thinks the union desirable.

Substance of the Speech of his Royal Highness the Duke of Clarence, in the House of Lords, on the Motion for the Recommitment of the Slave Trade Limitation Bill, on the Fifth Day of July, 1799. 8vo. 2s. Rivingtons.

If we are to form our opinion of the speech of the duke of Clarence from this copy of it, which is said to have been published by his authority, we must say that it has received too much praise. If we except the details of the history of the slave trade, which must have been collected with some labor, there is nothing in this speech entitled even to common approbation. The language is remarkably loose, and the argumentation is destitute of logical precision. The harangue discovers not the polish of literature, the fire of genius, or the accuracy of an acute mind. In order to account for the praises bestowed on it by the friends and supporters of the slave trade, we are obliged to recollect the high rank of their advocate.

Substance of the Bishop of Rochester's Speech in the House of Peers, Friday, July 5, 1799, in the Debate upon the Second Reading of the Bill to prohibit the Trading in Slaves on the Coast of Africa, within certain Limits. 8vo. 1s. Robson. 1799.

This speech, unlike the preceding, as well in the principles which it maintains as in the learning and talent which it displays, does no discredit to the reputation of the prelate who delivered it. We perceive in it the polish of the scholar, and the easy and pointed elocution of a cultivated mind. The weakness and futility of the bishop's reasoning, however, are evident where he attempts to assign a cause why an express and pointed prohibition of slavery, like one of the ten commandments, is not found in the Christian code. He says, that, although the spirit and principles of Christianity are hostile in the greatest degree to slavery in every form, yet Jesus Christ knew that *slavery, in some form or other*, would at all times *exist* in the world, and *therefore* he delivered no particular prohibition concerning it.

Now we are persuaded that the acute mind of the bishop of Rochester must have been aware of the folly of such reasoning. Did not Jesus Christ *know* that adultery, theft, and murder, would always take place in the world; and yet he expressly prohibits these crimes, which were also prohibited by Moses. How desirable is it that men would reason ingenuously and follow truth whithersoever it may lead!

An *apostolical* prohibition, however, the bishop has found. As

he seems to have made the most of this, and as Mr. Gilbert Wakefield has animadverted on this part of the speech, in justice to the learned prelate we quote it entire.

‘The Apostle St. Paul, my Lords, in the first of his epistles to St. Timothy—My Lords, the Bible is to be treated in this house with reverence. If I find occasion in argument, upon a subject like the present, to quote particular texts, any noble Lord who may think proper to receive such quotations with a laugh, must expect, that I call him to order.—I was saying, my Lords, that St. Paul, in the first of his epistles to St. Timothy, having spoken of persons that were “lawless and disobedient, ungodly, sinners, unholy and profane,” proceeds to specify and distinguish the several characters and descriptions of men, to which he applies those very general epithets. And they are these, “murderers of fathers, murderers of mothers, man-slayers, they that defile themselves with mankind, men-stealers.” Man-stealing, your lordships see, is placed by the apostle in the scale of crime, next after parricide, homicide, and sodomy. Now what is man-stealing, my lords? Is it not kidnapping and panyaring? Your lordships then cannot doubt, that this text condemns and prohibits the slave-trade, in one at least of its most productive modes. But, my lords, I go farther. I maintain that this text, rightly interpreted, condemns and prohibits the slave-trade generally, in all its modes. It ranks the slave-trade in the descending scale of crime, next after parricide, homicide, and sodomy.

‘The original word, for which the English Bible gives, “men-stealers,” is *ἀνδραποδιστὴς*. Our translators have taken the word in the restricted sense, which it bears in the Attic law. In which the *δίκη ἀνδραποδισμῶ* was a criminal prosecution for the specific crime of kidnapping, the penalty of which was death. But your lordships know, that the phraseology of the holy scriptures, especially in the preceptive part, is a popular phraseology. And my noble and learned friend, opposite to me, very well knows, that *ἀνδραποδιστὴς*, in its popular sense, is a person who “deals in men,” literally, a slave-trader. That is the English word, literally and exactly corresponding to the Greek *. That noble and learned lord knows very well, that the Greek word is so explained by the learned grammarian Eustathius, and by other grammarians of the first authority †. I repeat it therefore, my lords, once more, it can-

* “Who will there be to sell you slaves,” says Poverty to Chremulus in the Plutus (act 2. sc. 5.) “when the other will have money in plenty as well as you?” “Some merchant,” replies Chremulus, “desirous of gain, coming from Thessaly, *παρὰ τῶν ἐν τῇ Θεσσαλίᾳ ἀνδραποδιστῶν*, where slave-traders are most numerous.” See the Scholiast on the passage.

† Much has been said in defence of the slave-trade from the example of antiquity. The fact however is, that the persons who carried it on were universally infamous. For *ἀνδραποδιστής*, “a slave-trader,” in the Greek language, was an appellation of the highest infamy and reproach. You could not call a man by a worse name. Vide Scholiast Aristoph. Thesmoph. lin. 825.

† Eustath. ad. il. H. 475. Schol. Aristoph. ad. Prut. lin. 521.

not too often be repeated, that in this text of scripture, the slave-trade is condemned and prohibited by name, as a thing abominable in the sight of God, and wicked, in the next degree, to sodomy." P. 40.

RELIGION.

Rome is Fallen! A Sermon; preached at the Visitation held at Scarborough, June 5, 1798. By Francis Wrangham, M. A. 4to, Dilly. 1798.

Babylon the great is fallen; but its fall has not been accompanied with those triumphant shouts which our ancestors thought would have attended the destruction of what they termed an idolatrous church. The Romanists, indeed, have rather cause to triumph. They may now point to the interpretations of a Bellarmine and a Bossuet, and maintain, that, as the sympathising tears of protestant pastors could not be shed for the mother of harlots, the types in the revelations have been hitherto misapplied, and their church has been unjustly stigmatised. One clergyman, however, has ventured to express his joy on this occasion, and, in a full meeting of his brethren, to reprobate those atrocities by which the papal power was established.

The greater part of the discourse relates to the improvement that may be derived by the clergy from the awful example which providence has set before them. The preacher is earnest in describing the duties of a Christian pastor; but he is perhaps too pointed when he censures the pursuits of the field, and joins the seriousness of scripture with sarcasms on the faults which we should hope are rarely found amongst the northern clergy. 'Forsaking then our nets, our pointers, and our fox-hounds, and our patron-hunting, let us become followers of them who through faith inherit the promise.'

Having mentioned the duties to be pursued and the errors to be avoided, he concludes the whole with some excellent remarks on 'total seclusion and excessive zeal.' Our readers, we think, will be pleased with the following extract for the latter topic.

'Still less would I be supposed, in enforcing the necessity of more fervent zeal, to recommend or countenance its excess. Remembering that every virtue has its *ultra* as well as its *citra*, and that the rock of Scylla demanded at least as much of the mariner's caution as the whirlpool of Charybdis, let us so therefore moderate and qualify its temperature—that it rise not to the flaming degree of religious intolerance. Enough of blood has already flowed to the Moloch of persecution: it is time that his dungeons should be destroyed, and his fires extinguished. Let us obey Him, who has declared he will have mercy, and not sacrifice; and—from not one or two, but a thousand instances in history—wherein we see men (probably much wiser and better than ourselves) adopting and

maintaining, sometimes even with their lives, opinions now universally exploded as erroneous—let us infer the possibility of our being likewise in error: having so long contended against the infallibility of the Romish hierarchy, let us avoid the inconsistency—not to mention the presumptuousness—of setting up for one of our own: let us recollect that general councils and convocations, however upright or ingenious, are alike composed but of men; and that creeds and canons and articles, however excellent, are still but of human fabrication. Embracing therefore those of our own church, as in our judgment most conformable to scripture—let us neither call down fire from heaven, nor kindle it upon earth—for the punishment of those who judge differently: let us not exhibit our mistaken godliness at the expence of our humanity, nor erect an altar to Faith upon the ruins of the temple of Charity.' P. 31.

The composition is evidently that of a young man of a brilliant imagination. The notes with which his pages are ostentatiously crowded are proofs of reading and learning; but the luxuriancy of his conceptions demands the frequent application of the pruning-knife; and, in his pursuit of a metaphor, he falls into the *μειρα-ζωδες*. We will point out an instance, with a view of preventing similar lapses. The late attacks on Christianity are thus represented.

'The enemies of Christianity, however, amongst us—though, from her stronger position, they have been unsuccessful, are still many and audacious and persevering: With a troop of arguments (if they may be complimented with the name of arguments) consisting chiefly of veterans long discharged for inefficiency, re-inforced occasionally by a few raw and still more ineffective recruits, they have dared to think of storming the citadel of God. They have reared their short and fragile ladders, they have advanced their paper battering-rams, and—they have retired from before it, as their predecessors in the same unnatural warfare have ever done, defeated and disgraced: alike impregnable to science (falsely so called) and to sophistry, it may bid defiance to the united efforts of force and fraud from without—provided the garrison remain alert and vigilant within.' P. 21.

We consider *paper battering-rams* as a poor conceit.

'There, plunged in the depth of unexplored solitudes, the saints of the pillar and the cavern long ago had their day—a day, never to return. But the less inhuman seclusion of the monastery prevailed for many centuries throughout the extent of Christendom: and their night too is approaching—' P. 30.

The antithesis of day and night seems to have been too fondly caught at.

We were surprised at observing a hint from the author, that the Pursuits of Literature had been ascribed to him. Much as we have seen in print and heard in a great variety of companies on this sub-

ject, such a thought never suggested itself to us or to any of those with whom we are acquainted: but we commend Mr. Wrangham for disavowing all concert in a work which would do more credit to his head than to his heart.

A Sermon preached before the University of Oxford, at St. Mary's on Wednesday, February 27, 1799; being the Day appointed by his Majesty's royal Proclamation to be observed as a Day of solemn Fasting and Humiliation. By Charles Sawkins, M. A. &c. 4to. 1s. 6d. Rivingtons. 1799.

In this sensible and judicious discourse, the preacher, after pointing out the sources of the believer's hope, and the alleviations of his worldly sorrow, applies the considerations which he had been suggesting to the immediate occasion of the day.

In the course of his sermon, he draws a picture of the present time, compared with that of the Reformation; from which he is led to 'appeal to the impartial judgment of every one, who is competent to judge, whether that general reverent regard to the scriptures, and diligence in the study of them,' which were so conspicuously manifested at the former æra, 'have not been greatly diminished in this nation? and whether, if they have, such a change can have taken place without having produced correspondent effects upon our faith and our manners?'

He afterwards makes the following application of his subject; equally sensible and pious.

'Whatever may be the aggrandizement of our enemies, we shall at all times be in safety, if we put our whole trust in him. We must use our best judgment; we must employ all lawful means; we must faithfully and strenuously do our part: but, when we have done all, our reliance must be not on ourselves, but on him. We must trust in him, whilst the means of defence, and the advantages which we possess, shall be continued to us; and we must trust in him still, if they should be all taken from us. Wo unto him that is fainthearted! for he believeth not, therefore shall he not be defended. It is well-pleasing unto God that our faith should gather strength, as our worldly hopes are withdrawn. Before the throne of his majesty no one ever humbled himself in vain. On the truth of his assurance and on the strength of his arm no one ever too firmly relied. When all apparent resources shall have been exhausted, when all visible means shall have been tried in vain, still he is all sufficient. If we cannot be delivered according to any human probabilities, still, if it is his gracious purpose to deliver us, he will deliver us against them all: he will stand in the midst between us and our destruction: he will bid us to continue in safety and in power, in wealth and in honour, as a people, and to glorify him for the wonders that he hath wrought in our behalf.' p. 32.

Upon the whole we may affirm, that we have not lately read any

fast-sermon in which more good sense, more solid observation, more temperate discussion of political matters, and more rational well-directed piety, are to be found than in the present discourse.

A Sermon, delivered in the Church of St. Magnus, London Bridge, November 25th; and in the Church of Alhallowes the Great and the Less, Thames Street, December 16, 1798; before the Associated Volunteer Companies, in the Wards of Bridge, Candlewick, and Dowgate. By William Vincent, D. D. &c. 8vo. 1s. Caddell and Davies. 1799.

This is a sensible and well-composed discourse. The preacher, intending to investigate the sacred nature and the rights of property, selected for his text the passage in Deut. xxvii. 17. 'Curled be he that removeth his neighbour's land-mark.' He considers property, first, as the establishment of God; secondly, as the end and object of society; and, thirdly, as the true and only solid support of the community in which we live. In this discussion, the learned divine offers many solid observations, with a view of combating the new principles of liberty and equality, and in vindication of the motives which prompted our volunteers to take up arms. He draws a striking picture of the miseries of other countries, and particularly of the calamities of unoffending Switzerland, over-run with French principles and French arms, which he holds up to view as a warning of what we may expect if we should not be prepared to make a resolute resistance.

Eight Sermons preached (as Lady Moyer's Lectures) in the Cathedral Church of St. Paul, London, in the Year 1757. To which is added, a Latin Oration, spoken in the Hall, at Magdalen College, Oxford, on the Founder's Day, July 22, 1733. By William Clements, A. M. &c. 8vo. 5s. Rivingtons.

These sermons, although preached above forty years ago, have not long been published.

The writer, in his preface, informs us, that 'the custom of annually appointing a new preacher of these lectures having been discontinued for several years, he had been induced carefully to review the discourses he had formerly delivered, and, in compliance with his own inclination and the advice of friends, now to print and publish them.'

Why the appointment of an annual preacher of these *endowed* lectures of lady Moyer is discontinued, we are not informed: but we presume that the trustees or curators of this fund can satisfactorily account for this *apparent* deviation from the will of the foundress.

The sermons of Mr. Clements are an express vindication of the doctrines contained in the Athanasian creed. On a subject which has been so laboriously handled by Pearson, Bull, Waterland, and many other divines, we cannot expect new arguments; it is therefore no disparagement to the present volume to say that it contains

none. The discourses are, however, composed with care, and are, apparently, the result of great labour. The arguments upon the orthodox system are fairly and clearly adduced, while answers are given to the usual objections of anti-trinitarians. We observe that the writer's sentiments on the authority of the church to determine what is to be received as the sense of scripture in matters of faith, are similar to those of bishop Hare and Dr. Rogers. It is a subject which, if pursued, would afford an ample field of discussion, and upon which, after all, differences of opinion will unavoidably be entertained.

The Consolations of Pure Christianity. A Discourse, delivered at Cullompton, July 5, 1798, before the Society of Unitarian Christians, established in the West of England, for promoting Christian Knowledge, and the Practice of Virtue, by the Distribution of Books. By J. Isaac. 12mo. 8d. Johnson.

This discourse is a professed vindication of the principles of our modern Socinians. It lays claim to 'consolations' peculiar to those who hold such sentiments. But these consolations are of a nature which the orthodox will not covet, being derived from what they will consider as a degradation of the person of Christ.

Mr. Isaac dogmatizes upon the topics he discusses, in a manner which, though it evinces the persuasion of his own mind, will not produce general conviction.

He asserts, that none of 'the Jews who may well be supposed to know something of the meaning of their own writings or Scriptures, ever conceived that the prophecies relating to the Messiah taught them to expect any but a man supremely illuminated of Jehovah, their God.' In reply to this assertion, it would not be difficult to show that the ancient Jews (however their descendents, since the coming of Christ, have thought fit to differ from them) had some notion of a Trinity in the Godhead, and considered the Messiah as the *substantial Word* of God. This, we think, will appear evident from consulting the apocryphal books; from the paraphrases on the Scriptures which were read publicly among the Jews (we refer particularly to the Targum of Onkelos on Gen. xxviii. 21, on Levit. xxvi. 12, &c.); as well as from the writings of their ancient doctors, Philo and others, who expressly call the *Word*, 'the Son of God and Maker of the World,' declare him to be God who appeared to Adam, to Abraham, and to Moses in the bush, and ascribe divine attributes to him, as well as give him the incommunicable name of יהוה.

With regard to the heathens also, it is well known that some of their greatest philosophers (whether they received it immediately from the Jews, or from the Egyptians who had it from them), speak of a Trinity in the Divine Being, and of the *Λόγος* by name, as the Creator of all things.—We will not enter more particularly into this discussion; but when dogmatists assert what facts contradict, a regard for truth obliges us to reprobate such assertions.

A Sermon, on the Influence of Religion in promoting the Peace and Prosperity of Kingdoms and States. 4to. 1s. 6d. Longman and Rees. 1798.

The anonymous author of this discourse (which, we think, proceeds from the pen of a layman) delivers, in appropriate language, the sentiments of a pious well-wisher to his country. In the notes subjoined, he discovers some acquaintance with ancient and modern literature. The dedication and appendix, exclusive of the notes, are out of all due proportion (being equal) to the length of the sermon. The former contains a variety of high-wrought compliments to the prime minister. In this panegyric, as the author's name is concealed, candor obliges us to suppose him to be both sincere and disinterested.

A Sermon on Death; preached in the Parish Church of St. Giles's in the Fields, on Sunday, December 9, 1798. By the Rev T. Deason. 8vo. 1s. Hatchard.

The preacher delivered this discourse in the church of St. Giles in the Fields, when he was a candidate for the lectureship of that parish, which, however, he did not obtain. The sermon is lively and animated; and some of the reflections are pleasing and ingenious. But the *lucidus ordo* is not apparent; and there is an affectation of shining, which gives occasional disgust.

The Days of Visitation. A Sermon preached in the Cathedral Church of St. Paul, before the Right Honourable the Lord Mayor, the Aldermen, Sheriffs, the Common Council of the City of London, the Honourable the Artillery Company, and the Temple Bar and St. Paul's District Military Association, on Wednesday, the Twenty-Seventh of February, 1799, being the Day appointed by His Majesty to be observed as a General Fast. By Thomas Bowen, M. A. &c. 4to. 1s. Rivingtons. 1799.

This sermon is well suited to the occasion on which it was delivered: the observations naturally flow from the subject, and the style is such as to claim some commendation.

The Day of Trouble; a Sermon preached on the Day appointed for a General Fast, March the 7th, 1798; in the Chapel of Mile-End New Town, Stepney. By the Rev. John Cottingham, Minister of the said Chapel, and late of St. Edmund's Hall, Oxford. 8vo. 1s. Gardner.

Amidst the variety of *fast-sermons* which have been published of late years, we see little in the present discourse to discriminate, or to commend. The preacher dwells, in a loose declamatory way, on the common-place (although, undoubtedly, not the less important) topics of national sins and individual reformation.

A Fast Sermon for February the 27th, 1799; from Isaiah, Chap. X. Ver. 5. By Stephen Weston, B. D. F. R. S. &c. 4to. 1s. Stockdale. 1799.

We cannot say that we have derived any great satisfaction from

the perusal of this discourse, as the ideas and expressions are frequently reprehensible. The preacher's object, however, is good; and he properly inculcates the duty of repentance.

L A W.

A Treatise on the Law of Bills of Exchange, Checks on Bankers, Promissory Notes, Bankers' Cash Notes, and Bank-Notes. By Joseph Chitty, Esq. 8vo. 6s. Boards. Brookes. 1799.

Accurate statements of the law concerning bills of exchange and similar negotiable instruments, and of various illustrative decisions, are unquestionably of mercantile importance: for the present treatise, however, we do not perceive that any necessity existed, several publications of acknowledged correctness and utility on this subject having appeared within the last few years. Mr. Chitty is certainly not inferior to his predecessors in diligence and merit; but we approve not the unnecessary multiplication of books.

An Essay on Uses and Trusts, and on the Nature and Operation of Conveyances at Common Law, and those deriving their Effect from the Statute of Uses. By Francis Williams Sanders, Esq. 2 Vols. 8vo. 10s. 6d. Boards. Brookes. 1799.

Mr. Sanders' Essay on Uses and Trusts has already received the approbation due to the merits of accuracy and utility. The present edition is thus introduced to the notice of the reader.

'In preparing a second edition of this essay for the press, the author has been induced to make considerable alterations in the general arrangement of his work, with a view of rendering it more perspicuous and methodical. He has omitted every thing, which he conceived to be superfluous in the former edition; and he has so compressed the remaining parts of it, that, notwithstanding the introduction of much new matter and the addition of two long precedents, the bulk of the work has not been materially increased.' Vol. i. p. iii.

We approve the alterations mentioned by Mr. Sanders, which we think, will render his book still more acceptable to the students of the law.

M E D I C I N E, &c.

Theſaurus Medicaminum—A new Collection of Medical Prescriptions, distributed into Twelve Classes, and accompanied with Pharmaceutical and Practical Remarks, exhibiting a View of the Materia Medica and Practice of Physic both at Home and Abroad. With an Appendix, and other Additions, by a Member of the London College of Physicians. 8vo. 6s. Boards. Baldwin.

When the first volume of a System of Materia Medica reached

us, "by the author of *Thesaurus Medicaminum*," we were at a loss to discover, since the latter was a second edition, how the first had escaped us; but we found, on perusing the *Thesaurus Medicaminum*, that we had noticed the first edition under the title of a "Collection of Medical Prescriptions," in the fourth volume of our *New Arrangement*, p. 353. Since that time, chemistry and pharmacy have spoken a new language; many new articles have been added to the *Materia Medica*, chiefly from the laboratory; and the old ones have been variously modified. A new edition was therefore necessary; and we find in this the same fidelity, the same judgment, and the same extent of information, that deserved praise in the former. The work affords a complete view of the *Supellex Medica* of the present æra.

Cases of the Diabetes Mellitus, with the Results of the Trials of certain Acids and other Substances in the Cure of the Lues Venerea.
By John Rollo, M. D. Surgeon-General of the Royal Artillery.
Second Edition. With large Additions. 8vo. 8s. Boards. Dilly.

The author's object, and our sentiments of this work, will appear from our review of the first edition, in our XXII^d Vol. *New Arr.* p. 44. This edition, though compressed into a single volume, is considerably enlarged and rendered more valuable by the addition of some cases and the continuation of others. In general, the primary affection of the stomach, and the good effects of animal diet, are clearly established. In the explanation of the peculiar state of the stomach, as favouring the formation or evolution of sugar, we still find a little confusion. The increased action, with strength or weakness, and the immediate effects of each, are by no means ascertained. In the long and complicated process of digestion, what has been called the animalisation is the point to which the attention of the pathologist in this disease should be chiefly directed. This is performed in the duodenum, and is certainly much connected with the mixture of bile, the influence of which has been too much neglected in this discussion.

The most interesting part of this edition is the chapter which contains the reply to objections, as the latter have led to new and curious examinations of the urine in morbid states of the system. We wish that this inquiry may be continued in a separate work.

The evidence in favour of the use of acids in the venereal disease is strengthened; and we owe to justice a confession that we have perhaps leaned too strongly to the opposite side. We would only remark, that a more careful examination of some of the cases, in which the acids have failed, has shown us the cause of the failure, either from the doses employed, or from other parts of the management. On the contrary, from those which have succeeded, the acids seem to have cured, so far as a conclusion can be drawn of the success of any medicine, on the exhibition of which the

disease has disappeared. But, while we make this *amende honorable*, we must still remain in suspense, holding ourselves unprejudiced on either side, and equally ready to determine on that which the force of evidence shall show to be the stronger.

A practical Treatise on the Nature, Causes, and Cure of Nervous and Hypochondriac Complaints, with Observations on the Use and Abuse of Sea and Cold Bathing. By Samuel Solomon, M. D. 8vo. 1s. 6d. Matthews.

This is a more decent quack-bill than we have usually had occasion to examine. Dr. Solomon is sufficiently known by the readers of the diurnal records; and, if his *own* records can be trusted, he is generally esteemed.

T A C T I C S.

Instructions for the Drill, and the Method of performing the Eighteen Manœuvres, as ordered for his Majesty's Forces. By John Russell, &c. 8vo. 7s. 6d. Boards. Egerton. 1799.

Mr. Russell informs the reader that this production was—

‘written for the exclusive instruction of the corps, to which it is dedicated, with no wish for public applause, and consequently little apprehension of public criticism: it was intended more to awaken that spirit for military knowledge, (which the exertions of an individual, whom we know and esteem, are sometimes well calculated to excite) than to hurry its author into the field of ambition, or to add his name to the list of those able men, who have so essentially advanced the military science of England, and secured, by the confidence of the public, its independence and safety.’

There is no doubt that these ‘Instructions’ will obtain more than the notice for which the author ingenuously stipulates, as they are correct and perspicuous, and will be found materially useful in perfecting the discipline of those who have taken arms for the defence of their country.

The Officer's Manual in the Field; or, a Series of Military Plans, representing the principal Operations of a Campaign. Translated from the German. 15s. Boards. Egerton. 1798.

The military science has been greatly illustrated by the tactical productions which have at various times appeared in the German language; and among those which have been translated into English, the present publication occupies a very respectable rank. We extract the translator's preface, as it exhibits, in a small compass, a correct view of the work.

‘The following sheets are translated from a work which was

published at Berlin, under the auspices of general Czetteritz, without any date; but it is supposed to have been written a few years subsequent to the peace of 1763, in the reign of Frederick II.—It is not offered to the officers of the British army as a complete treatise on the art of war, but rather as a series of examples of the principal operations which occur in the course of a campaign, shewing the positions and movements of troops under different circumstances.

‘ The design of the work is to elucidate and render familiar the various objects of the military profession, by exhibiting detached plans, which comprehend both the position of an army with respect to its enemy—the nature of the ground upon which it is to act—the methods in which manœuvres, marches, and attacks are to be prepared and executed,—and to give certain precepts of this difficult science, the rules of which, as well as their applications, are almost innumerable. And it is hoped that it will be in this respect of some utility to those officers, for whose benefit the translation was undertaken, by enabling them to apply the principles of it to ground of every description.

‘ It was at first in contemplation to suppress that part of the work which relates to the operations of a siege, as being of less moment to a British officer; but it was afterwards thought advisable not to omit so essential a part of the art of war, as it might serve to give a general idea of the subject to those officers who have not entered deeply into the study of that particular branch. It is not presumed that what is here given will form a complete system of fortification, or that it will alone suffice to direct the conduct of a siege; but it will at least furnish such general and accurate notions of the different works and operations which occur, as to enable an officer not only to superintend the execution of them, whenever it may be entrusted to the troops under his orders, and to act upon any emergency as an assistant to the chief engineer, but also to understand their nature and design, and the advantages which are to be derived from them.

‘ With respect to the merits of the translation, it is hoped that the sense and meaning of the original have been strictly adhered to. Every attention has been paid to render perfectly clear and intelligible such parts as were in any degree obscure, and neither pains nor expense have been spared in the execution of the plans. Ornaments of style are not to be expected in a work of this nature: precision and perspicuity alone are to be attended to. ‘*Ornari res ipsa negat.*’

We add our suffrages to the truth of the modest claims contained in the last paragraph; and it is our opinion that the work will be highly useful in facilitating the professional attainments of the British officer.

A Treatise on the Duty of Infantry Officers, and the present System of British Military Discipline. With an Appendix. By Thomas Roide, Esq. 8vo. 3s. 6d. sewed. Walter. 1798.

The Elements of Military Tactics, conformable to the System established by His Majesty's Order. Part I. By James Workman, Esq. 12mo. 2s. Egerton. 1798.

Both these publications are directed to the useful purpose of elucidating and completing the discipline of the militia and volunteer associations of Great Britain.

EDUCATION.

The Family Book; or, Children's Journal. Consisting of Moral and Entertaining Stories, with instructive Conversation on those Subjects which daily occur in Nature and Society. From the French of M. Berquin. Interspersed with Poetical Pieces, written by the Translator, Miss Stockdale, Author of the Effusions of the Heart. 12mo. Stockdale. 1798.

The name of M. Berquin is a sure passport for works of this kind. These dialogues turn chiefly on ordinary manufactures, and some operations of nature, which, we think, are above the capacity of children, or are not likely to engage their attention; but the stories are excellent, and the poetical pieces do credit to the author's taste and feeling.

The Friends; or, the Contrast between Virtue and Vice. A Tale, designed for the Improvement of Youth. By Elizabeth Griffen. 12mo. 2s. Crolby. 1799.

Mr. Day's History of Sandford and Merton has anticipated, with greater ingenuity and effect, the subject of this little history, which however may be recommended as conveying useful lessons to the minds of tender youth.

The Force of Example; or, the History of Henry and Caroline; written for the Instruction and Amusement of Young Persons. 12mo. Newbery. 1799.

This tale indicates no great ability in the writer; but it may amuse young readers without injuring their morals.

Easter Holidays, or Domestic Conversations, designed for the Instruction, and it is hoped for the Amusement, of Young People. 8vo. 3s. 6d. Vernor and Hood. 1798.

This work was first suggested by the perusal of *Rural Walks*, the plan of which is nearly followed, with this difference, that the present set of dialogues are intended for boys between twelve and fourteen years of age. They may, however, be recommended as an acceptable and useful present to young persons in general; for the precepts inculcated are such as may form the mind to virtue and humanity.

The complete Practical Arithmetician, containing several new and useful Improvements, adapted to the Use of Schools and Private Tuition. By Thomas Keith, Private Teacher of Mathematics. 12mo. Law.

Mr. Keith has improved this edition by placing the rules and examples together, and by substituting new and valuable matter for some omitted notes.

P O E T R Y.

The Bees. A Poem. From the fourteenth Book of Vaniere's Prædium Rusticum. By Arthur Murphy, Esq. 8vo. 2s. 6d. Rivingtons. 1799.

Mr. Murphy informs us, that this translation was written when he was a very young poet. He has now, for the amusement of some vacant hours, revised it with great care. A copious preface is affixed, containing a defence of Vaniere and Rapin from some remarks made by Doctor Warton (not *Wharton*) upon those poets. The defence only convinces us that Mr. Murphy has little taste of poetical beauty.

We extract the most interesting part of the poem—the description of the Jesuit government in Paraguay, with which it concludes.

‘ At Paraguay no sep’rate lands we see,
But for the public all is held in fee.
They love the warrior in his country’s cause
Who draws his sword for freedom and the laws.
The warriors there the scythe or javelin wield,
Soldiers in camp and lab’ers in the field.
Yet they’ve no property; no private claim,
No Sabine farm, where they enjoy their fame.
Hear this, old Rome, and blush, however late,
For your patrician and equestrian state.

‘ Whene’er the season rough with storms appears,
His private loss no individual fears.
When torrents from the hills rush down amain,
And meditate destruction to the grain,
Alarm’d for all he hears the deluge roar,
Feels for the state, and thinks of self no more.
Not rich, when round him ripen’d crops appear;
Not poor, when lost the promise of the year;
But still, let fortune smile, or prove unkind,
He holds the even balance of his mind.

‘ Of Europe, and her states, and various ways,
In happy ignorance they pass their days;
Content against their foes to make a stand,
And chase all sects, all atheists from the land.

' Around their harbours cottages they keep,
 Built on the margin of the brawling deep;
 There with kind aid the mariners supply,
 But further hospitality deny.
 His road no traveller must there pursue,
 Their laws, their manners, and their towns to view.

' While thus they live, unknowing, and unknown,
 Free from the ills that make poor mortals groan;
 Fame, with whom fictions more than truth prevail,
 To Europe flies, and spreads her wond'rous tale;
 Tells how Ignatius' sons, in ev'ry crime
 Grown bold, are tyrants in the western clime;
 Usurpers, and apostates from their God,
 Who rule the Indians with an iron rod.
 Europe believes what babbling fame can say,
 Herself oppress'd beneath the rising day.
 Driv'n from Japan they bear a dreadful loss,
 While the Batavians trample on the cross;
 By their bold heresy a station hold
 In ev'ry port, and truck their God for gold.

' At Paraguay no colonies you'll find
 Combin'd to plunder, and oppress mankind;
 Nor laws, nor men allow despotic sway,
 But thee, fair Virtue! thee all ranks obey.

' Benighted long, all sacred truth unknown,
 With savage herds, themselves as savage grown,
 The natives roam'd, no duty understood,
 Fierce, naked, wild, mere tenants of the wood,
 Till late instructed in the Christian lore
 They hail their God, fall prostrate, and adore.
 Fair peace and moral laws they now maintain,
 And harmony and virtue round them reign.

' These arts, Ignatius' sons, these pious deeds
 Spring from your zeal; your mission thus succeeds.
 You draw th' untutor'd Indians from their den,
 The truth impart, and mould them into men.
 To God you give, what his own Son design'd,
 When on the cross, to bitter pangs resign'd,
 He died in agony for all mankind. }
 Your duty done, you seek no worldly store;
 Your conscience pays you, and you ask no more.

' Thrice happy they, o'er whom you thus preside,
 Reclaim from error, and to virtue guide;
 Who, taught by you, their industry employ,
 And in the public good their own enjoy;
 Who to their neighbours sacrifice their ease,
 And take their model from the realm of bees.' P. 60.

The translator has taken advantage of the common allegory of

the bees to abuse the anti-ministerialists; but he buzzes only like a drone that has no sting.

The Love of Gain : a Poem. Imitated from the thirteenth Satire of Juvenal. By M. G. Lewis, Esq. M. P. 4to. 3s. 6d. Bell. 1799.

If Mr. Lewis had published only his *Monk*, the world would have given him credit for considerable, though misapplied, talents. That work attracted notice by its faults; and the author was abused into popularity. But he is now writing down his reputation; and, as this *diluted satire* (*dilated* is too weak a word) has neither the high seasoning of the *Monk*, nor the stage effect of the *Castle Spectre* to aid it, its naked dullness will find no admirers. The verses of Mr. Lewis, compared to the strong lines of Juvenal, are as he to Hercules.

The following lines will show the talent of Mr. Lewis at wire-drawing.

Multi

Committunt eadem diverso crimina fato.

Ille crucem pretium sceleris tulit, hic diadema.

“ Nor always in the world's vast book we find
To equal sin an equal doom assigned.
Here see with honours crown'd, there 'whelm'd with grief
The Indian spoiler, and the English thief;
And mark, what varying fates their plunders stop,
Who robb'd a nation, and who robb'd a shop.
Rascals alike, by Fortune's wayward sport
One goes to Tyburn, t'other goes to court;
And while this rogue is doom'd in air to swing,
That for a peerage kneels to thank the king.” P. 21.

The Unsex'd Females; a Poem, addressed to the Author of the Pursuits of Literature. 8vo. 2s. 6d. Cadell and Davies. 1798.

In the poem we find lines so good, that our astonishment is excited at the total want of taste in the notes. The prose of Gibbon is defended, and the poetry of Darwin and Hayley, as if the extremes of tawdriness and dullness were alike agreeable to the author.

On the following lines, and their accompanying notes, we have some remarks to offer.

‘ I shudder at the new unpietur'd scene,
Where unsex'd woman vaunts the imperious mien;
Where girls, affecting to dismiss the heart,
Invoke the Proteus of petrific art;
With equal ease, in body or in mind,
To Gallic freaks or Gallic faith resign'd,
The crane-like neck, as Fashion bids, lay bare,
Or frizzle, bold in front, their borrow'd hair;

Scarce by a gossamery film carest,
 Sport, in full view, the meretricious breast;
 Loose the chaste cincture, where the Graces shone,
 And languish'd all the Loves, the ambrosial zone;
 As lordly domes inspire dramatic rage,
 Court prurient Fancy to the private stage;
 With bliss botanic as their bosoms heave,
 Still pluck forbidden fruit with mother Eve,
 For puberty in sighing forests pant,
 Or point the prostitution of a plant;
 Dissect its organ of unhallow'd lust,
 And fondly gaze the titillating dust.' P. 7.

This is, indeed, administering cantharides medicinally. Was the author following the ironical advice which Buchanan gives to the Franciscans, that he should taint the innocent by the impurity of accusation?

Segnior in venerem fiqua est, accende monendo;
 Pande voluptatisque modos formasque latentes,
 Quærendoque doce Veneris quem nesciat usum.
 Talia quærenti facilem quæ commodat aurem,
 Sit licet antiquis magis illa severa Sabinis,
 Nosse volet.—

Were this gentleman's theory true, that purity can exist only in ignorance, all modesty must cease with marriage; and the most holy and venerable names of matron and of mother would signify those who had acquired the prostitute's mind, without the necessity of the prostitute's profession. This attack, however, upon the study of God's works in his book of nature, is not original in its kind. On the same grounds the Bible has been, by some recent writers, placed among the books that ought to be prohibited. This is, indeed, to turn the spirit of grace into wantonness; a renewal of the old popish scheme for the old popish purpose, to perpetuate a faith in words by an ignorance of things, and support superstition by practical atheism. Where the pious Hervey was inflamed by beauty into adoration, this man finds only subjects for foul *double-entendres*; and the flower-garden furnishes him with the same provocatives which the books of Elephantis yielded to Tiberius.

Epic Poems on the Cardinal Virtues; with moral illustrative Essays in Prose; and some Masonic Songs. 8vo. 1s. 6d. Sael. 1799.

An epic poem has usually been considered as the labour of a life; here, however, we have four within the compass of thirty-six pages! The cardinal virtues, however, make indifferent chief personages. We recommend cardinal Wolsey to the author's attention. Some masonic songs are annexed; but we do not suspect the author of belonging to the society of the *Illuminated*.

D R A M A.

The Force of Calumny. A Play, in five Acts. By Augustus Von Kotzebue. Translated from the German by Anne Plumptre. 8vo. 2s. 6d. Symonds. 1799.

Allbrand, the secretary of the prime minister, affects a friendship for Morland, while he is attempting to seduce his wife, and ruin him by representing him to the prince as a Jacobin. In the mean time, he calumniates Emilia to her husband, who is rendered completely miserable by the belief of her infidelity, when he is arrested and thrown into a prison. The interference of a romantic Englishman discovers Allbrand's villany, and restores the sufferers to happiness. The character of the Englishman is delineated in the following scene.

* *Morland.* It seems very extraordinary, that a man so accomplished as yourself, possessing not only a perfect knowledge of your own language, but also of the French and German, and to whom many other branches of learning are familiar, should be condemned to so low a situation as that of a clerk.

* *Smith.* (*Shrugging his shoulders*) Fate—

* *Morland.* Excuse me, if I cannot help saying that I have frequently suspected your birth to be above your present circumstances.

* *Smith.* Are you satisfied with my services?

* *Morland.* Perfectly so.

* *Smith.* Then, why concern yourself with my origin.

* *Morland.* If you are following your own caprice, it is matter of indifference to me?—but should misfortune be the cause of your degradation, were I made the confidant of your troubles, I might be enabled to procure you some amendment in your situation.

* *Smith.* Have none but the unfortunate need of confidants?—I am not unhappy, yet I might be much happier.

* *Morland.* Can I assist you?

* *Smith.* Will you?

* *Morland.* With the truest pleasure.

* *Smith.* Your hand upon it? (*Morland gives him his hand*) Have I obtained your good opinion?

* *Morland.* Entirely;—nor will ever lose it again, if you always remain what you have been for the last two months.

* *Smith.* I am always the same.

* *Morland.* I consider you as a man of abilities and integrity.

* *Smith.* I know that I am honest.

* *Morland.* I could wish you to think the same of me.

* *Smith.* Your wishes are gratified.

* *Morland.* Then, speak without reserve.

* *Smith.* I will.—I love your sister.

‘ *Morland.* (*Starting back*) Indeed!—This was not what I expected to hear.

‘ *Smith.* And what you are not pleased at hearing.

‘ *Morland.* Why do you suppose so?—if—

‘ *Smith.* Let it remain between ourselves alone.

‘ *Morland.* Rely upon that—but there are circumstances—

‘ *Smith.* I am rich.

‘ *Morland.* That is in your favour.

‘ *Smith.* Not much—I am a lord also; but, that is of still less account.

‘ *Morland.* How?—explain this romance.

‘ *Smith.* Does what I say appear like romance?

‘ *Morland.* What is your name?

‘ *Smith.* Sidney.

‘ *Morland.* And you have assumed this extraordinary disguise?

‘ *Smith.* For your sister’s sake.

‘ *Morland.* But—

‘ *Smith.* To speak in plain terms;—for as you could not possibly unravel this ænigma yourself, I must, for once, allow myself to say more than I usually do. In my early years I was a courtier, but the court is not my element: Fortunately for me I became acquainted with John Howard, who taught me to be a man. Peace to his ashes!—many an infirmary, many a prison have we examined together; and by this intercourse, my mind was gradually strengthened and enlightened. When he quitted England for the laudable purpose of extending his benevolence to the whole race of mankind, I attached myself to his company. With him I have explored the interior of Africa, and visited Abyssinia, though not, like Bruce, drunk to the health of a prince whose dominions lay somewhere about the source of the Nile. My concern was rather with the sources of good and ill in the heart of man—the sources whence might flow happiness in life, and composure in death;—these I ardently wished to discover.

‘ *Morland.* And have you succeeded?

‘ *Smith.* Thus much I have ascertained.—That under the palm-tree of Negroland, as under the oak of Germany, domestic peace and domestic comforts are, if not the only, at least the prime sources of mortal happiness.

‘ *Morland.* (*Smiling*) And were you obliged to explore the interior of Africa to ascertain that?

‘ *Smith.* What lies directly before our eyes is often sought at the greatest distance. Every spreading tree that we behold, invites us to enjoy peace and serenity beneath its shade; but we pass it by, and only hope to taste repose beyond the grave.

‘ *Morland.* And the experience you have collected in your travels, you wish to reduce into practice?

‘ *Smith.* You are right. This has long been my wish, and at length I hope the object is attainable. For four years past I have been in search of a good wife.

' *Morland*. So long, and not yet found one?—your researches must have been conducted very negligently;—many good wives are to be found.

' *Smith*. 'Tis possible;—but I have seen so much of the world, that I am become suspicious—this is the worst effect of experience. My feelings are like those of a connoisseur in painting, who, amid a magnificent group of figures, should pass over the most prominent with contempt, and gaze with delight and astonishment at one, which to the eyes of common observers appeared lost in the superior grandeur of the rest. Believe me, Mr. Morland, it is a true but melancholy observation, that our sensibilities to the joys of life evaporate as the transient dew-drops upon the rose.

' *Morland*. Then, a prudent man should endeavour the more ardently to cherish them, while a last fleeting drop still remains.

' *Smith*. Such is my determination. My pilgrimage is at an end; I am arrived at my goal.—Jenay has won my whole soul, she is the single drop I wish to cherish.—Her form is lovely—her mind far superior—her understanding is cultivated, while her heart remains true to nature;—she is charitable and benevolent, without knowing it—witty, without intending it. She never concerns herself with the affairs of others, nor scans the fashion of her neighbour's new gown or cap, to turn them into ridicule. She endeavours to exculpate all who are guilty only of weaknesses, and never condemns in severe terms even the most palpable criminality. Above all things, she possesses that richest of all treasures, an equanimity of temper, which is the same yesterday, to-day, to-morrow, and for ever. Oh! what an infinite source of happiness is included in that one quality!' p. 16.

The play is interesting. It does not, indeed, so irresistibly engage the feelings as some of Kotzebue's other productions; but it bears the characteristic marks of his genius.

The Captive of Spilburg, in two Acts, as performed at the Theatre-Royal, Drury-Lane. Altered from the favourite French Drama called Le Souterrain, with a Preface by the Translator. 8vo. 1s. 6d. Stace. 1799.

This piece is well adapted for representation by bustle and incident. There is some quaintness in the following scene.

' *Kargad*. How say'st thou, Tachstein, is not the night piercing cold?

' *Tach*. Aye, marry is it—Where is our captain?

' *Kar*. Studying his occupations yonder.

' *Tach*. What, in the alehouse?

' *Kar*. Alehouse or inn—the village affords no better. Drinking is every where the noblest employment of a soldier; for what makes a brave soldier? contempt of danger. And what inspires contempt of danger? Why, drinking.

‘ *Tach.* I do not much value the bravery of a man in his cups,

‘ *Kar.* Hold thy peace, Tachstein, thou art ignorant; thou abusest speech, when thou say’st a man is in his cups, forsooth, as though the wine swallowed the man, and not the man the wine. Never say a man is in liquor; ’tis a foolish phrase; he is not in the liquor, but the liquor in him. Were some men in the liquor they drink, God help us!—they might be drown’d.

‘ *Tach.* If the man be not drown’d in liquor, his *understanding* is.

‘ *Kar.* Nay, how can wine drown the understanding, when, it is notorious that wine makes the brain *swim*? I say thou art ignorant. But come along, for we may have perilous service to perform to night.’ P. 3.

Neither’s the Man: a Comedy, in five Acts, as performed at the Theatre-Royal, Chester. By Mrs. Holford. 8vo. 2s. Sael.

Such scenes as the following may amuse in representation; but nothing can be more insipid to readers in general.

‘ *Betty.* O! Gemini!—Vhat a race I have had! If that there Mr. Frizz had seen me turn the corner, though he is too conceited to speak to a body, on occasion, he would humble himself to feed his curiosity, I varrant him; and I should have been so frustrated!—Dear, dear—to see the ways of the world. Vhat upstarts can give themselves the airs of gentlefolk!—For all he boasts of his education at the free-school, it vas but the other day, when I seed him myself vell drubbed by the butler at Sir Gregory Gobble’s, for dipping his fingers in a mock turtle. (*Frizz steals in behind, and listens to her soliloquy unseen*). It is time I larns to import myself as becomes my great prospects in life!

‘ *Frizz, (aside)* Her great prospects in life.

‘ *Betty.* When I am the captain’s lady, though I may be none of the richest, mayhap, I hopes I shall be in a sitivation to look down upon such mean fellers as Mr. Frizz—

‘ *Frizz (aside)* Mr. Frizz is your most obedient humble servant.

‘ *Betty.* And then, at the death of my first husband—

‘ *Frizz, (aside)* What the devil!—I suppose she intends to cast them off like her apparel.

‘ *Betty.* Dear creature! it vill be a pity too; he vill deserve a whole twelvemonth’s mourning. But when I am my lady mayorefs, and gives my annooval ball at the mansion-house, vonce a year, I believe I shall cut a figure with the best. But I must have some lessons from the dancing-master first.

‘ *Frizz, (aside)* It will be necessary, I believe.

Enter a Girl, from the Fortune-teller’s House.

‘ *Betty.* Vhat you are comed at last. Is goody Peervell at home, and quite alone? I am in a monstrous hurry, and have great news for her. My mistress has promised to come herself.

' *Frizz.* (*aside*) The devil she has!—That's a piece of information that shall soon be transmitted to mine. It will be a crown in my way, at least. (*Advancing, just as she is going to enter the house.*) Your humble servant, sweet Mrs. Eliza Tattlewell! you are going to take a peep into the regions of futurity, I perceive. If I should not intercept your great prospects in life, I should like to take my share of fair promises, and have my fortune told at the same time.

' *Betty.* I desires no such liberties with me, Mr. Frizz. If you wants your fortune told, with all my heart; but I am not comed of no such errands, let me tell you; or if so be that I was, there's no disparagement in it. I know ladies that holds their heads higher than I do, that is not above inquiring of larned historiographers and cunning navigators, what their destiny has in store for them.

' *Frizz.* Ladies that hold their heads higher than you do! Then they must be two feet taller at the least. If any lady of your stature, from St. James's Square to London-bridge, carries her head higher than you do, she must walk upon stilts.' p. 35.

This is a sufficient sample of the play.

Pizarro in Peru, or the Death of Rolla; being the Original of the new Tragedy, now performing at the Theatre-Royal, Drury-Lane. Translated from the last German Edition of Augustus Von Kotzebue. With Notes, &c. by Thomas Dutton, A. M. 8vo. 2s. 6d. West.

This writer treats with too great severity the labors of others in 'the dull mechanical trade of translating,' according to his expression; and this supernumerary translation is to be considered not as a rival production, but as the vehicle for strictures on the general state of literature and the character of the national drama. In the latter point of view, many of Mr. Dutton's remarks are worthy of notice; but we cannot flatter him with the prospect of great success in his new trade of a translator. He has pointed out several faults in the translations of others; but he is insensible to the numerous defects of his own work. We must do him the justice, however, of allowing his pretensions to a considerable knowledge of the German language; and a few hours in a day, according to his own advice to a sister translator, may be employed by him with success in his new trade. We wish that he had explained himself more fully on this subject of trade. In a trading nation like ours, every thing, it is to be lamented, becomes a mere article of trade; and when there is a contest between trading booksellers on the speediest method of gratifying public curiosity, it is not likely that translators should receive a sufficient reward for those labours which are indispensable in a good translation. The work measured out must be done at a certain time, and the edition is sold before its numerous errors can be pointed out. The evil is growing

fast upon us; and the author of the Literary Census will be well employed in probing it to the bottom.

Reformed in Time. A Comic Opera, in two Acts. As performed at the Theatre-Royal, Covent-Garden. 8vo. 1s. Cadell and Davies. 1798.

It is sufficient to announce the publication of such a farce as this; and, even then, it occupies more room than it deserves.

N O V E L S, &c.

Battleridge; an historical Tale, founded on Facts. By a Lady of Quality. 2 Vols. 12mo. 7s. Boards. Cawthorn. 1799.

In the first volume of this work are memoirs of the 'ancient house of Vesey.' The earl of Aumerle, having two sons, divided his estate between them by deed of gift. The elder, displeased at this partition, took advantage of the non-appearance of the deed, and, by the sanction of law, possessed himself of the castle and land which had been granted to the younger. Sir Ralph Vesey, the heir of the latter, was directed by Dr. Scot, an eminent divine, to examine a particular coffer: in this repository the deed was found, and Aumerle was obliged to make due restitution. After an intervening Scottish tale, which occupies the greater part of the second volume, we meet with the story of a spectre, mentioned as having pointed out to Dr. Scot the place where he might find the deed.

The time assigned to the principal tale is the last century; and the manners of the Cromwellian period are in some instances well preserved: but the work is not very amusing; and, in point of composition, it is despicable.

Letters written from Lausanne. Translated from the French. 2 Vols. 12mo. 7s. Boards. Dilly. 1799.

This is a delightful work. Without the bustle and intrigue of common novels, it interests and deeply affects. The story of Calista is little connected with that of the first volume; but one more interesting or more beautifully related we never remember: he who can peruse it without emotion must be destitute of taste and feeling. Such a work must become popular. The translation has the spirit and freedom of the English *Henriade*: do we err in attributing it to the same hand?

Emilia and Alphonso, a Novel; by the Authoress of Adela de Senange; translated from the French. 2 Vols. 12mo. 7s. Boards. Dutton, 1799.

When we reviewed this novel in the original*, we spoke of it with a mixture of praise and censure. The translation is miserably executed.

* See our XXXth Vol. New Arr. p. 558.

Montrose, or the Gothic Rain, a Novel. By the Author of "The Mykic Cottager," and "Observant Pedestrian." 3 Vols. 12mo. 10s. 6d. sewed. Dutton. 1799.

It will be sufficient to observe, that this is a novel of the common stamp.

Carite and Polydorus; to which is prefixed, a Treatise on Morals; by J. J. Barthélemy, Author of the Travels of Anacharsis. With the Life of the Author. 12mo. 3s. sewed. Otridge. 1799.

The romance is better translated than the treatise; but both might be improved by an able translator.

The Ring, or the Merry Wives of Madrid: translated by Benjamin Thompson. 12mo. 2s. 6d. Vernor and Hood. 1799.

A story of three wives reclaiming their husbands from different faults, as improbable as the Arabian Nights Entertainments, and not so interesting.

MISCELLANEOUS LIST.

Remarkable Occurrences in the Life of Jonas Hanway, Esq. comprehending an Abstract of his Travels in Russia and Persia; a Short History of the Rise and Progress of the charitable and political Institutions founded or supported by him; several Anecdotes, and an Attempt to delineate his Character. By John Pugh. 12mo. 2s. 6d. Cadell and Davies. 1798.

Two editions of this work being sold, it was suggested to Mr. Pugh, that an abstract, containing the most material parts, at a reduced price, would be of considerable service, by circulating more widely, and especially among those who have little money to expend in books, the character of an eminent philanthropist. We heartily approve this plan, and it seems to have been executed without the omission of any very important particulars. Jonas Hanway, if not one of the greatest, was certainly one of the best men of his time; and a knowledge of his good actions cannot be too extensively diffused.

Serious Considerations on the Signature of Testimonials for Holy Orders. 8vo. 1s. Cadell and Davies. 1799.

We recommend these considerations to the clergy. They are written with the earnestness which the subject deserves. The quotations from Gregory of Nazianzum and Chrysostom add a zest to the discourse, and may produce the effect which the writer so anxiously desires, that the younger clergy may be induced to make themselves acquainted with the writings of those eloquent and evangelical fathers.

Studies of Nature, by M. de St. Pierre. *Abridged from the Translation of Henry Hunter, D. D.* 12mo. 5s. Boards. Dilly. 1799.

The complete translation * of the *Etudes de la Nature* being too expensive for the ordinary class of readers, the present abridgement of that valuable work will be found an agreeable substitute.

Studies of Nature, translated from the French of J. H. B. de St. Pierre, carefully abridged, with a copious Index. By L. T. Rede. 8vo. 6s. Boards. West. 1798.

This is an epitome of Dr. Hunter's translation, not an immediate abstract of the original. The index is an useful addition.

An Account of the Providential Preservation of Eliz. Woodcock, who survived a Confinement under the Snow, of nearly Eight Days and Nights, in the Month of February 1799. In two Parts. By Thomas Verney Okes, Surgeon. 8vo. 1s. Wilkie.

The events here recorded command attention; and the simplicity of the relation brings them to our bosoms with undiminished force. We are sorry to learn that the unfortunate sufferer is since dead.

An Essay on the most rational Means of preserving Health, and of attaining to an advanced Age. To which are added, Anecdotes of Longevity. 12mo. 2s. Wallis. 1799.

This is an entertaining compilation; and some of the anecdotes are singular.

The Omnium; containing the Journal of a late Three Days Tour into France; curious and extraordinary Anecdotes; critical Remarks; and other miscellaneous Pieces in Prose and Verse. By William Clubbe, LL.B. &c. Rivingtons. 1798.

Something of almost every thing, with little to interest, and nothing to offend.

ERRATUM.

In our last Volume, p. 535, l. 24, after *courts*, insert *had*.

* See our XVIIIth Vol. New Arr. p. 164.



S. HAMILTON,
Falcon-court, Fleet-street, London.

THE CRITICAL REVIEW.

NOVEMBER, 1799.

An authentic Account of the Embassy of the Dutch East-India Company, to the Court of the Emperor of China, in the Years 1794 and 1795 (subsequent to that of the Earl of Macartney). Containing a Description of several Parts of the Chinese Empire, unknown to Europeans; taken from the Journal of André Everard Van Braam, Chief of the Direction of that Company, and second in the Embassy. Translated from the Original of M. L. E. Moreau de Saint-Mery. With a correct Chart of the Route. In 2 Vols. 8vo. 12s. Boards. Phillips. 1798.

CHINA, secluded in a great measure from the eyes of Europeans by the invincible jealousy of its inhabitants, exalted by the indiscriminate encomiums of those who had accidentally visited the country, or pretended to have travelled through it, has been the theme of the politician, the moralist, and the philosopher, as the source of every thing excellent in their different departments. Travellers who gave a more sober and rational description were overlooked, while the excellence of the manufactures of the Chinese, and their peculiar arrangements of policy and religion, were adduced to show their great advances in science, their extraordinary wisdom, and a penetration or judgment equal to the most sublime pursuits. The Russian travellers contributed to moderate our expectations; and Mr. Bell, following their train, presented to the world a plain unvarnished description of the court of Peking. It remained for sir George Staunton to give a clear, circumstantial, and scientific account of China; for, though he and his associates were watched with a scrupulous anxiety, which almost forbade their looking around, it was not easy to conceal from the numerous attendants of the embassy, selected with judgment from different ranks and professions, what was connected with the particular pursuits of each. Of the observations of sir George we gave an ample account in our XXIst and XXIIId volumes, and shall now follow another traveller in the same route.

M. Van Braam appears before us in no questionable shape. He entered early into the naval service of the States-General,

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and resided at Canton and Macao, in responsible situations, for many years. In the interval of these residences, he lived in South-Carolina; and, when he had completed his journey as second in the embassy sent by the Dutch East-India company to China in 1794, he returned to North-America. His journal received the sanction of the ambassador; and the French version of it was superintended by himself. The English translation is free, and apparently exact; but, as we have not the French copy before us, we cannot ascertain its fidelity. A change in the situation of the notes occurs in this work. Those of M. Van Braam were selected, and, with the additions of the French editor, were subjoined to the second volume. They are in the English version prefixed to the first. From this part we will select the account of the temperature of the Chinese capital.

‘ Pe-king is in 39 degrees 55 minutes north latitude, and Philadelphia in 39 degrees 56, so that they may be said to be under the same parallel.

‘ The winter is exceedingly cold and severe at Pe-king; and the nature of the winter at Philadelphia is the same.

‘ The winter begins earlier at Pe-king than at Philadelphia, but it is over equally late at both places.

‘ At Pe-king the north wind is inexpressibly piercing and prevalent.

‘ In the city of Philadelphia the same may be said of the north-west.

‘ At Pe-king, water freezes before Reaumur's thermometer has fallen to the freezing point, a phenomenon also observed at Philadelphia.

‘ There is however in general less intensity, and still less duration in the cold at Philadelphia, than at Pe-king; since in the former city there are pretty frequently partial thaws, which soften the surface of the ice (for it does not melt till at a degree of heat which would melt it in France).

‘ As to the summer it is so hot at Pe-king, that Reaumur's thermometer is often at 32 degrees above 0 (104 of Fahrenheit).

‘ In 1743 the heat was so excessive, that increasing from the 15th of July to the 25th, it raised the thermometer, that last day, to 35 degrees and a half (111½ of Fahrenheit). There died within that time at Pe-king eleven thousand four hundred persons, although refreshments were distributed in the streets.

‘ In 1760 the heat killed eight thousand persons in less than two months.

‘ Philadelphia is without doubt far from experiencing such a fatal degree of heat; but the thermometer often rises as high as 28 degrees of Reaumur (95 of Fahrenheit). In the summer the days are burning hot; they are distressing; and the nights are almost as hot as the day.

‘ Another resemblance between the two places I am speaking of, is the sudden change in the state of the atmosphere—a change which sometimes amounts to ten or twelve degrees of Reaumur, in less than twenty-four hours, and frequently to five or six degrees in a very few hours. This variation is most frequently produced at Philadelphia by the north-west wind.

‘ The barometer also undergoes very sudden changes at Philadelphia. I have sometimes observed there from 6 to 7 lines difference in less than as many hours.

‘ Pe-king is then at once colder and hotter than Philadelphia; but can the opinion adopted by the inhabitants of the latter city, concerning the favourable alteration that is to take place in both seasons, be considered as well founded, after what we know of Pe-king, which, notwithstanding the clearing of the land some thousand years back, still remains the same?

‘ I am aware that it may be said that Naples and Madrid, which are nearly under the same parallel of latitude as Pe-king and Philadelphia, enjoy notwithstanding a very different temperature from that of those two cities. But I believe that we may conclude from that very circumstance, that the clearing of the land, from which alone a change of climate seems to be expected in America, is not the only cause that operates in producing a particular temperature; and in spite of all that is said of the favourable alteration that has taken place in the last sixty years, I doubt whether that opinion, though pretty generally received, deserves entire confidence. Nothing is more subject to error than judgments formed concerning the state of the atmosphere, when they are only founded upon our sensations. (Fr. Ed.) Vol. i. P. xxxix.

Although the mission was dignified with the title of an embassy, and though the visit seems to have been solicited, it was little more than a civil compliment to the emperor on the sixtieth anniversary of his inauguration.

The journey, as might have been expected, was tedious and uncomfortable. The ambassador and his attendants were strangely neglected, frequently suffering from extreme cold, from imperfect supplies of provision, and from a want of common conveniencies. The mandarins, to whose care they were intrusted, often failed in their duty; and those officers seem to have had little authority over the coolies or porters. Such is the want of subordination in a country where a finished system of political arrangement is said, by pretended philosophers, to prevail.

According to our author, China is, in the south, flat, intersected by rivers and canals; in the north, mountainous. In many parts, the travellers passed, by water, through defiles, hollowed between the most elevated and abrupt rocks;

in others, they saw those insulated mountains which are so frequently represented in Chinese pictures. A specimen of the writer's descriptive talents we will select: it is a scene of the former kind.

' In the afternoon we passed by the village of Tey-peling-cok, situated on the western side of the river, which widens at this place, but which at the same time is choked up with large banks of sand. At sun-set we came to another narrow pass, also between two ridges of very rugged and uneven rocks. This passage cost us about half an hour's navigation, after which we saw nothing before us but a very extensive plain, having constantly level ground on both sides of the road, except during the night, when we entered a pass still narrower than the other two. This passage, of such inconsiderable length that a stone might be thrown from one end to the other, is skirted with rocks so lofty and so terribly steep, that they cannot fail to inspire the beholder with a sentiment of fear. This place is called Ang-yong-hab.

' 26th. By break of day we had got beyond the limits of these horrible rocks, to the westward of which, and at the foot of the mountain, is a handsome pagoda. The country then begins to resume a level appearance, particularly to the eastward; but as the land on each side of us, which was steep and lofty, prevented our prospect, curiosity induced me to go on shore at eight o'clock in the morning, and to climb up to the top of the bank, which was thirty or forty feet high, in order to get a view of the surrounding fields. I continued my walk till half past eleven. As far as the eye could reach, it discovered a country admirably well cultivated, which, by its resemblance to the province of Utrecht, reproduced in my mind the delightful idea of my native land. Here was a field covered with wheat, contiguous to another of buck-wheat, embellished by its blossom; there a piece of turnips; and then another spot planted with sweet potatoes. An agreeable variety delighted the eye throughout this whole extent of country, where not the smallest space was left without cultivation, and the whole of which composed a most beautiful landscape. The soil was argillaceous, though not strong; and if any judgment can be formed of its fertility from the stubbles, it must abound in corn.' Vol. i. p. 46.

' M. Van Braam's narrative seems to be faithful; but the statements of facts are seldom followed by apposite reflections or judicious applications. For instance, he makes mention of the heaps of salt; but they have not led him into any speculations, though, in sir George Staunton's narrative, they form the basis of some judicious calculations, relative to the population of China.

This visit is said to have been solicited by the mandarins at Canton, apparently to flatter the emperor with marks of atten-

tion from a remote country. The ministers of Louis XIV. for similar reasons, solicited an embassy from Abyssinia. M. Van Braam boasts of attentions greatly superior to those received by the English visitants. The Dutch were certainly admitted more frequently to the interior parts of the palace, and seem to have *seen* the emperor more frequently; but, originally forbidden to speak of business, they only saw him, and were so closely watched, that only at the end of their residence did M. Van Braam discover that they were lodged within the exterior gate.

Our author has added little to the former descriptions of Peking. He adds, however, to the extant accounts of the imperial palace.

‘ In the interior of the palace there are hundreds of edifices, which make a magnificent appearance on the outside, and which are ornamented with pieces of sculpture. These buildings are beside richly gilt, and farther embellished by a red or green varnish of the Japan kind. The roofs are covered with yellow tiles.

‘ Through the palace runs a winding canal, which is visible in some places, while in others it disappears under the buildings. The passages and the squares are all neatly paved with hewn stone. We perceived at a distance other edifices, in no respect inferior to these as to external beauty; but we also saw, in passing along several places, and between great masses of building, the most miserable hovels and heaps of dirt, which were ill concealed by walls. The apartments in which we were received by the first minister were far from answering to the importance of so great a man. The rooms are so small, that there is not a common tradesman’s house in Holland which does not contain handsomer and more spacious apartments; and they were so full of people of all ranks, that it was not without difficulty that we made our way through them. Nor was any great decorum preserved; masters and servants were standing promiscuously: and the latter, that they might the better gratify their curiosity by a sight of us, pushed aside the mandarins without ceremony, and placed themselves before them. Every thing we saw appeared to us inconceivable, and would no doubt have seemed so to any one who could have been witness of this assemblage.

‘ The gate of the palace through which we entered is itself a large building with three passages, the middle one being the widest and most lofty. Each passage has a wooden door strengthened by plates of iron, with yellow brass knobs upon them, placed at about fourteen inches from one another, and disposed in the same order as the squares of a chess-board. These doors, and in general those of all the Imperial buildings, are painted red, and in all of them the middle passage is reserved for the emperor alone, while those on the sides are for the mandarins and private individuals. The length of the passage under the gate-way is forty-two of my paces, and is very handsomely arched over head. Upon the rampart over the

gate is a building in the form of an oblong square, two stories high, and resembling in its construction, roof, and ornaments, those of the interior of the palace.

‘ On coming out of this passage, we found ourselves in a vast square, paved and surrounded by buildings erected without the least regard to order or regularity. Each of these buildings, some of which are dependencies of the chief tribunals, is surrounded with its own wall. Two only on the left hand of the entrance have their façades and windows looking immediately into the square. The walls inclosing these different buildings form right lines in the interior of the palace, each running in the direction of one of the four cardinal points of the compass.’ Vol. i. p. 196.

The most splendid scene was the following, that of the entertainment to which the Dutch were admitted.

‘ In the middle of the hall is the imperial throne, upon a platform six feet high. The approach to it is by three flights of steps; one in the middle, and the two others on the sides. The platform is covered with a carpet, and surrounded with a balustrade, which is ornamented with carved work, as well as the emperor’s arm-chair, and the rails that accompany each flight of steps. Behind the throne hung a yellow tapestry, and on the sides of the platform were several vases filled with natural flowers, to the sweet emanations of which two other vases of metal added the perfume of burning sandal wood and other Asiatic substances.

‘ The two extremities of the gallery without the hall are paved entirely with stones of a finely polished surface. There were ranged the bulky instruments of music, such as that consisting of sixteen little bells, that composed of sixteen pieces of metal, the great drum, and several other instruments of a similar kind. They were all richly gilt, as well as the pedestals on which they stood.

‘ The outer court, in which most of the guests were obliged to breakfast in the open air, was covered with thick carpets, on which were laid the cushions that each guest had taken care to make his servant bring, in order that he might sit down more conveniently on the ground fronting the pavilion.

‘ Opposite the throne was pitched a great tent of yellow cloth, in which the side-board was arranged. Then in the court before the pavilion were placed four rows of little and low tables, covered with coarse linen, and so disposed that there was one between every two persons, except opposite his excellency and me, where a separate table was placed for each of us.’ Vol. i. p. 234.

The emperor’s attention was great. He laughed when the author’s hat fell off. He laughed more heartily when M. Van Braam declared, by a Chinese word, that he did not understand that language; but his imperial majesty is represented as in extreme old age; and, whatever powers of mind he might have had, little perhaps remained at the time of this visit. His

amusements, and those of the Chinese in general, show a weakness of mind, scarcely emerging from, or again falling into, infancy.

The religion of China is either pure theism, or a moral system, without any reference to a superintending power. The religion of the Lama is tolerated by the emperor; and the temple of Heaven and other sacred edifices are supported in Peking. Our author's descriptions of these temples are in a great measure new and interesting; but, as we cannot select any part with advantage, we must refer to the work itself.

The account of the visit to the emperor's summer palace is new, if, as our author was assured, the internal parts had never been seen by any European. The private apartments of the monarch are small, with some few books, and other curiosities. The account of his favourite cabinet we will transcribe.

'When we had inspected the whole of them, the mandarin ushered us into the favourite cabinet of the emperor, which bears the name of Tien (Heaven). It is indeed the most agreeable place of those that have been shewn us; as well on account of its situation, as of the different views which it commands. Nothing can equal the prospect that the emperor may enjoy when, sitting in his arm-chair, he turns his eyes towards a large window, consisting of a single pane of glass—a prospect of which the reader will himself be able to form an idea from the sequel of this description. This cabinet is in a part of the building situated upon an extensive lake, which washes its walls.

'This lake was the first object that attracted our attention. In the midst of it is an island of considerable magnitude, on which several buildings have been erected that are dependencies of this imperial residence, and overshadowed by lofty trees. The island communicates with the adjacent continent by a noble bridge of seventeen arches, built of hewn stone, and standing on the eastern side. This bridge was the next thing that our eyes rested upon.

'Turning to the westward, the sight is gratified by the view of a lake smaller than the former, and only separated from it by a wide road. In the midst of it is a kind of citadel of a circular form, with a handsome edifice in its centre. These two lakes communicate by a channel cut through the road that divides them, while a stone bridge of considerable height, and of a single arch, supplies the defect in the communication by land which that channel occasions.

'Still further to the westward, and at a great distance, the eye is arrested by two towers standing on the tops of lofty mountains.

'To the north-west stands a magnificent range of edifices belonging to temples, constructed at the foot, in the middle, and upon the summit of a mountain entirely formed by art, with frag-

ments of natural rocks, which, independently of the expence of the buildings, must have cost immense sums, since this kind of stone is only to be found at a great distance from the place. This work seems to represent the enterprize of the giants who attempted to scale the Heavens: at least rocks heaped upon rocks recal that ancient fiction to the mind. The assemblage of the buildings, and picturesque embellishments of the mountains, afford a view of which the pen can give no adequate idea. It is not then without reason that this cabinet is the favourite apartment of the aged monarch.

‘The inside of it is furnished with a library and shelves, on which are collected all the most valuable and scarce Chinese productions, consisting both of precious stones and antiques; and certainly they are highly deserving of the attention with which we examined them.’ Vol. ii. p. 9.

Descriptions of the temples, seen from this cabinet, follow. The idol of Sensuality, the inhabitant of one of these, seems to be allied to the system of Lama; and many parts of the Chinese religion are apparently derived from Hindostan. Some traces, and not slight or accidental ones, of the Jewish dispensation are also pointed out by our author. A follower of the system of sir William Jones would find many supports of it in the volumes before us.

In this place rope-dancing and tumbling were the chief amusements. To these were added fire-works; but, from apprehension of fire, they were exhibited by day-light, as if there was less danger when fire was less seen. Indeed, the Chinese, in many respects, are still children. They put on mourning when an eclipse of the sun or moon occurs, lest either luminary should be devoured by the great dragon; and, having early made *some* advances in art and in science, they are contented with what they possess, thinking every further advance useless.

Our author is of opinion that China will always continue an independent kingdom, from the difficulty of access, and the narrow impracticable roads. He is not aware, that feuds have always existed, and that a foreign ally of one party may soon subdue the whole. In the present state of European tactics, the conquest of China would be little more than gaining a battle against an undisciplined rabble.

The gentlemen of the embassy at last commenced their return. They proceeded by land till they reached the Yellow River, and then in yachts on the grand canal. The Chinese always pay a respectful attention to a *departing* visitant; and our travellers felt no inconvenience that attention could rectify. To follow them minutely, would be difficult and useless; but we will select a few circumstances of some interest,

The embankments which form the canals slope internally, a method always followed by the Chinese, though only practised, even in Holland, for the last forty or fifty years.—The colour of nankin is, we find, that of the cotton. Some years ago, an extraordinary demand induced the manufacturer to mix white cotton, and the colour of the commodity was consequently paler. The Chinese smiled when he was requested to dye it of a deeper hue ; but, the demand lessening, the nankin was restored to its original colour.

The utility of the bamboo is wonderful. Some of the uses to which it is applied are thus mentioned.

‘ Of every production that grows in the vast extent of the empire of China, there is undoubtedly none whose utility surpasses that of bamboo, which is employed on every occasion, even as an article of food. Scarcely any thing is to be found in China, either upon land or water, in the composition of which bamboo does not enter, or to the utility of which it does not conduce. From the most valuable articles which serve to adorn the apartments of the prince, down to the smallest tool handled by the meanest mechanic, bamboo is sure to find a place. Houses are entirely constructed of it, as well as all the furniture they contain. In navigation, it is bamboo which furnishes every thing from the line that serves to track the smallest skiff, to the cable, that constitutes the security of the largest vessel.

‘ This tree, which is propagated with astonishing abundance, and grows with remarkable rapidity when planted in a favourable soil, deserves to be considered as one of the greatest benefits that nature has conferred on the territory of China : the Chinese accordingly shew their gratitude by bringing it more and more into use. I doubt whether the vegetable kingdom in any part of the world affords a substance of such general utility as the bamboo, the qualities of which place it far above my panegyric.’ Vol. ii. p. 129.

At the number of rice vessels, which annually pass along the great canal, we are astonished. The emperor is said to have nine thousand nine hundred and ninety-nine, which make one voyage every year. The seamen live with their families on board ; and the boats are not heavily laden. Economy is certainly not consulted in the arrangement.

This journey, on the west of the Yellow Sea, and near the mouths of the principal rivers which fall into the Eastern Ocean, is more interesting than that from Macao to Peking ; for the country is in this part more flourishing, more prosperous, and better cultivated. It was also the usual residence of the prince for some months in the year ; since Nankin is said to mean the southern palace, as Peking implies the northern. But the Tartarian habits of the present dynasty have confined the monarch to the latter abode ; and in China, where rebel-

lion seems seldom to sleep, he may think himself more secure the more near he is to his Tartarian allies. We will transcribe the description of one of the southern palaces. It will remind our readers of the account given by sir William Chambers, and the inimitable ridicule of the author of the 'Heroic Epistle.'

' Even in its present state, this place is rendered worthy of attention by the variety of its edifices, by the diversity of the ground interspersed with rocks, by its pavilions, its lakes, its bridges, &c. Every thing is disposed according to a system in which art seems to hide herself in the midst of the irregularities of nature; while the studied confusion of trees, fruit, flowers, and brambles, compose a scene that seems due to chance alone. Already the birds enlivened the groves by their songs, and enriched the verdure with their plumage. Voluptuous summer, when thou hast spread thy charms over the country, what supreme delight must be tasted in this enchanting place !

' No, it is not possible to give a faithful description of a Chinese villa. Every thing is intermingled, and seems on the point of being confounded; but the triumph of genius is to prevent the smallest disorder that might hurt the eye. Every instant a new combination affords a new variety, so much the more agreeable and striking, as it has been the less possible to foresee it; the spectator's surprise being constantly kept up, because every moment produces a new scene. Perhaps plans and drawings might give an exact idea of their composition; but what plan can shew the order of that which is only perfect because destitute of all order? What drawing can produce the effect of things which seem so discordant; and how is it possible to introduce into it that life which the different objects borrow from one another?—Our charming walk lasted an hour and a half.' Vol. ii. p. 138.

The city of Sou-tcheou-fou is represented as handsome and flourishing. It is said to abound with beautiful women; but all the ambassador's influence and address could not procure a view of its different curiosities. In this part of the country, where the ground is low, the Chinese have a custom of burning their dead, as they cannot bear the idea of their reposing in a damp uncleanly spot.

Among the miscellaneous remarks, are the accounts of different temples and bridges. The former show, that religion is not wholly neglected; and, though the reigning emperor is often the 'numen loci,' yet these buildings still preserve the idea of some superior being. The bridges also, in this part of our author's journey, seem to have been constructed with extraordinary attention, and are the subject of some curious remarks. The food of the silk-worms, in China, seems to be the common garden mulberry-tree of this country. Convent

are also numerous in this route, proving, in our author's words, that the monks must lead a 'most comfortable life.'

In this volume, we leave our traveller about the middle of the southern part of the empire, journeying to the south-west, towards Canton. Why the narrative breaks off so abruptly we know not. The volume concludes with an account of the valuable Chinese drawings, procured by M. Van Braam, who is himself a draughtsman of no common abilities. This reminds us of another imperfection. Various views and drawings are referred to, in the course of the work, though we have only a meagre, incomplete, and often incorrect, map. We know not whether this is to be attributed to the French or the English translator: it is at least a defect, which we greatly lament.

In giving a general view of the volumes before us, we must praise the accuracy and fidelity of our traveller, without bestowing any high encomium on his genius or penetration. He hastens on, faithfully describing what he saw, and drawing few inferences. His returning route afforded various opportunities of adding to our knowledge of this singular country; and so far these volumes are a valuable supplement to what has been already related on the subject. The narrative certainly instructs; we could wish to have added that it had highly entertained us.

The New Annual Register, or General Repository of History, Politics, and Literature, for the Year 1798. To which is prefixed, the History of Knowledge, Learning, and Taste, in Great-Britain, during the Reign of King Charles. II. Part II. 10s. 6d. Boards. Robinsons. 1799.

HISTORIANS of recent events are subjected to considerable disadvantages. They are under the necessity of relating, with imperfect documents, many important transactions, of which the motives are not clearly developed, or the particulars fully ascertained. Hence the most probable of their conjectures are not always well-founded, nor are the most plausible of their statements strictly accurate. In consequence of this deficiency of early information, the writer of the present work has since found it expedient to take a retrospective view of many of the incidents of the year 1797, that some of the errors of the preceding volume might be corrected, and various imperfections remedied. This attention to the improvement of an useful work cannot but be pleasing to the public.

The prefixed sketch relates to the philosophical attainments of the British nation during the reign of the second Charles.

Our chief objection to this is, that it is too short for the importance of the subject.

The six first chapters principally consist of parliamentary debates. The seventh comprehends a copious account of the rebellion in Ireland. The 'predisposing causes' of the commotions are well traced; and, in the course of the investigation, our author takes an opportunity of giving his opinion respecting the state of the public mind, on the subject of a change of government.

'The French government, from the first of the contest with this country, we may indeed say in the very commencement of it, seem to have been remarkably ignorant of the state of the people, and the government with whom they had to contend. They have repeatedly fallen into the error, which some, indeed, of the tory party in Great Britain have held or countenanced, that all who disapprove, in any degree, of the conduct of ministers in Great Britain are disposed to a revolution. No error can be more flagrant or more fatal either to be received by an enemy, or cherished by the administration. Of the persons hostile to ministry in Britain, some are so upon mere party motives, that is, attached to the men who wish to supplant the present ministers, and to occupy their stations; and it is not likely that persons of this description should be desirous of a revolution, which must defeat the very hopes on which they act, and involve the majority and minority in one common ruin. Some again are the remains of the old whig party in this kingdom, who venerate the constitution, and only condemn the ministers when they suppose them to have committed innovations upon it. Some are in opposition upon religious prejudices, because they have ever been hostile to the ecclesiastical establishment. None of these descriptions of men, however, are to be regarded as friendly to a revolution. We have, on the contrary, ever affirmed, that the actual republicans in this country are few, and those are to be rather considered as speculative than active democrats. The persons who are desirous of a change of government in this country are also comparatively very few; and these are men of desperate fortunes, or in the lower classes of society. These have ever been our sentiments, and, we are persuaded, the course of events, and the cool judgment of posterity, will confirm our verdict.' p. 169.

We agree with this writer in his diminution of the supposed number of persons desirous of a subversion of the present government.

By the conduct of the rulers of Ireland, before the commencement of insurrection, the following remarks were suggested.

'It would be absurd to deny that many acts of rigour, was

Might, perhaps, say of cruelty, were committed by the agents of government. Fear and alarm are strong passions, and there are, perhaps, none that actuate the human breast which dispose more to cruel and sanguinary conduct. Several persons were flogged and otherwise tortured to extort confessions. These are proceedings of which we cannot approve. Every punishment inflicted without trial is a violation of justice; and men, who were contending for the government and constitution of their ancestors, ought to have been the last to violate that constitution, whatever the temptation. In the confidence of a good cause, they ought to have adopted implicitly the maxim—"Fiat justitia, ruat cælum;"—with the dignity becoming patriots they ought to have placed themselves upon the defensive at every point, but not have suffered the slightest violation of those sacred rights they were so gloriously defending. We much question, whether the policy of these proceedings was not as erroneous as the proceedings themselves were blame-worthy. The inferior agents were little acquainted with the great scheme, on which their chiefs were proceeding; and it is manifest, that the conspiracy was at least not discovered by the infliction of arbitrary punishments. To defeat seditious machinations, rewards are always a more powerful instrument in the hands of government than punishments. The men who enter into conspiracies are commonly ambitious, and often avaricious. The band is easily broken by holding forth proper temptations to such persons to return to loyalty, and forsake their fellows in iniquity; and, in fact, it was by these means, and not by the other, that Ireland was saved.

Candour will, however, be cautious in imputing to the government every excess into which a heated soldiery may be occasionally betrayed; and, on the other hand, if some acts of gross severity were exercised, let it be remembered that the provocations were many. Unhappy Ireland was at this period the theatre of assassination and outrage. The houses of the peaceable inhabitants were frequently assailed by night by persons in connexion with the society of united Irishmen, and some respectable persons were murdered in the most barbarous manner, without provocation, and, in some instances, without an attempt to defend themselves. P. 175.

The supineness of the French government, at the time of the rebellion, is thus depicted.

It was happy for Great Britain and Ireland at this alarming crisis, that the French government was in the hands of the most incapable politicians, that, perhaps, Europe had ever seen upon the theatre of public affairs. They must have been well acquainted with the state in which Ireland was at this time. Wexford was nearly three weeks in the possession of the insurgents, and their armies were, during the whole of that time, able to keep the field, and brave his majesty's forces.—Had the French directory embraced the opportunity, and pursued the plan which was laid out

for them by lord Edward Fitzgerald and others of the malcontents in Ireland; had they risked a few frigates and light vessels, with a proper supply of officers, arms and ammunition, with a few troops to keep the insurgents in spirits, Ireland would have been lost for ever, and ultimately Great Britain itself, since, we are persuaded that, in the present state of Europe, both islands must stand or fall together. They are naturally united, and the interests of neither will bear a separation. Providence ordered it better; and ordained that from this moment, and by this one fatal oversight, the enormous fabric of French power, raised on the ruins of order and of justice, should now commence its decline, and should gradually moulder to ruin.' P. 195.

We by no means think that the adjunction of a *few troops* to the rebel army would have occasioned the loss of Ireland even for a short time: to conclude that it 'would have been lost for ever,' is extravagant.

The final observations upon the rebellion, and those which concern the proposed union, will probably appear judicious to many readers.

'Whatever might have been the occasional or even unjustifiable severities exercised upon suspected individuals, we must, in candour, acquit the Irish government of the charge which has, we think, rashly been brought against them, "of having goaded the people into rebellion." The rebellion was evidently the result of a deep conspiracy laid by a few ambitious and disaffected persons, who insidiously wrought upon the passions and prejudices of the lower orders of catholics to promote their own destructive designs. There is much reason to believe that the eyes of the people are now open to the mischiefs into which they had been seduced; and it only remains for government to sway the sceptre of authority with temperance, and properly to blend conciliation with a firm and not timid conduct. The path of peace and prosperity, we now think, is laid open to both parties; and, we trust, they will keep it. As a sovereign remedy for similar disorders, a legislative union of the two kingdoms has been recommended. We own ourselves partial to a unity of government; and we can see that the plan might ultimately be attended with some advantages; but those advantages are certainly remote, and they cannot be worth the risk of the smallest disturbance or discontent among the people. With respect to the immediate object, we cannot discover in what way a legislative union can be a means of preventing the revival of the scenes which we have now been reviewing. It cannot remove the prejudices of the catholics; it cannot enlighten the people, or relieve them from their burdens. It may indeed, on the contrary, for the moment, tend to increase one of the principal grievances of which the Irish at present complain—the expenditure of Irish property at a distance from the country, where that property is acquired. We

think, in fine, that there are other measures which would be much more effectual than this in promoting the peace, tranquillity, and welfare of Ireland. If it were possible to promote, by any means, the transfer of capital to the Irish coast, and to excite in the people the spirit of commerce and manufactures; if some commercial concessions could be made by the opulence of Britain to the poverty of Ireland; if schools could be established for the promotion at once of knowledge and industry; if the gentry of Ireland could be persuaded to embody themselves in a patriotic union for the protection and the aid of the poor; if they could follow the example of a society in this kingdom, whose generous efforts in the cause of humanity are above our praise, "the society for bettering the condition of the poor;" and if they could reduce to practice some of the judicious speculations of that society, we are persuaded they would effect more towards reconciling the minds of the people to order and subjection than any experiment on the constitution and the government. We have had enough of innovation; and, however salutary the plan, we are persuaded, that, in the present temper and condition of the Irish people, "this is not," to use the language of the British minister on another occasion, "this is not the time for reform." P. 198.

In the retrospect of continental affairs for the year 1797, we do not perceive any gross inaccuracy of statement. The war of Italy is recounted in a perspicuous and not unpleasing manner. Of the battle near the Tagliamento we have this sketch.

' The archduke, with the main army, was safely entrenched behind the deep and rapid Tagliamento, drawing his provisions from the fertile Frioul, by Gradisca and Goritz, and from the Venetian country, between the Tagliamento and the Alps, which formed a half circle behind him. In this space were situated the towns of Treviso, Udine, and Palma-Nuova, to cover his retreat, if, by any unfortunate occurrence, from any extraordinary impulse of audacity, the French should attempt and force the passage of the river.

' Had the waters of the Tagliamento continued to flow with their usual volume and impetuosity, the French might have found the enterprise extremely difficult; but a sudden frost having arrested the thaw, and the torrents on the Glaciers, and the higher Alps, the river had sunk so as to be fordable in several places. Buonaparte drawing a favourable augury from this fortunate interposition of the north-easterly wind, made instant dispositions for the passage of the river; ordering general Guieux to cross it to the right of the Austrian entrenchments, and Bernadotte, with his battalions from the Rhine, to perform the same operation on the left. The whole line ranged itself in order of battle. General Duphot first threw himself into the river, at the head of a brigade of light-in-

santry, and soon crossed to the opposite bank, supported by the grenadiers of the division under general Guieux; general Murat, who made the same movement on the left, was, in the same manner, supported by the division of grenadiers under Bernadotte. The Austrian cavalry several times charged the French infantry, but were continually repulsed. The whole of the republican army having now passed the river, had formed itself for a general attack, when the Austrians, struck with terror at the boldness of the enterprise, the superiority of the French artillery which they had felt in the severe cannonade that had preceded, and taken place during the passage, and by the promptitude and dexterity of the French, fell back on every side; but, when general Guieux had forced the village where the archduke had established his head-quarters, the rout of the Austrian army became general. The prince seeing no hope but in flight, withdrew hastily, during the night, to the only retreat which the daring manœuvres of the French had left him, and secured himself from danger among the ravines of the mountains, leaving part of his artillery, and the towns of Palma-Nuova, Udine, and all the Venetian territory, as far as the confines of Carinthia and Carniola, to the mercy of the conqueror.

‘The French lost no time in taking advantage of this important victory, although it was impossible for them to pursue the Austrians as fast as they retreated, and who did not halt till they reached the valley at the foot of the Alps, through which run the Drave and the Murh. In this position the archduke once more formed his army; and a second time, aided by ramparts of ice and snowy mountains, he thought himself out of the reach of further attack, at least till he could get around him the means of making more effectual resistance than he had done at the passage of the Tagliamento. By taking this position, the archduke not only protected the retreat of his artillery, and heavy baggage, but reinforced the passes amongst the mountains of the Tyrol against general Joubert; although the provinces of Istria and the Frioul, as far as the sources of the Ydris, lay open to the French. While the right division of the republican army advanced on the borders of the Adriatic, the left wing, under Joubert, was scaling the Tyrolian Alps.’ p. 228.

The revolution which dethroned the pope is described with spirit. After the change of government,

‘the pontiff, fallen thus from his high state, became an object of interest and compassion even to his enemies. Fancy can scarcely forbear painting him stalking through the splendid apartments of the Vatican, lately filled with a prostrate multitude, amidst whom he marched erect with proud and portly step, robed in his insignia of divinity, conscious still of his power in the invisible worlds, though his glory had been shorn of its beams; amidst these apartments, now deserted and silent, his mind perhaps meditated with astonished reflection on the chequered tissue of a long

and eventful reign; and in those first moments of adverse fortune, when vanity drops her shield, searched, perhaps without indulgence, into the recesses of his heart, which in these trying moments could not but unveil itself before him. Yet united in history, as his name will possibly be with the extinction of the papal power (for even late events do not assure us of its re-establishment), and admitted as it must be that the errors of his reign, and the inconsistencies of his conduct, hastened that period, it must nevertheless be allowed, that had he possessed the concentrated wisdom and firmness of the most enlightened of his predecessors, the papal authority could not have been of long duration. Before his accession to the pontifical dignity, the axe had been laid to its root; and if wonder be excited at its overthrow, a slight reflection will convince us that this astonishment is misplaced, and that we ought rather to be surprised at the length of its continuance than the readiness of its fall.

‘The primary cause is undoubtedly the progress of knowledge, the steady foe both of religious and civil despotism, and which, unlike that revolutionary fanaticism which borrows its name, and deals alike its fury on truth and error, makes even its enemies the instruments of good. In the list of secondary causes, the abolition of the order of the Jesuits holds a distinguished place. This order was the nobility of the papal monarchy, the pretorian guard of its spiritual despotism; and when Ganganelli signed the sentence of death to this formidable power, solicited and provoked by the catholic sovereigns of Europe, and with it that of his own; for he soon afterwards fell the victim of their vengeance, his penetrating spirit no doubt discovered that the temporal authority of the church could not long survive the destruction of its most zealous and systematic supporters.’ P. 294.

Some *traits* of the character of the late pope are properly delineated.

‘The harmless vanity of the pontiff, in the studious display of his personal attractions, may excite a smile; but, though vain glory often led him to the commission of acts which have been regarded by the devout with pity, and by the profane with contempt, every lover of the arts will pay him the tribute justly due to his zeal for the protection which he gave them, more particularly in ornamenting and enriching the celebrated museum of the Vatican. The industry with which he applied himself to works which might be deemed of public utility entitled him also to respect; but, unfortunately for the public purse, that industry was often ill directed; and his favourite plan of draining the Pontine marshes, the great object of persevering enthusiasm, and for which he has been so much applauded, ended in little else than wasting the public money, restoring the Appian Way, and enriching his own family, already grown a burden to the people. Possessed of many estimable qualities as a private man, he had few of those talents which are necessary to good

turn in times of difficulty or danger. Yielding often to the impulse of the moment, the impetuosity of his character led him into errors which were followed by speedy repentance: presumptuous with respect to his own opinion, he was blind to the future, where men of common sagacity had the clearest foresight; and, filled with ideas of the importance and dignity of his character, he prepared for himself numerous mortifications and insults, which he had neither the address to avoid, nor the power to avenge. As the visible head of the church, his attention to the duties of his office was uniform and exemplary; he has been reproached with making some of those duties subservient to his personal vanity, and with being fonder of public exhibitions than became the gravity and sanctity of his character: this charge may not be altogether unfounded, but it may be alleged, in his justification, that the relaxation of his predecessor, with respect to the ceremonials of worship, was a dangerous departure from the political usages of the church; and that a religious system, which had been established for ages, in defiance of reason and scripture, would soon lose its influence, especially at this season, if its theatrical pomp and ornament did not continue to dazzle the eye of vulgar inquiry.' p. 306.

An apology is made for the brevity of that part of the history in which the revolution of Switzerland is mentioned; and a 'more detailed and more authentic narrative' is promised.

Of the French expedition to Egypt we observe only a very hasty sketch. It is introduced in these terms:

'The French directory had rendered themselves ridiculous by their bombastic proclamations and decrees against the government of Great Britain. Though the pompous title of the *Army of England*, however, was announced to the people of France, it soon appeared that their threats were an empty delusion to captivate the multitude, and to lull them into confidence by belief in an enterprise, which, even in the highest paroxysm of revolutionary madness, they did not dare to attempt. With that sickleness which always characterises weak statesmen, the frantic project of an invasion of England was changed for another scarcely less absurd. We have no documents before us which authentically explain the object proposed by these contemptible politicians from the expedition of Buonaparte into Egypt. It was believed that his object was to penetrate either by the isthmus of Suez, or by the Red Sea, to the Indian Ocean, to embark his troops, and, by a co-operation with Tippon sultan, to endeavour the overthrow of the British empire in the East. To us it appears probable, that the directory in this wild undertaking had no definite, and certainly no rational object. After the treaty of Campo-Formio, the army became a burden, which they found it difficult to support, and which it might be dangerous to their authority to maintain. The invasion of England

was found to be totally impracticable. The fleet which should convey the troops would certainly experience nothing but defeat from the acknowledged superiority of the British navy, and they were apprehensive of the reaction such a calamity might create. To avoid these difficulties, and to find occupation for the active, and, perhaps, dangerous spirit of Buonaparte, an expedition was planned to dispatch him to a distant shore, where success or misfortune could little interest the nation, and where his defeat could excite no reaction or murmurs, which might endanger themselves. The consummate vanity of this otherwise excellent officer was a convenient instrument in the hands of cunning men; and the deliverer of the East was too pompous a title for the conqueror of Italy to resist.' P. 313.

The plunder and massacre at Alexandria are represented as circumstances 'which the general probably was unable to restrain;' but we are inclined to think that Buonaparte was more *unwilling* than *unable* to repress those propensities.

The account of the engagement near the Nile is evidently taken from that which we gave in our Review of Public Affairs.

The annual history terminates with a just reprobation of the conduct of our republican neighbours.

'To the ambition, rapacity, ignorance, and folly of the late directory, the French nation will have to attribute whatever misfortunes may hereafter befall them: Their insolence and their folly was [were] evinced in the abrupt and shameful termination of the negotiations at Lille; and their ignorance of the politics of foreign courts was proved by their dispatching (at a moment when they ought to have dreaded a new and formidable coalition) their ablest general, with the flower of their army, on the wildest project that ever a disordered imagination could conceive.

'Attached firmly as we are to the cause of general liberty, we shall not regret to see French ambition humbled; and a seasonable check given to a career of conquest which threatened to bury in confusion and desolation the European world: More will, however, depend on the prudence of the sovereigns engaged in the new confederacy than on the valour of their arms. Happy for them, for us, and for mankind, if they shall know when to stop! Let them beware of again goading to desperation a nation, which, with all its faults, is brave even to heroism, and skilled in the art of war above its contemporaries. The confederated powers will, we trust, embrace the first favourable opportunity of restoring peace. — For it is peace, and not war (we again repeat it) which will effectually abridge the power and set limits to the encroachments of the French republic. If peace were restored, France would then begin to feel the wounds she has received; and we will venture to predict, that it will be long indeed before she will be able again to embark in a war.

In the mean time contests will inevitably arise between the different factions in the interior of the republic. They will weaken one another more than they can be weakened by foreign efforts. The present ill-constructed fabric will inevitably fall; and a government will, we trust, be instituted in its stead more favourable to the liberties, the peace, and happiness of mankind.' P. 317.

The 'principal occurrences' are in general well selected, as are also the 'biographical anecdotes and characters.' But, under the head 'manners of nations,' some extracts from the voyage of Vancouver might have been expected; and the next head, 'classical and polite criticism,' would easily have borne some extension.

Of the numerous articles which fill the department of literary criticism, the following may be reckoned among the best—the review of Dr. Hey's Lectures, of Belsham's Answer to Wilberforce, of the Essay on Population, of Robinson's View of English Wars, of the Continuation of Barruel's Memoirs, of Coxe's Life of Walpole, and of Dr. Bisset's Life of Burke.

Pictures of Poetry; Historical, Biographical, and Critical, By Alexander Thomson, Esq. 8vo. 5s. Boards. Longman and Rees. 1799.

MR. Thomson has undertaken an extensive poetical plan; 'a view of the progress of polite literature, from the earliest period to the present time.'

Of this plan a considerable portion, making about one fourth of the whole, is here submitted to the candour of criticism. It is chiefly occupied with the literature of Greece, and includes a period of eight hundred years, beginning with a sketch of the court of Solomon, and ending with that of Ptolemy Philadelphus.' P. v.

His first intention was to have carried on the chain of narration, unbroken, through the whole plan; but, as it was suggested to him by a friend, that few readers of the present age could be expected to persevere through fifty or sixty cantos, the author wisely adopted a different method, that of breaking down the plan into distinct portions, each of which should be a whole in itself, independent of any of the others, though all should be strung together on the string of chronology.

The first picture is the lyric poem of Solomon and Sheba, with the regular strophe and antistrophe. Without entering into the question of the advantages or disadvantages of the regular stanza, we will only observe that, as we do not dance to our odes, it is ridiculous to preserve these distinctions. The first part of the ode describes Solomon singing to his visitant and the writer has attempted, in three stanzas, to characterise

the Canticles, the Ecclesiastes, and the Proverbs, attributed to the Hebrew king. The conclusion relates the trial made of Solomon's wisdom by the queen.

' In either hand a flow'ry wreath she bore ;
Spontaneous one in Nature's garden grew,
And one by mimic Art's deceitful lore,
In all was form'd alike of shape and hue.

" Great King," she said, " call forth thy judgment's pow'r,
And tell me, which is Art's, and which is Nature's flow'r?"

' The judge renown'd, whose threat'ning sword
A mother to her child restor'd,
Now felt his heart begin to fail,
And turn'd with rage and terror pale ;
He look'd, and look'd again,
But all he found in vain ;
So well could Art her garland weave,
As might the keenest glance deceive,
Till Vision, after many an effort vain,
In deep despair, the fruitless task resign'd :
And Doubt, fell tyrant of the troubled brain,
Took full possession of the monarch's mind,
Plung'd in a shoreless sea of thought profound,
And seiz'd his wand'ring eyes, and nail'd them to the ground.

' His peers beheld th' approaching shame,
And trembled for their master's fame :
Each bent on him a mournful look,
And each his beard with terror shook.
'Twas hard that he who knew
Each plant on ground that grew,
From the low hyssop on the wall,
To lofty Leb'non's cedar tall :
'Twas hard that Wisdom's pride should thus be stain'd,
Be humbled thus, and by a female too ;
That him, whose judgement had such triumphs gain'd,
So weak a trifle should at last subdue.
Arabia's queen with secret pleasure smil'd,
And thought, at length, indeed, this mighty sage is foil'd.

' But now the monarch tries
Again to lift his eyes,
And on the window darts a transient glance ;
A band of busy bees
He there with rapture sees ;
For Wisdom well can use the gifts of Chance.
With instant voice he gives command,
That one of those who nearest stand
The casement strait should open wide,
And leave these insects to decide.

He spoke, and it was done—the copious swain,
 With buzzing murmurs, fill'd the spacious hall;
 And, led by Instinct's sure, unerring charm,
 Upon the flow'r of Nature settled all.—
 The admiring crowd return'd his praise again;
 And cried, that such a prince o'er all the world should reign.

p. 10.

The utility of poetry forms the subject of the second picture. The author treats of the contest between Homer and Hesiod, in which the prize was adjudged to the didactic poet, as having been most usefully employed. A digression follows upon the abuse of poetry and the degradation of the English stage.

Picture 3. Homer the rhapsodist, an irregular ode.—The inhabitants of Smyrna are assembled to hear the blind minstrel.

‘ Maids, in beauty’s flow’ry prime,
 Youths, the hope of future time;
 Matrons, and girls unripe for nuptial joys;
 And staff-supported fires, and beard-expecting boys,

‘ But, lo! where now the bard appears,
 Bent beneath a load of years!
 And see what venerable grace
 Decks his long-benighted face.
 ’Twas long since Fate against his sight
 Had barr’d the golden gates of light,
 And left with Darkness still to stray,
 Companion of his dreary way;
 Save when some virgin lent her casual aid,
 Or boy, from town to town, the wand’ring fire convey’d.

‘ But gross were his misjudging mind
 Who dar’d to call the poet blind.
 Can he be blind, whose mental view
 Can image scenes of ev’ry hue;
 Can steadfast gaze on Nature’s face,
 And Fancy’s airy shapes pursue
 Beyond the bounds of time and place?
 Can dart from Ilium to the Lemnian isle,
 And glance from Sparta to the banks of Nile;
 Who, from Oblivion’s dust, can raise
 Each godlike form of ancient days;
 Can mount with rapid wing the Olympian bow’rs,
 And there, in vision clear, behold th’ ethereal pow’rs, A. 35.

The last stanza contains as complete an anti-climax as can be found in the volumes of Sir Richard Blackmore.

In the ode are brought forward the most striking parts of

the Iliad and Odyssey, as sung by Homer without connexion—the rhapsodies of a minstrel.

Picture 4. Sappho, and the Triumphs of Female Genius; an enumeration of female writers in the elegiac quatrain.—In referring to Les Moutons of Madame Deshoulières, Mr. Thomson does not seem to know that the poem was plagiarised from an old and forgotten writer.

Picture 5. Anacreon, and other Poets at Foreign Courts; a poem intended to exemplify the proverbial observation, that a prophet is not honoured in his own country. Anacreon, Æschylus, Euripides, Theocritus, Ferdusi, Dante, Metastasio, Goldoni, Voltaire, and Klopstock, are instanced, Of Ferdusi's genius an extravagant idea is expressed. *Omne ignotum pro magnifico*. We shall probably continue to wonder at the Shah Nameh—as long as it shall remain untranslated.

Picture 6. Poetical Independence.

‘For all the learn’d are cowards by profession.’

These words of Dryden are the text; and the lamentable meanness of that poet's conduct is the comment. To this, however, a contrast is drawn in the characters of the patriot warrior, of the republican Lucan, and of the greater republican our Milton, whose name it is a pride for Englishmen to pronounce. The poem thus concludes:

‘He who, in early life, on courtly themes,
And love-sick languor, spent his idle hours,
May feel at length the dignity of song,
And rise to nobler efforts.—E’en the man,
Who, in the fervour of impetuous youth,
His harlot Muse enlisted in the cause
Of guilty Passion, may betimes repair
The mischief he has done, by purer lays,
And zeal for moral virtue. But for him,
Who once in Int’rest’s snare has bent the knee,
And lost the dearest privilege of man,
A free-born soul; no future hope remains
Of that applause, the first in Reason’s eye,
The voice of Self-esteem.—In vain would he
Assume at times those firm and manly tones
Which Virtue’s mouth employs; the foreign sounds
Die on his lips; or, if by force pronounced,
In faintest murmurs end. But were they heard,
What could it now avail? The ears of all
Who hear with judgment, now are shut against
The prostituted song;—his warmest praise
By them suspected stands; whose caution still
To ev’ry vig’rous effort of his Muse
Some mercenary motive will assign.

' Alas ! that talents of celestial birth,
 And giv'n for noblest ends, should thus be made
 The slaves of grandeur, and the tools of state ;
 Should prove disgraceful to the poet's self,
 And worse than useless to the world at large !' p. 85.

Picture 7. The Court of Hiero.—This is a narrative piece, Æschylus arrives at Syracuse, at the house of Philoxenus, whom he had formerly entertained at Athens. His host informs him that Hiero is building a city near the base of Ætna, and that for the day of its consecration he has been in vain attempting to procure a drama,—all his bards having declined the task. Æschylus undertakes it ; and his friend leads him to a spectacle in which Pindar, Stesichorus, Bacchylides, and Simonides, are to bear a part. Ibycus was also to have sung ; but he was found murdered, and the murderer had not been discovered. Pindar first recites an ode in praise of Hiero, and of the city founded by that prince. Stesichorus sings next of Ganymede ; and, when he has finished, the following incident is introduced.

' Above their heads,
 At that same instant, hov'ring in the air,
 Two cranes were seen ; who, with incessant screams,
 And stretching down their long and slender necks,
 Appear'd to threaten some who sat below.
 Two stranger forms had plac'd themselves beside
 The host of Æschylus ; and long before
 His notice drawn, by their uncomely mien,
 And wild and gloomy features. One of these
 (Whilst all his face a grin of horror wore),
 Just at that juncture, to his neighbour said,
 " Look up, my friend, and see the gesture strange
 Of Ibycus' avengers ; how they scream,
 And flap their angry wings ;—perhaps the gods
 Will give them words to tell the bloody tale."
 This, though in whisper spoke, yet met the ear
 Of good Philoxenus ;—with rapid thought
 He wav'd his hand for soldiers to advance ;
 And, when they came, bade seize these wretches both,
 And bear them instantly before the king.
 Himself immediate follow'd ; and explain'd
 The ground of his suspicion.—Hiero,
 With sternest visage, and with awful voice,
 Charg'd on them both the murder of the bard.
 While they, confus'd, and by their fears betray'd,
 Confess'd the whole ;—that they were robbers both ;
 And yesterday, within a forest, met
 And murder'd Ibycus : that two such birds

Then passing o'er their heads, the dying bard
Had pray'd, that these might his avengers be.
A pray'r which by the gods had been receiv'd
And marvellously granted. Such a thirst
For just revenge had now inflam'd the crowd,
That they would scarce allow the wretched men
To 'scape their hands alive :—short pause of Fate!
Which only waited till to-morrow's dawn,
That this gay festival might not be stain'd
With punishment and blood. And now, at last,
The tumult ceas'd again; and all was calm;
While to his place Philoxenus return'd
Beside his Attic friend; and fate, well pleas'd,
Exulting in the justice he had done.' P. 114.

After this interruption Bacchylides recites his poem, which is an imitation of Horace's ode, 'Pastor cum traheret per freta navibus.' Simonides sings the complaint of Danaë, and the remarkable fragment respecting the origin of women. The death of Pindar is afterwards introduced; and the poem concludes with the gracious reception given to Æschylus by Hiero.

Picture 8. Treatment of the Athenian Captives in Sicily, and other Honours paid to Poetry.—This is a meagre poem. The captives in Sicily, the house of Pindar spared in the demolition of Thebes, the bull of Leo X. in favour of Ariosto's poem, and the clemency of Charles II. in not putting John Milton to death as a traitor! These are all the honours paid to poetry which Mr. Thomson has collected; and of these the first only was worthy of record.

Picture 9. A Day in Athens.—Xenophon returns to Athens, from his memorable expedition, on the day fixed for the first representation of the Clouds of Aristophanes. He goes with Plato and Socrates to the theatre.

'Now to the fane of Bacchus were they come,
And ent'ring took their seats. Though fervent heat
Still rag'd without; by costly arts produc'd,
Within those walls refreshing coolness reign'd;
From these canals, among the statues hid,
Which there were led through all the theatre,
And fell in fragrant dews. Through many a porch
The people pour'd, and fill'd the spacious dome;
And each one, at his entrance, marvell'd much
There Socrates to see. For Xenophon
The loudest plaudits of unnumber'd hands
Welcom'd the hero to his native soil.
Nor was it long since they assum'd their seats
Before the piece began.—And first appear'd

Thompson's Pictures of Poetry.

An aged fire, complaining of the cost
And dissipation of his only son ;
He deep in debts immers'd, resolv'd to seek
The school of Socrates, and there obtain
Some subtle arguments, wherewith he might
His creditors elude. Just at the door
He meets a young disciple, who relates
In what important speculation now
His master was engag'd : no less than this,
To fix how many measures of its length
A flea could leap at once. When this was heard,
By Socrates himself, he saw that here
He little had to fear; so much unlike
This Socrates to him, who turn'd away
Philosophy from all researches vain
Into the mysteries of Nature's works ;
And taught her first the practical pursuit
Of Virtue, and the search of moral truth.
The populace, indeed, with laughter loud,
Approv'd the jest; but not at him they laugh'd,
But at a creature of the poet's brain.
But when this feign'd philosopher appear'd
Upon the stage ; around the theatre
A whisper'd with through all the strangers ran
To see the real Socrates. This with
No sooner reach'd his ear, than he arose
Directly from his bench ; and on his feet,
That he might gratify each curious eye,
Stood for the whole remainder of the play,
With more than common goodness, and a frown
And manly scorn, of all this vain attack.
Such condescension gain'd immense applause,
Which thunder'd through the house ; nor was there one
That view'd not now the venerable sage
With more of kindness than he did before.
Ev'n Plato, who was pleas'd to see his fears
Thus end in smoke, resum'd his usual look
And usual spirit. Now the stage was fill'd
With the majestic chorus of the Clouds ;
That sung an ode sublime, which Plato's self
Was foremost to applaud, as highly rich
In fancy and in phrase. The farce went on
(For surely it deserves no better name),
In which this spurious Socrates instructs
His aged pupil in a thousand things
Minute and subtle, but of little use.
The fire well pleas'd now brings his spendthrift son
To the same school. And there he profits much ;

So much indeed, that soon he quarrels with,
And beats his father; who, in vengeful mood,
Assails the mansion where this wicked tribe
Of sophists dwelt, and burns it to the ground,

‘ Such was this wild, extravagant display
Of malice impotent, and tasteless wit;
Of phrase obscene, and jokes uncomely full.’ P. 164.

A few Grecian personages and incidents are introduced into this loosely connected poem, which is one of the longest in the series.

Picture 10. Love and Poetry. Death of Euripides.— Gray and Collins are mentioned as examples of poets who never wrote of love. Waller and Hammond are censured for imbecility and coldness; but, by a strange caprice of taste, the same stanza praises the amatory poems of Petrarch. From love the author passes to marriage; the wife of Lucan receives her merited praise, and Mesdames Dacier and Gottsched are respectfully mentioned. The stanzas that conclude this subject are among the most interesting in the volume.

‘ For me, what grateful thoughts should fill my mind,
What hymns of praise to that celestial pow’r,
By whose indulgent hand my fate was join’d
To thine, Louisa, in the nuptial hour.

‘ Thy diffidence, indeed, will ne’er suppose
That thou could’st lend thy fault’ring poet aid;
The bud of genius in thy breast that blows
No sun shall ripen—for it loves the shade.

‘ But well canst thou confirm my wav’ring heart
With kind applause, and animating air;
And well in ev’ry work of tuneful art,
Or humbler prose, the mental banquet share.

‘ Blest is the bard who can his fancies pour
At once into a consort’s partial ear;
Secure, that nought will there his triumph sou,
And certain that her praise is all sincere.’ P. 190.

Picture 11. Sophocles mourning for the Death of Euripides, and other Examples of Friendship among the Poets.

Picture 12. Sophocles unjustly accused of Madness, and other Poets who were mad in reality.— This is the worst poem in the series. The following lines are a part of it.

‘ Lee, too, whose wild flights no discretion could bind,
For the space of four years, was in Bedlam confin’d;
And there to a scribbler gave that repartee,
Which has oft been recorded, but not yet by me.

Says the fop, to the bard, in his ill-natur'd fun :

"To write like a madman is easily done."

"Not so," answers Lee, "you are wrong if you please,

But to write like a fool is the matter of ease." P. 207.

The spirit of the repartee is totally lost. 'No, sir,' said the poet, 'it is not an easy thing to write like a madman, but it is very easy to *talk* like a fool.'

Picture 12. Alexander the Great.—The Macedonian hero is praised for his love of science, and censured for his ambition. Alexander has too often been the theme of the poet's censure. He was not one of those vulgar soldiers who make slaughter a trade. The more his character be contemplated, the higher will it rise.

Picture 14. The Alexandrian Library.—The court of Ptolemy Philadelphus is first described; and Mr. Thomson afterwards relates the doubtful tale of the destruction of the library by Omâr's command.

Such is the outline of this performance. Our extracts will show what merit the poetry discovers; and its chief fault is sufficiently obvious. We wish that more of Grecian scenery and Grecian manners had been introduced: this might in some degree have enlivened the work.

The Works of Sir William Jones. (Concluded from Vol. XXVI. New Arr. p. 419.)

THE last volume of this valuable collection is in many respects new, and in all interesting. The first part is a translation from the Hindoo, and originally from the Sanscrit; the work of Vishnufarman, and perhaps the first collection of apologues in the world, seemingly the origin of all that we have received of this kind from Arabia or from Greece. Here we may introduce with propriety some reflexions on the history of fable.

The earliest recorded apologue, where the conversation of animals is introduced, occurs in the works of Hesiod; but Æsop is the reputed father of fable in Greece. A fabulist of a more eastern country, Locman, has been confounded with that author; and their histories, blended by ignorance or fancy, have disgusted the sober historian, and inclined him to exclude Æsop from the honour of having at any time existed. A careful inquiry, however, will establish Æsop's claim, both as a real personage and a fabulist, though it may still be disputed which are, or which are not, his fables*. Æsop flourished in

* It is supposed that all which we possess were written by Planudes; but those translated by Phædrus were believed, at least in the time of Augustus, to be the productions of Æsop.

the time of Cræsus and Solon, about the fifty-first Olympiad. He was a slave, and, after having obtained his freedom, still preserved a servile spirit of adulation. He seems to have possessed a lively, pleasant, turn of humour, not unlike that of our own Shakspeare, softening the little acrimonies of philosophical disputations, and by seasonable jests or apologues to have converted angry disputants into agreeable companions. He was by birth a Phrygian, but in a subsequent period settled in Ægypt. In either spot, his communication with the east is easily understood; but, from Phrygia, the colonies of Greece acquired their early mythology, since the deities of the first colonists were Assyrian or Phrygian, before their communication with Ægypt gave a softer tone and a more elegant arrangement to their legendary system. Many of these early deities, we also find, were of Indian origin; so that the compositions and the fables of India were probably not unknown to the western coasts of Asia, long before the time of their supposed author. It is remarkable that, at this period, and indeed long after it, Greece had no writings of a similar cast. The rude calendar and theogony of Hesiod, though simple and unadorned both in language and arrangement, differed in form and substance from the fables of Æsop, which united the utmost simplicity of manner with the purest elegance of the Attic dialect. If then we find the prototype, both in style and manner, in a country confessedly connected with Greece; if we find the supposed author of the fables a native of that country, we shall not hesitate to consider them as introduced rather than invented by Æsop. The present translation is of this kind, and highly interesting on this account. It differs, however, in form; and the difference is that striking one which distinguishes all Asiatic from European compositions. Where instruction or entertainment is conveyed by conversation, the different parts are connected to excite the attention, by promising something still more interesting than what has preceded. We have a popular example of this manner in a genuine Arabian work, the 'Thousand and one Nights,' conveyed to Europe, in a more unconnected form, in the novels of Boccaccio, and the tales of our own Chaucer. The apologues, now translated, are brought together in the oriental manner, for the instruction of ungovernable, headstrong, young princes; and it is remarkable, that Æsop's first essays, as a fabulist, were occasioned by a similar task while he was a slave. If the fables are separated in the present translation, they have the form and simplicity of Æsop's apologues, with this advantage, that the morals are more freely interspersed, and lose the dry didactic form introduced by the perpetual recurrence of *Ὁ Μυθὸς ἔφη*.

After this outline of an argument, which might be easily expanded, so as at least to establish the great probability of

the eastern origin of the apologue, we must shortly notice Locman and Pilpay. The former was an Arabian, or perhaps an Abyssinian, with all the personal deformities attributed to Æsop, who, on the contrary, is said by some to have been handsome, with an expression of countenance generally pleasing, though sometimes severe or sour. The fables ascribed to Locman are supposed not to have been his own, but to have originated in Hindostan, perhaps from the same source which furnished those of Æsop. Pilpay, Pidpay, or Bidpay (for the name is written in each way), seems from this volume to have had no existence. The word means 'favourite physician,' which seems to have been the appellative of Vishnufarman.

The fables before us are recommended by an artless simplicity of manner, connected by artificial links. The connecting clue is indeed as slight as that of the *Metamorphoses* of Ovid, a work in the oriental style. The subjects are the acquisition of friends, the breach of friendship, war and peace; discussions introduced to regulate the minds, and subdue the violent impetuosity of two young princes. We shall first select several specimens of the author's general manner, and afterwards separate some of the more pleasing apologues, that they may be compared with those which are attributed to Æsop.

In the following quotation, Menthara is a tortoise, and Hiranyaca a rat.

'Thy excessive parsimony, said Menthara, was the fault, which caused these misfortunes.

'It is written:

'A proper neglect of riches is the means of preservation; as the canal is preserved by holding water negligently on its bosom:

'He who seeks wealth, sacrifices his own pleasure; and like him who carries burdens for others, bears the load of anxiety!

'Why are not we enriched with that wealth, which fills the coffers of those who employ it neither in liberality or food?

'The wealth of a covetous man is the same, with respect to others, as money never enjoyed; it is his property, and when lost he becometh miserable.

'Liberality attended with mild language; divine learning without pride; valour united with mercy; wealth, accompanied with a generous contempt of it; these four qualities are with difficulty acquired.

'Frugality should ever be practised, but not excessive parsimony; for see how a miser was killed by a bow drawn by himself!

'How was that? said Hiranyaca.

'In the country of Calyamacataca, said Menthara, lived a mighty hunter, named Bhairaga, or terrible; one day he went in search of game into a forest, on the mountains Vindhya; where having slain

a fawn, and taken it up, he perceived a boar of tremendous size; he therefore threw the fawn on the ground; and wounded the boar with an arrow; the beast, horribly roaring, rushed upon him, and wounded him desperately, so that he fell like a tree stricken with an axe.

‘ Thus says the poet :

‘ Water; fire; poison; the sword; hunger; disease; falling from a rock; these are accidents, which whenever a man meets, he is deserted by his vital spirit.

‘ In the meanwhile a shakâl, named Lougery, was roving in search of food, and having perceived the fawn, the hunter, and the boar, all three dead; he said to himself: What a noble provision is here made for me!

‘ As the pains of men assail them unexpectedly, so their pleasures come in the same manner; a divine power strongly operates in both.

‘ Be it so, the flesh of these three animals will sustain me a whole month, or longer.

‘ A man suffices for one month; a fawn, and a boar, for two; a snake, for a whole day; and then I will devour the bowstring. When the first impulse of his hunger was allayed, he said: this flesh is not yet tender, let me taste the twisted string, with which the horns of this bow are joined. So saying, he began to gnaw it; but in the instant when he had cut the string, the braced bow leaped forcibly up, and wounded him in the breast, so that he departed in the agonies of death. This I meant when I cited the verse; Frugality should ever be practised, &c.’ Vol. vi. p. 35.

‘ For it is written :

‘ That may be accomplished by a stratagem, which force cannot accomplish: an elephant was slain by a shakâl, who led him into a quagmire.

‘ Turangabada asked, How that happened? and the old-warrior answered :

‘ In the forest of Brahma lives an elephant, named Carpatasilica, whom, when the shakâls saw, they said among themselves, if this animal can, by any stratagem, be killed, we shall be supplied with food from his carcase for four months. An old shakâl upon this boldly said: By my sagacity and courage his death shall be effected. He accordingly went close to the elephant, and saluting him by bending his whole body, thus addressed him: Divine beast! grant me the favour of an interview. Who art thou? said the elephant, and whence dost thou come hither? I am, replied he, a shakâl, surnamed Little and Wise, and am sent into thy presence by the assembled inhabitants of these woods. Since the vast forest cannot subsist without a king, it is therefore determined to perform the ceremony of washing thee, as sovereign of the forest; thee, who art possessed of every princely virtue.

‘ Thus it is said :

‘ He who is eminent in birth, virtue, and piety, splendid, just, perfect in morals, is fit to be a ruler in this world.

‘ Again :

‘ Let a man first choose his king, then his wife, and then acquire his property.

‘ If there be no king among mortals, whence can riches flow ? Besides, a king, like the clouds, is the supporter of all animals : when the clouds produce no rain, or the king is vitious, no being can live.

‘ Farther :

‘ A man always intent on gain, is bound to act well in this life, almost wholly by the fear of punishment ; and an honest man is hard to be found ! Thus a woman is obliged by the dread of punishment to take a husband of her own family, though he be base, or dull, sick, or poor.

‘ Left, therefore, the fortunate time for thy inauguration should slip away, come quickly ; so saying, he rose, and erecting his tail, ran on ; while the elephant, conceiving in his mind the desire of royalty, marched in the same road with the shakàl, and stuck in a deep bog. Friend shakàl, said he, what can now be contrived for my escape ? I am fallen into a quagmire, and cannot rise out of it. The shakàl said, laughing : Take hold of my tail, my lord, and get out by the help of it. Such is the fruit, said the elephant, of my confidence in your deceitful speech.

‘ As the poet says :

‘ If thou enjoyest the company of the good, then wilt thou thyself be happy (good) ; but if thouallest into company with the wicked, then wilt thou fall indeed !’ Vol. vi. p. 45.

The following is a simple and pointed apologue ; commencing, as is usual in the eastern apologues, with the moral.

‘ He who has knowledge has force ! What strength has a fool ? See how a lion intoxicated was killed by a stag !

‘ How, said she, did that happen ? He answered : in the mountain, named Mandara, dwells a lion called Darganta, who hunts the other beasts, and kills great numbers of them for his food. All the beasts being assembled, he was thus addressed by them : why are so many beasts killed by thee ? we will give you one every day in our turns for your food : so many ought not to be slain by thee. Be it so, said the lion, and all of them, one by one, for his food, daily gave a beast.

‘ On a certain day, when the lot fell upon an old stag, he thus thought within himself :

‘ For the sake of our own souls, and in hope of life, homage is paid : but if I must meet this fate, what need have I to respect the lion ! He moved, therefore, slowly, step by step ; and the lion, tormented by hunger, said to him, angrily, Why dost thou come so

late? It is not my fault, said he; for in the way I was forcibly seized by another lion; 'till I swore to the necessity of my coming to you; and now I approach thee with supplication. The lion having heard this passionately, said, Where is that audacious animal? The stag led him near a deep well, and said, Let my lord behold. Then the lion seeing his own image in the water, proudly roared, and throwing himself down with rage, perished in the well: thence, I say, Who has knowledge, &c.' Vol. vi. p. 82.

The fable which we shall next copy, will call to the reader's recollection one that has been attributed to Æsop.

'The king smiled, and said:

'He who knows not the strength and weakness of himself and others, must be routed by his enemies.

'Again:

'The as, who had been fed on good corn; and ignorantly braying in the hide of a tiger, was slain for his impertinence. How happened that? said the birds.

'There is, answered the king, in Hastanapur, a fuller, named Vitasa, whose as, weakened by carrying excessive burdens, was like an animal desirous of death. The master, therefore, carried him in a tiger's hide, and left him in a wood, in a field of corn. The owners of the field, taking him at a distance for a tiger, fled; but one of them, covering himself with a piece of cloth of an as's colour, stooped down to bend his bow; and the as perceiving him, took him for a female of his own race, so that exulting in his renewed vigour, he began braying, and running towards the object of his desire; but the keeper of the corn field knowing, by his voice, that he was only an as, killed him with ease. Thence I say: The as, &c.' Vol. vi. p. 103.

We will add another on account of its similarity to a more modern fable.

'He who knows not the first principle, and first cause; who is, besides, in subjection to wrath; is tormented like a fool: as the brahmen was who killed the ichneumon.

'How, said the peacock, happened that?

'There is, answered Duradarsin, in the city of Ujjayani, a brahmen named Madava, who had a wife, who having stationed him to watch their only daughter, an infant, went to bathe herself, in adoration of Shashti (Lucina); soon after the raja sent for the brahmen, to perform the ceremonies of the Párvana Shraddhá (or rites) to all his ancestors; and he, spying another brahmen, thus thought, on account of his poverty, within his mind: if I go not speedily, some other, having heard of this, will procure the Shraddhá.

'As it is said:

'If we take not soon, give not soon, perform not soon, time gives the benefit of it to another.

‘What must be done? Yet there is no other person at home to take care of the child. What then can I do? Why should I not depart, having committed the care of my child to the ichneumon, whom I have so long cherished, and who is not distinguished from my own offspring? Having done so, he departed. Soon after which, the ichneumon seeing a black serpent near the child, killed him, and cut him in pieces; and when seeing the brahmen returning, went hastily, his mouth and paws being smeared with blood, and fell at the feet of his master; who, seeing him in that condition, and saying to himself: He has devoured my child! stamped on him, and killed him. Afterwards, going into his house, he saw his child asleep, and the dead snake lying by him; at looking, therefore, at the ichneumon, his benefactor, he was exceedingly afflicted. Thence, I say: He who knows not the cause and principle of actions, &c.’ Vol. vi. p. 169.

The two books on war and peace are particularly valuable, as political and moral instructions: the diffuseness of the form alone prevented us from extracting some very interesting passages; but the whole of Vithnufarman’s work deserves great attention.

The Enchanted Fruit, a Hindoo tale, follows. The mode of composition is that of Congreve or Prior, in their sportive moods. The tale describes five princes married to one female, who, observing in their walks a very neat cottage, enter the gardens, which are filled with rich fruits. One tree particularly attracts their attention, bearing a solitary fruit, sixty cubits from the ground. Erjun’s arrow divides the stalk, and the fruit falls; Crishna then appears, and threatens them with destruction, unless each should confess his principal crime. If they should be sincere at each confession, the fruit will rise ten cubits. Yudishtair owns revenge; Erjun, rage; Bheima, intemperance; Nacal, avarice; Sehdiu, pride. When the lady admits that vanity is her chief failing, the fruit rises only four cubits.

‘Each husband now, with wild surprise,
His compeers and his consort eyes;
When Yudishtair: “Thy female breast
Some faults, perfidious, hath suppress’d.
Oh! give the close-lock’d secret room,
Unfold its bud, expand its bloom;
Lest, sinking with our crumbled halls,
We see red flames devour their walls.”
Abash’d, yet with a decent pride,
Firm Draupady the fact denied;
Till, through an arched alley green,
The limit of that sacred scene,
She saw the dreaded Muny go

With steps majestically slow ;
 Then said : (a stifled sigh she stole,
 And show'd the conflict of her soul
 By broken speech and flutt'ring heart)
 " One trifle more I must impart :
 A brahmen learn'd, of pure intent
 And look demure, one morn you sent,
 With me, from Sanscrit old, to read
 Each high Purán, each holy Veid.
 His thread, which Brehmá's lineage show'd,
 O'er his left shoulder graceful flow'd ;
 Of Crishna and his nymphs he redde,
 How with nine maids the dance he led ;
 How they ador'd, and he repaid
 Their homage in the sylvan shade.
 While this gay tale my spirits cheer'd,
 So keen the Pendit's eyes appear'd,
 So sweet his voice—a blameless fire
 This bosom could not but inspire.
 Bright as a God he seem'd to stand :
 The rev'rend volume left his hand,
 With mine he press'd"—With deep despair
 Brothers on brothers wildly stare :
 From Erjun flew a wrathful glance ;
 Tow'rd them they saw their dread advance ;
 Then, trembling, breathless, pale with fear,
 " Hear, said the matron, calmly hear !
 By Tulsy's leaf the truth I speak—
 The brahmen only kiss'd my cheek." Vol. vi. p. 196.

The conclusion, which represents Britannia dragging Scandal from her den, for daring to hint that British dames were less faultless than those of India, is animated and pleasing. The lively manner of the author will, however, be best characterised by some of the introductory lines.

' Thus, with a lyre in India strung,
 Aminta's poet would have sung ;
 And thus too, in a modest way,
 All virtuous males will sing or say :
 But swarthy nymphs of Hindustan
 Look deeper than short-sighted man,
 And thus, in some poetick chime,
 Would speak with reason, as with rhyme :
 " O lovelier age, by brahméns fam'd,
 Gay Dwápar Yug in Sanscrit nam'd !
 Delightful ! though impure with brass
 In many a green ill-focused mass ;

Though husbands, but sev'n cubits high,
 Must in a thousand summers die ;
 Though, in the lives of dwindled men,
 Ten parts were sin ; religion, ten ;
 Though cows would rarely fill the pail,
 But made th' expected cream-bowl fail ;
 Though lazy pendits ill could read
 (No care of ours) their Yejar Veid ;
 Though rajas look'd a little proud,
 And fanies rather spoke too loud ;
 Though gods, display'd to mortal view
 In mortal forms, were only two ;
 (Yet Crishna, sweetest youth, was one,
 Crishna, whose cheeks outblaz'd the sun)
 Delightful ne'ertheless ! because
 Not bound by vile unnatural laws,
 Which curse this age from Cáley nam'd,
 By some base woman-hater fram'd.
 Prepost'rous ! that one biped vain
 Should drag ten house-wives in his train,
 And stuff them in a gaudy cage,
 Slaves to weak lust or potent rage !
 Not such the Dwáper Yug ! oh then
 One buxom dame might wed five men."

' True history, in solemn terms,
 This philosophick lore confirms ;
 For India once, as now cold Tibet,
 A groupe unusual might exhibit,
 Of sev'ral husbands, free from strife,
 Link'd fairly to a single wife !
 Thus botanists, with eyes acute
 To see prolifick dust minute,
 Taught by their learned northern brahmen
 To class by pistil and by stamen,
 Produce from nature's rich dominion
 Flow'rs polyandrian and monogynian,
 Where embryo blossoms, fruits, and leaves
 Twenty prepare, and one receives.' Vol. vi. p. 200.

' Sacontala,' the play of Calidas which follows, was noticed in our 1st Volume (New Arrangement) ; and the hymns next in order have received our applause.

The extract from the last book of the Ramayan is curious. It is called the Bhufanda Ramayan, and contains the adventures of Ram, as related by the crow Bhufanda. Ram appears to have tried, by delusive appearances, to mislead many creatures ; and even Brehma himself confesses, that, at the time of the creation, he was not exempted from his deceptions. This

Proteus of the East seems, to the eagle Gerar, to be entangled by a snake. The eagle destroys the 'living chain,' and exults in having been the deliverer of a deity. A little reflection, however, shows, that, if this was really a god, he could not have been confined by a snake. He flies to Nared, the son of Brehma, and to Brehma himself, for the solution. They explain the eccentricities of Ram, but direct him for a particular explanation to Bhufanda. We find, in this extract, few of the vagaries of the deity, and shall select, as specimens, the description of the silver age of Ram, and that of the iron age. If the latter is a genuine remain of antiquity, it is almost prophetic.

"The festivals and entertainments," added the crow, on his receiving the sacred mark of vermillion, and ascending the throne with Seitá, "thou saw'st, O monarch of the air, and wast enraptured with devout joy; for Brahma, Mahádayo, Náred, and other deities, attended them; nor wouldst thou be absent on so signal an occasion. During this reign, no terrors alarmed, or sorrows rent; the bosoms of his votaries; all was love, piety, concord; the name of vice was unknown or unheard; none were then infirm, none ignorant, none distressed; sweet and salutary liquors flowed from every tree; perpetual blossoms laughed on the stalks, and perpetual fruit hung glittering from the branches; a cool placid gale blew without ceasing; the birds charmed each forest with aerial melody; and animals, the most opposite in their kinds, lived together, like the venerable cow with her own calf, in perfect amity, and even tenderness. Such were the blessings derived by mankind from Rám, whose presence rendered the silver age equal in virtue and happiness to that of gold." Vol. vi. P. 403.

"After a long conversation between Bufund and his penitent visitor, in which they reciprocally told their most interesting adventures, the crow discoursed more at large on the grandeur of Rám, and the blessings of the age, in which he appeared on earth. "Very different," continued he, "will be the Cal Yug, or age of impurity! Then shall priests, kings, and subjects, be wholly abandoned to vice; neglecting holy rites, and the due observance of ranks; not considering genuine piety, as the true, and invaluable gem, which all ought to seek; such as babble fastest will be dignified with the title of Pundits; and such as relate most untruths, with the epithet of virtuous; they who wear necklaces of beads, and the dress of Gosains, will be revered as observers of inspired scripture; and they who suffer their nails to grow unpaired, and their hair uncut, or stand longest on one leg, holding the other in their hand, as devout senniyálys: the low cast of shudrs will have bráhmens for their disciples, and presume to wear the same cord; while the bráhmens will be distinguished only by that mark, which they will be sure to

display uncovered : they will be illiterate, covetous, luxurious, inobservant of rites, and resembling bulls without their tails ; dissipating the property, not the ignorance, or uneasiness, of their pupils ; and even parents will instruct their children in gluttony, not in religion. Then will rājās be merciless, and profligate, putting brāhmins to death, and continually racking or amercing their subjects, numbers of whom will die through want, since famine will from time to time desolate whole provinces ; the clouds will shed no rain ; and the ground will yield no return for the grains it has received : yet, even in this debased age, the miserable race of men may be saved by affectionate devotion towards Rām, not appearing in external acts, but glowing in the recesses of the heart.” Vol. vi. R. 407.

The extracts from the Vedas breathe strains of the purest piety and benevolence. The author’s object was to remove the veil from the supposed mysteries of the primæval Indian religion. With the following passage we were greatly interested.

‘ As a tree, the lord of the forest, even so, without fiction, is man : his hairs are as leaves ; his skin, as exterior bark.

‘ Through the skin flows blood : through the rind, sap : from a wounded man, therefore, blood gushes, as the vegetable fluid from a tree that is cut.

‘ His muscles are as interwoven fibres ; the membrane round his bones as interior bark, which is closely fixed : his bones are as the hard pieces of wood within : their marrow is composed of pith.

‘ Since the tree, when felled, springs again, still fresher, from the root, from what root springs mortal man when felled by the hand of death ?

‘ Say not, he springs from seed : seed surely comes from the living. A tree, no doubt, rises from seed, and after death has a visible renewal.

‘ But a tree which they have plucked up by the root, flourishes, individually no more. From what root then springs mortal man when felled by the hand of death ?

‘ Say not he was born before ; he is born : who can make him spring again to birth ?

‘ God, who is perfect wisdom, perfect happiness, he is the final refuge of the man, who has liberally bestowed his wealth, who has been firm in virtue ; who knows and adores that Great One.’ Vol. vi. P. 426.

The ‘ Essay on the Law of Bailments’ we have formerly had occasion to examine. The ‘ Enquiry into the legal Mode of suppressing Riots,’ and the ‘ Speech to the Assembled Inhabitants of the Counties of Middlesex, &c. are sufficiently known. The last letter relates to a plan of national defence.

Such are the contents and such the merits of this splendid and complete edition of the works of sir William Jones. These volumes form a monument to his memory which must ever endure; and, when we reflect on judgement so profound, penetration so acute, and attainments so varied and extensive, our regret at his premature death must revive with full force. Other individuals have enlarged the bounds of science in their respective walks, but he has discovered a new world, whose ample and extensive domains promise a future harvest, equally rich and instructive. Had he survived, we might have contemplated what the Greeks taught in the systems by which they were instructed, and examined their legendary tales in the school of true religion, from which they presented doctrines warped into extravagance or refined into absurdity. But let us do them justice. In their hands, the Indian tenets acquired a fascinating polish and elegance. In their schools, science assumed a form at least imposing, frequently systematic and instructive. Whatever may have been the merits of the Sanscrit, the Indian doctrines, in the language of Greece, could lose nothing of precision; nor could the brahmens complain that it failed of expressing their opinions from the want of richness or of variety. To contemplate their philosophy in its earliest stages must be curious; but we must not expect its appearance to be more fascinating, or its substance more instructive. In some branches of science, Greece will perhaps be found far behind. The accuracy of the astronomy of the Greeks, the extent of their algebraic and geometrical acquisitions, will probably admit no comparison. But we are wandering from our purpose. To indulge in speculations respecting what sir William Jones might have done would require his talents and knowledge; and were we able to extend the prospect with any degree of probability, it must only remind the friends of literature of their loss. To contemplate his progress in these volumes will be pleasing; to follow his steps and extend his discoveries will be highly honorable to the Asiatic society.

Contributions to Physical and Medical Knowledge, principally from the West of England, collected by Thomas Beiddoës, M. D. 8vo. 8s. Boards. Longman and Rees. 1799.

WE have so often commended collections of this kind, that we must of course receive them with no common complacency; yet there is danger, lest the number of these auxiliary forces, scattered in some confusion, should impede the operations of the more regular assailants: inconveniences also may arise from the too hasty and indiscriminate publication of crude or absurd opinions. When access to the public is too easy, the

visitant may sometimes forget or neglect the respectful attention which is requisite. We have been led to these remarks by more than one collection of this kind.

The introduction may suit any other medical work as well as the present: its chief object apparently is, to recommend an occasional change of the physicians and surgeons in hospitals where numerous practitioners reside in the town. The proposition may be plausibly supported; but it has not always succeeded.

The first piece, by Mr. Davy, entitled 'Experimental Essays on Heat, Light, and on the Combinations of Light, with a new Theory of Respiration, and Observations on the Chemistry of Life,' attracted much of our attention; but it did not give us the desired satisfaction. Within the last twenty years, chemists have gradually learned from experiment, and from inductions the most rigid and correct, that heat is a substance, capable of being transferred from one body to another, possessing particular affinities. We need not add, that this opinion has been warmly controverted, and established only after full examination. Mr. Davy opposes it from experiments the most crude and unsatisfactory. In the first experiment, for instance, two pieces of ice rubbed together produced water; *ergo*, heat was produced without addition. But the ice was 'fastened by wires to two bars of iron,' and the friction was performed 'by a peculiar mechanism.' Was the iron kept cool? was no oil employed in this peculiar mechanism? in what temperature was the experiment made? On each point the writer is silent; and we are led only by an incidental circumstance to suppose, that the experiment was performed in the temperature of 35°, and consequently a plate of *warm* air was constantly rubbing between two parallel-pipedes of ice. The second experiment betrays equal precipitancy. Was not our young author acquainted with the experiment by Mess. Lavoisier and de la Place, of immersing hot iron in frozen ice? and did he not know, from the common experiments of the bottom of a tea-kettle and the handle of a tankard, that substances could *communicate* a great degree of heat without retaining more than their usual temperature? Yet trifling fancies are to supersede the labours of the first philosophers—labours, which are pyramids compared to the spiders' webs before us.

On the subject of light, Mr. Davy shows similar precipitation and inattention. We passed cursorily, in a miscellaneous volume, over some remarks on this subject, which we may have occasion to examine more at length. The author alluded to, if we rightly recollect, traced light as a component part in substances, which displayed it on decomposition. Mr. Davy, on the other hand, assumes it as a component part

of one; when it appears in the decomposition of two substances. Thus, when carbon burns with oxygen gas, the light is supposed to proceed from the oxygen, which alone never affords light. To deny the materiality of heat, with a view of supporting that of light, seems rather a Quixotic attempt. Besides, Mr. Davy, in his explanations, when he speaks of light, confounds it with repulsive motion, or, according to his own ideas, with heat. Light also, he contends, is absolutely necessary to the generation of oxygen; but it does not follow, that light is a component part of oxygen. When Dr. Priestley first moistened minium with nitrous acid, and produced pure air by exposing it to heat, he concluded that air contained acid, earth, &c. The conclusion was as unfair as the present. If, however, we were to remark every inconsequence, every appearance of inattention to the labours of those who have really advanced the science of chemistry, our article would be as long as Mr. Davy's essay. We have no reason to think, that it will ever engage much regard. On this foundation, the whole form of science is changed, the nomenclature has suffered very considerable alterations, and every chemist who has considered caloric as a substance is treated with marked contempt.

On the subject of respiration, Mr. Davy concludes, that oxygen (phos-oxygen, viz. oxygen containing light) is not decomposed in the lungs, but is combined with the blood, and that carbonic acid, with water, is separated by the increase of temperature, or the superior affinity of the phos-oxygen to the venous blood. This theory is supported by experiments equally inconclusive with those which have preceded; nor can we avoid the consequence, according to the author's system, that a fat man is only a tallow candle, which, if set on fire on the top, must continue to blaze till the whole substance shall again be reduced to light and phos-oxygen.

The principal point proved, in Mr. Davy's next essay, is, that 'carbonic acid is decomposable by the attraction of the marine cryptogamia to carbon, and that of light to oxygen.' The air, on the sea, is said to be purer than that near it, and the purity to increase in proportion to the distance. That the colours of vegetables and animals depend on light, has been shown, we think, more satisfactorily by the author before referred to.

A specimen of the arrangement of bodies, according to their principles, follows, from the pen of the editor, who adopts the fancies of Mr. Davy. This gentleman's system, the editor tells us, was formed when the author was under twenty years of age, pupil to a surgeon in a remote part of Cornwall, with little access to philosophical books, and none to philosophical men. This solves the difficulty; and we are no

longer surprised at the weakness of the system. But the problem is only transferred, and we wonder how it should be retained, or why it has claimed so much of the editor's attention, as to induce him to suggest a new arrangement, and alter the nomenclature on principles so trifling, on a foundation so untenable. Dr. Beddoes, indeed, was prepared to receive this new illumination, in consequence of his not being able to reconcile the doctrine of latent heat with his ideas of caloric, or to discover, in nitre, enough of heat to form the exploding gasses, and produce the increased temperature, observable in firing gunpowder. He must have been at little pains in the inquiry; for it is easy to reconcile the one, and account for the other. On his arrangement we shall not enlarge: the foundation is, we have said, untenable, and the classification arbitrary and artificial. If it appears to succeed in one or two points, it is at variance with nature in many others. He suspects, that the metals may be compounds, and that the muriatic radical is also compounded. 'The opinion of the composition of flint seems,' he thinks, 'at present to have no foundation, but in the well-known fact relative to the bamboo.' If its appearance in the bamboo argues its composition, many similar facts may be adduced; but, in reality, it proves only its attenuation and accumulation. Dr. Beddoes is more correct, when he says that these attempts will lead to accurate and more successful experiments; for this is one of the great advantages of arrangement, since the difficulties which arise prove the defects of our knowledge, and lead to the inquiries necessary to render it more correct and complete.

Some cases of gonorrhoea, cured with muriat of quicksilver, by Mr. Addington, follow. The plan we will extract in the author's words, and shall add the history of the first case.

• Take of

Corrosive sublimate of mercury, 3 grains,

Rectified spirit of wine, 1 ounce.—Mix.

• Half of this solution was to be taken at bed-time. On the morning of the second following day he was ordered to take an ounce of Gubner's salts, and in a day or two more to repeat the draughts, and afterwards the salts as before; these, it was expected, would be sufficient to complete the cure; if otherwise, the medicine was to be repeated at the same intervals, with a dose of the salts betwixt every draught, till it was effected.

• He took the first dose, viz. one grain and half of the muriate in half an ounce of rectified spirit, undiluted, Oct. 14, at going to bed. Its immediate operation on the fauces and stomach was exactly what he had been led to expect—a copious salivation was quickly raised, and lasted from an hour and half to two hours,

during which time he said he spat more than a quart. The remainder of the night he passed as well or better than usual, and neither then nor afterwards felt any sort of inconvenience from the medicine. On the next day his complaint was very much relieved. The pain, soreness, heat of urine, and discharge, were all lessened considerably. In the morning following, viz. the 16th, he took the salts dissolved in gruel, and in the evening of the 17th repeated the draughts with the same effect as before, and with equal proportionate benefit. The disease, though not altogether subdued by these two doses was yet so much lessened as to give little or no trouble. However, wishing to be thoroughly rid of it as soon as possible, the man was desirous of taking on the medicine till it should be perfectly eradicated; and accordingly took four draughts more, viz. on the 21st, 26th, and 29th, and once afterwards, but on what day I do not know. To me it appeared that the two last doses, if not three, were altogether unnecessary, the disease being then reduced to a mere gleet, which from the severity and long continuance of the inflammation might be expected to remain after every active symptom had disappeared: from this time, however, the man remained perfectly well.' p. 240.

An anonymous correspondent, in a subsequent part of the volume, observes, that, in his hands, the medicine was by no means efficacious, but produced disagreeable complaints. To this Mr. Addington replies, that his directions were not accurately followed. The muriat of mercury was repeated too often, and the salts were not interposed. From three to six doses he found, in general, sufficient. The salutary action appeared in the sauces and salivary glands. When the medicine produced vomiting and diarrhoea, it was less successful.

Mr. Kentish's treatment of a case of mortification of the toes, displays some practical sagacity. A man of sixty years of age, who had lived well, had a mortification of the toe, which extended to the foot, and occasioned the necessity of amputation. The stump, after a little time, was inflamed, and the disease appeared again, commencing, like the former, with very violent pains. Opium and other medicines were employed in vain. At length, Mr. Kentish, from considering the man's former habits, concluded that the disease, the immediate cause of which appeared to be an ossification of the arteries, arose from the too great excitement of the sanguiferous system. He therefore bled repeatedly from the arm, applied several leeches to the part affected, and occasionally interposed strong purgatives, with the happiest success.

Mr. Yonge's case of carbuncle, and the subsequent remarks by the editor, are too minute, though the substance of the information is valuable. The carbuncle was cured by the repeated application of compresses, dipped in the coldest water;

and the practice is explained on the idea, that carbuncle terminates in mortification, from the violence of inflammation alone. Other cases of active inflammation are adduced, where cold applications have given relief. In one case, related by Dr. Hamilton of Ipswich, a catarrh was cured by the patient's remaining in the open air during a very cold frosty night. Another instance of catarrh, attended with consumptive symptoms, is added, where the diminution of the temperature appeared to be highly useful. Similar effects have been produced by cold in scarlatina. Dr. Barnard and sir John Floyer have contributed to fill these pages, by their extraordinary accounts of the good effects of cold air and cold bathing. We know from experience that the practice is well founded and salutary; yet it is recommended too rashly and indiscriminately. The effects of a diminution of temperature should be cautiously tried, before the more harsh and violent measures are adopted; for we have known cold, in some constitutions, highly injurious.

Of the miscellaneous reports and observations, concerning the respiration of gasses and vapours, the first is from Mr. Creafer, who describes a case of chlorosis, with herpetic eruptions and effusions of blood. Steel, exercise, and free living, increased the fulness and strength of the pulse; but they also increased the hæmorrhage. Oxygen removed every disagreeable symptom. Mr. Creafer finds some difficulty in explaining the difference of effect. It appears, however, that, in this weak habit, the usual balance of the circulation was destroyed, and that oxygen gas, being more generally diffused over the whole system, strengthened it more uniformly than steel. Full living produced a greater quantity of blood, but without adding to the strength, or restoring tone to the arteries, whose action was deficient.

Dr. Crouther's cases are far from being satisfactory or decisive, since many active medicines were employed, as well as the hydrocarbonate: that of Mr. Orange is more so, though far from being so convincing as he seems to suppose. Miss Norton appears to have been relieved by breathing hydrogen; but, when the air was administered, the disease had begun to yield to other remedies. Some information, derived from foreign practitioners, respecting the good effects of different gasses, follow. From all the information that we can obtain, and from practical observations, we do not expect great advantages from pneumatic medicine, particularly in consumptions.

Mr. Hammick's account of Dr. Geach's practice in low fevers, appears to be highly important; but it is too long for transcription.

In the latter part of the volume the editor refers to authors

who seem to have thought mercury a valuable medicine in fevers and inflammatory diseases. Dr. Geach's account of this practice may, we find, be soon expected.

Various communications on the cow-pox occur in this volume, and several instances are recorded, in which the disease was followed by the small-pox. Dr. Jenner requests the patience of the public till the publication of his volume, in which all the facts will be brought together, and seeming anomalies reconciled; but we own, that even one well-attested case of the cow-pox not preventing the infection of small-pox, must be decisive. To prove a negative is always a desperate attempt.

Mr. Paterson describes the *fivven*, a Scotch disease, beginning with sloughs on the throat, followed by ulcerations in the perinæum; thighs, &c. It is cured by mercury, particularly corrosive sublimate, given in much less quantity than would cure the lues. In Scotland, the *fivven* is generally supposed to be a combination of the itch with the venereal disease. It is infectious, even without contact.

Mr. Vise, of Stilton, communicates a case of dropsy, cured by vomiting. The vomiting was seemingly excited by a fall, in which the belly was greatly bruised. It continued many days, during which nothing remained on the stomach. What was the influence of the fall cannot be ascertained; but the spontaneous cure of a dropsy by vomiting is not uncommon.

Dropsy, in a case recorded by Dr. Luke, was cured by nitrous acid. The disease arose from the induration of the liver, consequent on hard drinking; and the constitution seemed wholly broken. A dark-coloured matter was vomited. The last symptom was seemingly relieved by mercury; but that medicine was soon, from necessity, discontinued, and the nitrous acid, with little other assistance, completed the cure. Dr. Scott, to whom we are indebted for our knowledge of the use of this acid, has employed it with success in baths, and seems to recommend it in dropsy. Dr. Beddoes has found it useful in dyspeptic cases.

Mr. Clayfield describes and analyses the sulphate of strontian, found near Bristol; it contains 0.58 of the earth, and about 0.42 of the acid. Dr. Beddoes describes some other kinds of sulphat and carbonate of strontian, found in Cumberland and other parts. Neither the carbonate nor the sulphate of strontian are poisonous, though the carbonate of barytes is highly so.

Mr. Smith's method of whitening bones, by immersing them in oxygenated muriatic acid, promises to be of considerable service.

Dr. Drake's contribution, concerning the use of digitalis in

consumption, is also important; but, for the detail, we must refer to the volume.

Such are the contents of a work, of which we cannot speak very favorably in the aggregate, though we do not presume to deny that some of the articles are valuable. We may perhaps be better pleased with the continuation, in which we hope to find *non fumum ex fulgore, sed ex fumo lucem*.

*Travels in Africa, Egypt, and Syria. By W. G. Browne.
(Concluded from Vol. XXVI. New Arr. p. 379.)*

THE singularities of Egypt have, in all ages, attracted the attention of men of science. The accounts of that distinguished region by the Greek and Roman writers were succeeded by those of the Arabians in the middle ages; and, in modern times, many Europeans have visited and described the far-famed wonders of the land of Nile.

Among recent descriptions of merit may be classed that of Father Sicard, in the *Lettres Edifiantes*, and that of Maillët; which, however, are greatly exceeded in value by those of Norden and Pococke. Volney and Savary only inspected Lower Egypt; and Sonnini, who travelled in 1777, hardly reached Thebes, his description of which city is evidently borrowed from preceding authors. Mr. Browne, in 1792, proceeded as far as Syene and the cataracts; and his account has the great advantage of being the last before the subversion of the Mamelouk government.

It is a curious circumstance, that the French travellers, who always invent and embellish, are the most popular even among us; while the publications of Norden and Pococke, and of other grave and veracious writers, are confined to the shelves of men of science. Such is the human mind, that plain truth is too frequently supplanted by the meretricious charms of falsehood.

The unadorned veracity of Mr. Browne's recital, the very merit which will recommend it most to men of science, will certainly not so much interest the general reader. That an intrepid and well-informed traveller should also possess great eloquence, and eminent skill in composition, would be an extravagant expectation; and we must confess that we are better pleased and more satisfied with the genuine narration of any traveller, than with the embellishments of a Hawkeſworth, a Keate, or an Edwards.

Having given, in a former article, a general view of Mr. Browne's journey, we will now offer some extracts concerning objects less known (or observed) by preceding travellers.

It is a great proof of Mr. Browne's accuracy, that his estimate of the number of souls in Alexandria (20,000) corresponds with the recent enumeration taken by the French.

‘ The beauty and fertility of the country round Rashid deserves all the praise that has been given it. The eye is not, indeed, gratified with the romantic views, flowing lines, the mixture of plain and mountain, nor that universal verdure that is to be observed on the banks of the Rhine or the Danube. But his taste is poor who would reduce all kinds of picturesque beauty to one criterion. To me, after being wearied with the sandy dryness of the barren district to the west, the vegetable soil of Rashid, filled with every production necessary for the sustenance, or flattering to the luxury of man, the rice fields covering the superficies with verdure, the orange groves exhaling aromatic odours, the date trees formed into an unbrageous roof over the head; shall I say the mosques and the tombs, which, though wholly incompatible with the rules of architecture, yet grave and simple in the structure, are adapted to fill the mind with pleasing ideas; and above all, the unruffled weight of waters of the majestic Nile, reluctantly descending to the sea, where its own vast tide, after pervading and fertilizing so long a tract, is to be lost in the general mass: these objects filled me with ideas, which, if not great or sublime, were certainly among the most soothing and tranquil that have ever affected my mind.’

P. 31.

The interesting account of the Natrón lakes we must pass. The description of Kahira, and the details of the Mamelouk government, follow. The observations on the tenure of lands we will transcribe.

‘ An explicit declaration of Mohammed himself, “ That property, after the death of the proprietor, cannot be detained from division among his heirs,” shews in how great respect inheritance was held by him, and how little he was inclined to consider as annexed to the sovereign power the property of the lands of the countries it governed.

‘ But the same moderation and good policy has not been found among his successors. His code has been perverted to sanction abuses, or trampled on by the insolence of power.

‘ In many of the countries over which the Ottoman emperor exercises or claims the sovereign authority, the property of the land is claimed by the government in right of conquest; and though material exceptions must have had place in Egypt, with respect to the great number who embraced Mohammedism, or consented to pay the *Jizit*, and who consequently did not forfeit their lands, all these distinctions are now confounded, and alienations, forfeitures, and, more than all, violence, have reduced the whole to one undistinguished mass.

‘ The greater part of the lands in Egypt is to be considered as

divided between the government, and the religious bodies who perform the service of the mosques, who have obtained possession of what they now hold by the munificence of princes and rich men, or by the measures taken by individuals for the benefit of their posterity. The property of the mosques is called *wakf*, a term signifying, in its technical acceptation, the appropriation of a thing in such a way, that the proprietor's right in it shall continue, but the profit belong to some charitable establishment.

From the right which the government claims to inheritances, and the ruinous fines paid on readmission, those who have landed property frequently make this appropriation to the mosque, and their lands become part of the *wakf* of that establishment. The government then has no farther claim on them. But the appropriator takes care, at the same time, that his next heir, or if a minor, trustees on his behalf, under the name of *Mutwalli*, shall receive the rents, and so on, as long as any heirs remain in the family. The individual continues in the secure receipt of his income, paying however annually a small proportion of it to the administrators of the mosque.

It will hence be observed, that in Egypt a large proportion of the tenants and cultivators hold either of the government, or the procurators of the mosques. To the personal ease of the cultivator, and the general good of the whole, it is of little consequence which. For there is one circumstance common to them both, viz. that their lands, becoming unoccupied, are never let but on terms ruinous to the tenant. For as there is a number of bidders, and the managers of them are exorbitant in their demands, the tenant becomes accessory to his own misery, by engaging to pay the owner so large a portion of the product, that his profits are absolutely insignificant.

These contracts are of various forms, but commonly made for a given number of years, or for life, in the nature of leases. The occupier, assisted by his family, is the cultivator; and in the operations of husbandry scarcely requires any other aid. When the Nile rises, those who are employed to water the fields are commonly hired labourers. Volney has said generally, that the peasants of Egypt are hired labourers. It will hence be seen to how small a portion of them those terms can be properly applied.

The hired servants of the great are paid chiefly by having their food provided for them, and receiving occasionally presents of clothes; excepting what they obtain by extortion, opportunities of which are given even to the lowest menial, by the system of terror established in the country.

The tenant of land commonly holds no more than he and his family can cultivate, and gather the produce of. Yet he is far from being a villain, attached to the soil, having always the power of quitting his farm to obtain another in a different quarter. It however often happens, that families are connected with a particular

spot for a great length of time. I have met with persons of that description at Ben-Ali, near Affût, whose ancestors of the fifth remove had resided in the same spot. "I used to smoke tobacco," said one of them, a very old man, "but it cost me almost a para a-day, and times are always growing worse, so now I am satisfied with a dry reed, till the master free me from these embarrassments." x. 60.

This serious disquisition may be contrasted with the account of the amusements during the Ramadan.

After breaking the fast by some refreshments, the prayer commences, which is a long one. The principal meal then has place, and then the arrival of strangers to pay their respects to the bey, or to transact business, occupies some time. The amusements then commence. The gentle and various other exercises are practised by day-light, but at night wrestling is commonly the first. In this the lower class of people in Egypt shew considerable vigour and activity at least, though perhaps not consummate skill. When the bey and his company are tired of these exercises, singers (male) appear. The plaintive vocal music of Kahira, and the agreeable sensations occasioned by it, have been the subject of remark to many who have described Egypt. Then appear the story-tellers, who with wonderful readiness and rapidity of utterance go through the romantic adventures, resembling the *Thousand and One Nights*, of which the varieties are innumerable. These are succeeded by wits, who with droll and unexpected similes often set the company in fits of laughter. The adversary brings some similitude equally unexpected. Whoever holds out the longest is rewarded as conqueror.—"Methel Sire"—"Let us wrestle in similies;" the other answers, "Ma Methel-lak"—"What is your similltude?"—"You are like the city ass, look sleek and carry dung." Some of these have really a portion of wit, and it is almost the only occasion that I remember, when the Arabs exhibit any thing that can properly be so denominated. The place of these, when they then have received a present according to the pleasure of the bey, is often supplied by female singers, who frequently accompany their voices with an instrument, touched like the guitar. There are women who are highly valued for this talent of amusing the public; and if any judgment may be formed from the manner in which they are sometimes rewarded, the gratification of their auditors is far from being moderate. There are occasions when some of the *Harem* exhibit their vocal powers in the presence of select company; but this is not common; and in that case the performer is concealed behind a curtain or lattice.

The last are the female dancers or *ghawassé*. These, it may be supposed, if they are able to fascinate the eye of the multitude, in the public streets, with only ordinary exertions, neglect not to

have recourse to the more laboured blandishments of their art in the presence of a prince.

'*Pehlawn*, rope-dancers, &c. are introduced, whose exertions are not contemptible.

'Chefs and the Polish draughts [*draughts*] are the only games that are indulged in, and in these some of the beys are skilled. They play remarkably quick, and apparently without much premeditation. But habit has given this facility. They practise daily, and their minds are occupied by few objects.' P. 85.

Three chapters are occupied with the voyage on the Nile to Upper Egypt, and the journey to Cossair on the Red Sea.

On his arrival at Akfor or El-Kussur, the spot where Thebes formerly stood, Mr. Browne gives a view of Upper Egypt.

'A brief general retrospect of the topography of Upper Egypt may here be given. The towns and cultivation are wholly confined to the banks of the Nile, but especially on the East. Mountains continue to present a regular barrier behind on both sides. Beyond this natural wall, on the West, is a vast sandy desert, traversed at times by the Muggrebîn Arabs; here and there, at the distance of about a hundred miles or more from the Nile, are Oases or fertile isles, in the ocean of sand. On the east, between the river and the Arabian Gulf, are vast ranges of mountains, abounding with marble and porphyry, but generally destitute of water, so that no town or village can be built. Among these ranges, however, some tribes of Bedouin Arabs, as the Abaddi and Beni-Hosseïn, contrive to find some fertile spots and diminutive springs, so as to furnish residences for about three or four thousand inhabitants. Even the shores of the Red Sea, corresponding with Egypt, contain but a small number of tribes; and the Arabs on the East in general are little formidable. The Muggrebîn are more ferocious, and might send forth thirty thousand men capable of bearing arms, could they ever be united, a thing almost impossible, their parties seldom exceeding four or five hundred, and the tribes being divided by intestine enmities. The Lesser Oasis, now El-wah el-Ghurbi, forms a kind of capital settlement, if I may so speak, of the Muggrebîn Arabs, who extend even to Fezzân and Tripoli. They are dressed in a linen or cotton shirt, over which is wrapped a blanket of fine flannel; all have fire-arms, and are good marksmen, and their musquets are their constant companions. Their chief employment lies in breeding horses, camels, and sheep. They are very hardy and abstemious, a small cake of bread and leathern bottle of water supplying a man with ample provision for a day.

'It is said that several ruins are to be found at El-wah-el-Ghurbi. Of the Oasis Magna, now El-wah, I shall speak at large in treating of my journey to Dar-Fûr; but must observe that the

distance between this Oasis and that styled Parva is erroneously laid down in the most recent maps. I was informed by the Muggrebins at Et-wah, that Charjé, the most northern village of that district, was but two days journey from the nearest part of El-wah-el-Ghurbi; that is, about forty miles. Oasis Magna seems rightly to correspond with the latitude of Dendera, and of course that of the southern extremity of Oasis Parva should be a little to the south of that of Assiût, and not far north of Tinodes Mons, in D'Anville's map; apparently the chain on the east of both the Oases. On the west I observed no mountains, nor on the south. The most northern Oasis known near Egypt is that of Siwa.' P. 131.

Of the celebrated ruins, and painted caverns, at Thebes, our traveller thus speaks :

' These venerable ruins, probably the most ancient in the world, extend for about three leagues in length along the Nile. East and west they reach to the mountains, a breadth of about two leagues and a half. The river is here about three hundred yards broad. The circumference of the ancient city must therefore have been about twenty-seven miles.

' In sailing up the Nile, the first village you come to within the precincts is Kourna, on the west, where there are few houses, the people living mostly in the caverns. Next is Abu-hadjadj, a village, and Karnak, a small district, both on the east. Far the largest portion of the city stood on the eastern side of the river. On the south-west Medinet-Abu marks the extremity of the ruins; for Arment, which is about two leagues to the south, cannot be considered as a part.

' Modern authors have styled the site of Thebes Luxor, a name which is not in my journal taken on the spot, nor does my memory retain a trace of such an appellation, not to mention that the word is not Arabic. Some write Akfor, which convinces me that both are corruptions of El Kuffûr, the real term, which is still applied to the ruins by the Arabs. Norden is very imperfect in his Arabic names, as well as his topography.

' In describing the ruins, we shall begin with the most considerable, which are on the east of the Nile. The chief is the Great Temple, an oblong square building of vast extent, with a double colonnade, one at each extremity. The massy columns and walls are covered with hieroglyphics, a labour truly stupendous. 1. The Great Temple stands in the district called Karnak.

2. Next in importance is the temple at Abu-Hadjadj.

3. Numerous ruins, avenues marked with remains of sphinxes, &c. On the west side of the Nile appear,

1. Two colossal figures, apparently of a man and woman, formed of a calcareous stone like the rest of the ruins.

2. Remains of a large temple, with caverns excavated in the rock.

3. The magnificent edifice styled the palace of Memnon. Some of the columns are about forty feet high, and about nine and a half in diameter. The columns and walls are covered with hieroglyphics. This stands at Kourna.

4. Behind the palace is the passage styled *Bâbân-el-Molûk*, leading up the mountain. At the extremity of this passage, in the sides of the rock, are the celebrated caverns known as the sepulchres of the ancient kings.

Several of these sepulchres have been described by Pococke with sufficient minuteness; he has even given plans of them. But in conversation with persons at Assiût and in other parts of Egypt, I was always informed that they had not been discovered till within the last thirty years, when a son of Schech Hamâm, a very powerful chief of the Arabs, who governed all the south of Egypt from Achmim to Nubia, caused four of them to be opened, in expectation of finding treasure.

They had probably been rifled in very ancient times; but how the memory of them should have been lost remains to be explained. One of those which I visited exactly answers Dr. Pococke's description; but the other three appear materially different from any of his plans. It is therefore possible that some of those which he saw have been gradually closed up by the sand, and that the son of Hamâm had discovered others.

They are cut into the free-stone rock, in appearance upon one general plan, though differing in parts. First, a passage of some length; then, a chamber; a continuation of the first passage turns abruptly to the right, where is the large sepulchral chamber, with a sarcophagus of red granite in the midst.

In the second part of the passage of the largest are several cells or recesses on both sides. In these appear the chief paintings, representing the mysteries, which, as well as the hieroglyphics, covering all the walls, are very fresh. I particularly observed the two harpers described by Bruce; but his engraved figures seem to be from memory. The French merchants at Kahira informed me that he brought with him two Italian artists; one was Luigi Bahr-gani, a Bolognese; the other Zucci, a Florentine.

On landing with my Greek servant at Kourna, no male inhabitants appeared, but two or three women were standing at the entrance of one of their dens. As we passed in quest of the Schech-el-belad, to request a guide, one of the women said in Arabic, "Are you not afraid of crocodiles?" I replied in the negative. She said emphatically, "We are crocodiles;" and proceeded to depict her own people as thieves and murderers. They are indeed a ferocious clan, differing in person from other Egyptians. Spears twelve or fourteen feet in length are sudden and deadly weapons in

their hands. At Kahira, Mohammed Bey Elfi had told me I should here need a guard of twenty men, but I found two guides assigned me by the Schech-el-belad sufficient.' p. 135.

We hope that the artists, who have attended the French expedition, have found opportunities of copying the paintings in the caverns of Thebes, and those in the grand temple of Achmunnein.

The journey to Cossair is succeeded by some occurrences at Kahira, in the year 1796; and a chapter follows on the persons and complexions of the ancient Egyptians, showing that they were not negroes, as Volney idly conjectures. Ancient statues, gems, paintings, concur with the very mummies, of ancient Egyptians themselves, and with the Copts, their descendants, to evince that their complexion and features bore very little resemblance to those of negroes.

'The black complexion of the Africans seems to extend much farther north in the western, than in the eastern part of the continent they inhabit. The people of Fezzân, whose capital is in latitude $27^{\circ} 48''$, or about $2^{\circ} 10''$ to the south of Kahira, are black, while the Egyptians, in the same latitude, are only of brown or olive colour. The Fezzâniers, however, have not entirely the negro feature. They have frequently children by their negro slaves, the Egyptians but seldom. The island, near Assûan, consists chiefly of blacks; but the townsmen of Assûan are of a red colour, and have the features of the Nubians, Barabra, whose language they also willingly speak. The people of El-wah are quite of Egyptian or Arab complexion and feature, none of them black: so that I scarcely conceived myself to have arrived at the confines of the blacks, till we reached the first inhabited part of Dar-Fûr. The first I saw are called Zeghawa; they are not negroes, but a distinct race. The Arabs of this empire remain always very distinguishable in colour and feature. The people of Harrâza are of a reddish complexion. Perhaps this being a very mountainous district may occasion some peculiarity. The Fûrians are perfectly black. I have seen some of the natives of Kussa, whence slaves are brought, and which is farther south than Dar-Fûr, that were red. On the whole, one might be inclined to go as far fifteen degrees of north latitude in this part of Africa, to find the line between the Arabs and the Blacks.' p. 165.

The journey to Feiume, comprising an account of the Lake Moeris, and of the great pyramids, occupies the thirteenth chapter. The lake is now called *Birket-el-kerun*, probably because its extremities bear some resemblance to horns; but an ingenious French traveller has in *Kerun* found old Charon, and has introduced some pretty stories, to the great amusement of his unlearned readers.

The journey to Sinai is, as usual with our exact and veracious traveller, described with great brevity, but with great precision. Some intolerant Jesuits (an order existing in full force) might perhaps be inclined to punish Mr. Browne in their literary inquisition, for his apparent neglect of holy ground. To us the real motive appears to be, that those scenes have been amply and recently described; and, if our traveller had adopted the faith of Mohammed, it is no concern to those who only weigh his production as that of a traveller and a man of letters. We are not inclined, with pope Gregory the Great, to burn the works of the ancient classic authors because they were pagans.

The medical remarks in the twenty-first chapter will be found interesting; but some of them would better have been wholly wrapped in Latin, and given in the appendix. Vailant, Sonnini, and other French travellers, have used still more free language in describing particular customs; but an English traveller owes greater sacrifices to decorum.

In the next chapter Mr. Browne commences his route homeward. We omit the account of Damiatt, the papyrus, and the Lake Manzalé, and extract a recent occurrence. (Dec. 1796.)

A circumstance had recently occurred, tending to paint the character of the people under the Mamlúk government. A Cashé, but not of the highest order, under Murad Bey, who had been disgraced a short time before, retired to Damiatt to avoid his master's anger. He had not long resided there, when, having heard more favourable tidings, he made an inquiry for some person, capable of exchanging for him a sum in Turkish money, for the like in that of Europe current in the country. Accordingly three Jews were found, who promised to supply him according to his desire. They went round the city, and borrowed much in addition to what they already possessed, and at length carried to the Cashé to the amount of between five and six thousand patacks. He was no sooner furnished with the money, than he directed the Jews to be murdered, and his boats being ready, caused their bodies to be packed in baskets, and put into a small boat of his train. He then set off for Kahira. On arriving at a village a little way up the river, the baskets were disembarked, and he ordered them to be safely lodged till further directions should be given. It was some time before the villagers took notice of the packages, or dared to open them in the absence of the owner. But at length having observed a quantity of blood near one of them, and entertaining suspicions, they opened the three, and news were immediately carried to Damiatt that the three Jews had been found in this condition. Those under whose cognizance such accidents are, made a memorial of the whole affair to Murad Bey. He replied only by low laughter, saying, "Are they not three dogs? There is an end of them." P. 357.

Mr. Browne's account of Syria is judiciously brief. After Masiti's travels, and those of Volney, little can be added; and, after Dr. Ruffe's volumes on Aleppo, only a few gleanings remain. - Yet some interesting particulars, recent, or little-known, occupy the remainder of the volume; but, as our space will not permit many other extracts, however curious or valuable, we shall confine ourselves to two topics yet fresh in popular discourse, the town of Acre or Acca, and Gezzar Pacha, the antagonist of Buonaparte.

' Acre is fortified with a wall of very moderate strength, having only one gate. It is a pretty large town, but many of the houses are empty: yet the population may be estimated between fifteen and twenty thousand. There remains part of a double fosse, which extended round the town, but is daily dilapidated for modern erections. There is no castle nor other relique of antiquity.

' The whole face of the city has been changed, being enlarged and adorned with the improvements of the celebrated Achmet Pasha, who has built an elegant mosque and baths, two markets, a palace, and reservoirs for water. There are three khans, or places for receiving goods, answering the purpose at once of a warehouse and inn. There are also five or six mosques, a small establishment of the Franciscans, and a Greek and Armenian church. In one of the khans the Europeans lodge.

' A mean tomb has been erected by the Pasha to the memory of the celebrated Shech Daher, close to the sea, and at a little distance from the northern extremity of the wall.

' Acre stands on a promontory, near a small gulph, and has no haven. Vessels anchor in favourable weather near the shore, but the European ships anchor opposite Haifa, a small place at the foot of Mount Carmel, where the water is generally smooth. The trade of Acre is pretty considerable; the Europeans bring broad cloth, lead, tin, and a variety of other articles, and export cotton in return. From Egypt there are large imports of rice. The soil of Egypt is not very proper for cotton, which is a staple commodity of Syria.

' The long reign of Achmet Pasha el Jezzâr, accompanied with immense influence and great wealth, might naturally lead to conceive, that, blending his interests with those of his subjects, he would have exerted his authority in promoting their happiness. On the contrary, the large plain near Acre is left almost a marsh, and marks of idle magnificence have been substituted for the useful cares of agriculture. A striking contrast arises between his conduct and that of the Shech Daher, his predecessor, who raised Acre from a village to a large town, and doubled the population of the district.

‘ Jezzâr was the first governor in the empire who laid a tax on articles of consumption, as wine, grain, and the like. Even meat and fish are materials of impost. He has erected granaries; a laudable design, but deficient in the execution; for the grain being ill preserved, and the oldest served out first, it is not only disagreeable as food, but unprolific when distributed for seed to the peasants. These imposts form the peculiar revenue of the Pasha; the other resources arising as usual from the tax on land, which amounts to about a twentieth of the rent, the capitation tax on Christians, and the customs; which last in this government are arbitrary, and neither regulated by the rules of the Porte, nor the capitulations entered into by Europeans. Nevertheless, the chief source of the riches of Jezzâr is the pashalik of Damascus, which, by means of the usual largesses at the Porte, he contrived to add to his former government, a precedent very unusual in the Othman empire. His military force was once computed at twelve thousand; but, at the time of my visiting Acré, did not exceed four or five thousand.

‘ Till the year 1791 the French had factories at Acré, Seidé, and Beirût. At that period they were all expelled from the territory of Jezzâr by a sudden mandate, which allowed them only three days to abandon their respective habitations, under pain of death.

‘ Passing over the common, but just rule of supposing, that in a quarrel of this magnitude neither party was perfectly free from error, it may be fit to inquire what motives induced this ignominious expulsion, when a simple dismissal, to be signified by various other means, would have answered the same purpose.

‘ To this it can only be answered, that the character of Jezzâr is impetuous, and even capricious, on all occasions. Sometimes a warm friend, and then suddenly a bitter enemy, equally, to all appearance, without any adequate reason. As to the conduct of the French, themselves and the other nations in the Levant accord so ill, that I have never obtained a very accurate statement of it. It seems to have originated in the behaviour of a drogueman of the nation, who having in some way offended the Pasha, was by his order summarily strangled or hanged. The French remonstrated, and threatened him with an application to the Porte, which he did not greatly fear, and he punished, as he termed it, their insolence (in asserting their undoubted right, according to the capitulations between them and the Porte,) in this concise manner. Many complaints were made, subsequent to this period, by the ministers of the republic at the Porte, but to no purpose; that court in fact was otherwise engaged, and it may be doubted whether it could have punished the Pasha. The events that followed suspended the prosecution of those claims, which, as the merchants thus suddenly banished had lost much, it appeared they had a right to prefer: but at length Aubert du Bayet sent a young officer of the name of Baillet to the Pasha to demand redress in a tone perhaps rather too high.

5. This gentleman, on arriving at Acre, April 1797, wrote a letter in French to the Pasha, which he had the bizarre idea of finding some Levantine drogoman to translate, *verbatim*, in the presence of that personage. The terms, it seems, in which this letter was conceived were so bold, that none could be found to present it; and the Pasha, under one pretence or other, refused to see the agent. On this, Bailli retired to Yaffé. The answer Jezzar sent to the claim of the republic was, that private merchants were at liberty to settle under his government on the footing of any other nation, but that he would acknowledge no consul, nor consent to offer them any indemnification for the losses of the late factory.

6. Jezzar had early conceived an enmity against that nation, which was probably increased by those who rivalled them in commerce. p. 366.

Under the article Damascus (another topic almost exhausted by preceding travellers) we find a further account of Gezzar.

7. The celebrated Asad Pasha, mentioned by Niebuhr and Volney, left an only daughter, of whom, on her marriage with Mohammed Pasha Adm, sprang the present Pasha Abdallah. Mohammed Pasha Adm was preceded by Osmân, and succeeded by two of his own brothers successively, the last of whom, named Derwish, was expelled by the intrigues of Jezzar, who gained his office, and married the daughter of Mohammed Pasha Adm. This marriage of ambition, not of affection, terminated in a divorce a year after. Among other instances of his bad treatment of this lady, it is recorded that Jezzar, meeting her one day in the house, where she happened to have *cab-cab*, or Arabian pashens on her feet, pulled a pistol from his cincture, and fired it at her, saying, "Art thou the wife of an Arabian peasant? dost thou forget that thou art the wife of a Pasha?"

8. Jezzar retained his ill-won pashalik of Damascus only a few years; his government was a continual scene of oppression and cruelty, and he is supposed to have extorted from the people not less than twenty-five thousand purses, or about a million and two hundred thousand pounds sterling; and to have put to death near four hundred individuals, most of them innocent. His own misconduct and suspicious designs, when leading the caravan to Mecca, conspired with the machinations of his enemies at the Porte to deprive him of his office: but living monuments of his cruelty remain, in the noseless faces and earless heads of many of the Damascenes. Thus driven from Damascus, he returned to his former pashalik of Acre and Seidé, where he remains. This government, which he held along with that of Damascus, he has retained upwards of twenty-seven years. p. 401.

The appendix contains illustrations of the maps, itineraries of interior Africa, a meteorological table kept at Dar-Fur

in 1794 and 1795, and remarks on some errors of Volney, Savary, and others.

We cannot dismiss this work without repeating our approbation of the author's spirit and talents, and, above all, of his strict integrity and modest veracity. The last quality is not the most alluring in these meretricious days of literature; and the careless reader is apt to prefer a boasting romancer, *qui se fait valoir*: but the praise of men of science is a reward of a far superior description, and can alone secure that solid and permanent reputation to which men of real talents aspire.

On the Scriptures, being a View of the Truth and Importance of the Holy Scriptures, and of the Unity of Design and Harmony of Doctrine in the Old and New Testaments. Intended to encourage the Study of the Scriptures in the English Translation of the Bible. To which is annexed a Sermon preached at the Visitation of the Archdeacon of Stafford. By William Jesse, M. A. &c. 8vo. 6s. Boards. Becket, 1799.

THE design of this work is highly laudable, and meets with our hearty concurrence. If we have frequently expressed our wishes that the translation of the Bible might be corrected, and rendered more conformable to the original, we have still reflected with pleasure, that, with all its imperfections, a sincerely pious Christian, unacquainted with the learned languages, might derive from it an acquaintance with the ways of Providence, and some idea of the mysterious work of salvation. If there are texts on which the learned may dispute or dissent, there is sufficient instruction, in every translation of the Scriptures, for those who consider religion as consisting chiefly in the love of God, and who wish to offer up the pious effusions of the heart, rather than to discuss speculative points, which too often break the ties of union in Christian churches. This subject is well investigated in the work before us. The writer points out the utility of translations, recommends an attentive perusal of the Scriptures, shows the prejudices which prevent the right understanding of them, and represents the agreement between the Old and New Testament as an essential point of consideration, as, without an attention to it, neither can be clearly understood.

From this view of the work we could have wished it to be more suited to the capacities of mere English readers. Much might have been curtailed to render it more accessible to the public; and, if some asperities against sects had been avoided, the general purport of the work might have been pursued with greater advantage. In some places also the doubtful passages

of our translation might rather have been pointed out than adopted; and, indeed, we are sorry that the good old custom of using Italics and asterisks in our Bibles seems to be now nearly exploded.

We have noticed some asperity on the sects; but we observe with pleasure that the Socinians are not excluded from brotherly love, and that, with proper restrictions, a place would be allowed to them among the catechumens of the primitive church. It is remarkable, however, that, in speaking of sincerity, the author should exclude them from that species of it which is the characteristic of a Christian, and yet should express the faith of the latter in such terms as would have been adopted by Socinus, and would be admitted by, perhaps, the majority of the persons who now bear the name of Socinians in England. Socinus would, with this writer, have called a Christian,

‘One, who, in an humble acknowledgement of his guilt (as doomed to death by Adam’s transgression, and as worthy to perish for his own personal iniquity) accepts of mercy, as mercy indeed, through the mediation, the sufferings, the intercession of our great High Priest; who, in the belief of that mercy, looks with a single eye to eternal life as the gift of God through Jesus Christ our Lord; and who, in the hope of that eternal life, walks uprightly in the path of God’s commandments.’ P. 150.

We point out this erroneous use of the term Socinian, because it is injurious to the cause of truth to widen the breach among Christians.

On the subject of the reformation, we find a remark worthy of serious attention,

‘In the sixteenth century, many learned divines, and many states in Europe, renounced the authority of tradition, of general councils, and of the pope. They claimed the free use of the Scriptures: they asserted the liberty of free inquiry into the meaning of them, and the right of private judgment. This produced a very important change in the political state of Europe, and a very important reformation of the then existing religion, i. e. a reformation of popery. But, we may judge by future, permanent consequences, whether it was a reformation of Christianity; whether it has restored the spirit and discipline of the primitive church; or, whether in receding from the excess of ecclesiastical tyranny and superstition, we have not revolted to the opposite extreme. Observe the state of religion in catholic and protestant countries—heresies and schisms! divisions and subdivisions without end, and this evil increasing more and more every day! latitudinarianism under the mask of candour and charity! stupid insensibility! a form of godliness without the power! hypocrisy! profane licentiousness! atheism! a Babel! a confusion of tongues! noise and strife! a spirit of

insubordination ! and at last, a great earthquake, which has convulsed the kingdoms of Europe, and even now threatens the total dissolution of all order, civil as well as religious ! But, if the reformation had been a reformation of Christianity, and had restored the spirit and discipline of the primitive church, Europe would exhibit, not the wild uproar of hell, but lively patterns of the heavenly state—harmony, peace, and love.’ P. 130.

‘ I wish to be understood ; and therefore remark, that the errors and infinite contradictions, which disgrace the profession of Christianity, have not been imputed in this chapter, to philosophy ; for, neither the Platonic, nor the Aristotelic, nor any other philosophy of the ancients, could have produced those errors which have led us to the brink of a most tremendous precipice. But, the abuse of philosophy, and the application of philosophical opinions to interpret the Scriptures, making the revelation of God bend to the probable conjectures of reason. This is it, which has rendered the Scriptures obscure, and produced so great a strife of tongues, that a stranger, ignorant of the real cause of this evil, might be tempted to conclude the meaning of revelation to be more equivocal than the Pythian oracles. If the fault lay against any one party, or against any one sect of Christians, I would not have noticed it. But, I know not any sect of protestants, in whose system there is not sufficient evidence, that they have interpreted the Scriptures by the same principles which were adopted by the scholastic divines, though their interpretations and conclusions are various and inconsistent.’ P. 132.

Ministers are, with great propriety, reminded of the dignity of their office ; and the continued exhortation to make Christ the end of all their preaching, and the true interpretation of the cleansing by the blood of Jesus, which seems to be the essential doctrine of Christianity, afforded us great satisfaction,

‘ All the dignity of ministers of the divine Word, all their importance, is reflected upon them from the glory of their master Christ. If they neglect him ; if they conceal or obscure his character, or do not set forth the glory of his salvation, their ministry will not appear of any great importance : for, let them insist, as much as they will, upon duties, moral and religious, without a direct reference to the great and important doctrines of salvation by Christ crucified, their lectures will be heard with indifference ; because the people will always think they know already much more than they can practise. And, if ministers be more intent to promote their own secular interests than the honour of their master, and the eternal happiness of men, the people will see their mean designs, and will despise them as mere trading priests.’ P. 234.

As we object to the application of the term Socinians in the

very general and mistaken sense in which it is used by other protestants, we cannot but applaud, on the other hand, every effort to render the doctrine of the salvation, by the blood of Christ, better known among us ; and the imputation of methodism should not deter any minister from making this the great theme of his discourses. There is a great space between the coldness attributed to the Socinian, and the enthusiasm ascribed to the methodist ; but the imputation of either should not prevent the true Christian from applying the faculties of his head, and the feelings of his heart, to the important work of his salvation.

On the term *Aleim* there are some incoherent remarks. The first verse of Genesis is ill translated ; and the want of attention in the beginning led perhaps to the confusion of our author's ideas. ' In the beginning God the aleim created : ' to be correct, he should have said, God Aleim created. The meaning of the words *Aleim* and *Theos*, from their original derivation, may be different : but they mean the same thing in the Scriptures, either the one true God of believers, or the god or gods of the pagans. It is worthy of observation, that, throughout the Bible, when Jehovah and Aleim are used in connection, the Hebrew article never occurs. It is always Jehovah Aleim, not Jehovah the Aleim. We follow the writer's orthography, though we approve the more generally used term Elohim.

At the conclusion of the work is an excellent Visitation Sermon on the nature of Christian love. The extract which we shall offer, will, perhaps, induce our readers to wish that it had been given in a separate form to the public.

4 Compulsive laws may drive us together, but cannot unite us. Imperial and papal edicts, the decrees of councils, acts of uniformity, and the sword of the magistrate, may aggravate, but cannot cure, the evil of schism. Can a cure be hoped from prescriptions, which have been a principal cause of the disease ? Fruitless attempts have been made, to establish such an union and concord as God never designed ; to make all particular churches in the same kingdom, and all national churches, and the whole Christian world, of one lip or confession of faith, and to produce an uniformity of opinion and worship, in the great Babel, which man hath built, and not God : but, confusion, disorder, and separation, have been the fatal consequence. By imposing creeds and confessions and forms of worship, that is, by multiplying terms of communion, we infallibly make dissenters : for, though nothing be imposed, but what may well consist with the essentials of Christianity, some good Christians, and many who are not good Christians, will think these impositions an intolerable burden, from which they cannot relieve themselves in any other way than by seceding from our communion ; and, right or wrong, they will think themselves justified by the necessity of the case in doing so. And, when this mischief has increased to a con-

siderable degree, we find ourselves under the sad necessity of permitting our fences to be trodden down, to invent distinctions by which the articles of our faith may be accommodated to every one's fancy, and to tolerate by law that very evil which our impositions were designed to prevent. But, if this necessity had not existed; if the terms of communion had not been multiplied; an act of toleration, to permit opposing congregations in the same town and neighbourhood, would have appeared to be, what it really is, as inconsistent with charity, and with the laws of Jesus Christ, as the making an act of parliament to dissolve the *vinculum matrimonii*, and to tolerate adulterers.

‘The evil which I have described, like the leprosy, is too inveterate to be cured by human art. It may be utterly incurable—it may be—yet, there is a peradventure of hope. Our secularity and profaneness, our hypocrisies and superstition, our animosities and divisions, may increase, and they are increasing, till the world shall be provoked to rise up against us, and persecute the very name of that holy religion, which we have so much perverted and disgraced. Unsound professors will then drop off, as leaves in autumn—faithful Christians will endure the fiery trial—the wood, hay, straw, stubble, which have divided and deformed the church, will be burnt up—the truth and simplicity of the Gospel will remain intire—and Christians, who now, like sheep in a large pasture, looking contrary ways, are separated from each other, will then, like sheep, if a dog or wolf enter the pasture, close side by side, and be united again in the bond of charity. The churches will then appear in their primitive glory; and truth, recovering her energy, will spread abroad and sanctify the nations.’ P. 340.

Memoirs of the Life of Charles Macklin, Esq. principally compiled from his own Papers and Memorandums; which contain his Criticisms on and Characters and Anecdotes of Betterton, Booth, Wilks, Cibber, Garrick, Barry, Massop, Sheridan, Foote, Quin, and most of his Contemporaries; together with his valuable Observations on the Drama, on the Science of Acting, and on various other Subjects: the whole forming a comprehensive but succinct History of the Stage; which includes a Period of One Hundred Years. By James Thomas Kirkman, of the Honourable Society of Lincoln's Inn. 2 Vols. 14s. Boards. Lackington. 1799.

THAT the world is a stage has been observed by one of the greatest of poets and wisest of men; and the aphorism is illustrated by the avidity with which mankind seek resemblances of life in the amusements of the theatre, and by the attention which they bestow not less on the biography of the mimic personages of the drama, than on that of the statesmen.

who have dignified the cabinet, or the heroes who have acquired laurels in the field.

The theatrical veteran whose life is here presented to the public, strutted his hour upon the stage in a great variety of characters, and furnished a remarkable instance of longevity in a profession of which the votaries are too frequently the premature victims of seductive dissipation.

This advanced age, and some other circumstances which attended the career of Mr. Macklin, attach to his character a degree of interest that has perhaps not been equaled since the lamented departure of Garrick from the scene of mortality. Mr. Kirkman, who states himself to be a near relative of the deceased performer, and to have been in habits of intimacy with him for many years, thus pertinently introduces his compilation.

‘That the history of long life can please without instruction, by merely flattering our hopes, may be concluded from the avidity with which the very dull and uninteresting memoirs of Parr and Jenkins are universally read. These memoirs present us a picture of uniform and barren days; and the reader is only astonished, that so much time should have produced so very little incident.

‘The person who is the subject of the following pages, long exceeded the usual period of the life of man. His life too, was, for the most part, spent in public and applauded exertions, and was more varied than that of most of his contemporaries. His biographer considers himself, therefore, as discharged from the necessity of apologising for the subject he has undertaken.’ p. 1.

‘Had the historian of Mr. Macklin written towards the beginning instead of the close of the present century, it might have been necessary for him to have encountered public prejudice, and illiberality, with a defence of the profession of an actor.

‘He must have repeated the praise of Roscius from Cicero; and shown, that neither the wisdom of Solon, nor the virtue of Brutus; the magnanimity of Cæsar, nor the sagacity of Augustus, rendered them hostile to the stage; but that, on the contrary, all the wise, and all the virtuous, of Greece and Rome—their greatest moralists, statesmen, philosophers, and warriors, countenanced and supported the drama and its performers, as highly serviceable to the cause of virtue, and conducive to the well-being of a state.

‘But this is become unnecessary in these liberal and enlightened days, when a Garrick, a Barry, and a Henderson lie interred in the same abbey with the kings of England, and mix their dust with the remains of the first poets, philosophers, and divines of this country.’ p. 5.

According to his biographer, Mr. Macklin, whose real name was M. Laughlin, ‘was born two months previous to

the memorable battle of the Boyne.' To prove this assertion, circumstantial evidence is adduced; but the links are not so nicely connected as to form a chain of complete proof; and, when we recollect that Mr. Macklin himself, who may be supposed to have known his own age better than his biographer, only extended it to the concluding year of the last century, at a time when he boasted of his longevity, we may easily be convinced that he was not so old as Mr. Kirkman has represented him.

The early occurrences of Mr. Macklin's life, however interesting they may appear to his biographer, contribute little to the gratification of public curiosity. That his youth was distinguished by eccentricity of conduct, has been told of the hero of many a tale; we shall therefore present our readers with a specimen of one of those remarkable accidents which sometimes determine the fortune of men. Macklin had performed various characters at Bristol, but had scarcely attracted any notice, when an incident occurred by which he acquired much local celebrity.

'At Bristol there was a five's-playing club, composed of the first players in and about that country. Macklin one day went to see them play against a Bath club of the same kind. Three players were chosen out of each club—and, by agreement, it was stipulated, that the match should be played immediately. They had hardly struck three strokes, when one of the Bath men, by a violent over-hand exertion, sprained his shoulder, in such a manner, as to be unable to proceed: and as it was for no small sum they were playing, it was insisted that the bets should be drawn, if one of the Bath club could not be found. Search was made, but not one was to be found; when the Bristol men, impatient to play, and sanguine in expectation of victory, proposed to them to find any substitute they pleased. The gentlemen who had bet the money were present, and looked about with an eye of inquiry, to see whether there was any one present, on whom they could rely. When our hero boldly stepped forward, and offered himself: both parties made some difficulty—however, Charles removed it at once, by saying, "Gentlemen, I have four guineas in my pocket, and I will stake them on whatever side I take, and will take either." They accordingly accepted him. The Bath men trembled; the Bristol players rejoiced, both being persuaded that it was only Paddy's vanity stimulated him to play with Englishmen. However, it so happened that the Bath men won, and Charles shewed such vigour and dexterity, that they were astonished:—he put four guineas into his pocket by it; and the Bath club promised to take tickets for his benefit; which promise they punctually performed, to the amount of eight pounds: a great sum in those days.

'But this was not all: he played several times after, and so tem-

perately managed his powers, as not to deter them—and mixed his playing with so much fun and jest, that he became a favourite; and, notwithstanding some opposition on the score of his being an Irishman, was admitted a member of the five-playing club, which was composed of some of the first bucks of the town. In consequence of which, he had the greatest benefit that ever had been known in that city—and soon became a most distinguished actor.' Vol. i. p. 65.

Macklin judiciously did not depend too much on his athletic powers: this accidental encouragement proved with him a strong incentive to the study of his profession as a science. The perseverance with which he at this time endeavoured to acquire a correct enunciation, and to free himself from the Hibernian mode of utterance, deserves applause, and may be mentioned as an example of those achievements of which resolution and mental diligence are capable.

In the year 1733 he was engaged at the theatre in Drury-lane, and performed many characters with approbation. But the death of Mr. Halham, a fellow-comedian who unfortunately received a mortal wound in a scuffle with Macklin, interrupted for a time the agreeable prospects of the latter, and occasioned him to stand in the degraded situation of being tried as a murderer. The circumstances of this unhappy affair are copiously detailed by Mr. Kirkman; and nothing, perhaps, but a solicitude to rescue his deceased relative from the charge of being influenced by sanguinary passions can be a sufficient apology for a circumstantial account of a transaction which was amply recorded in all the publications of the time. 'The quarrel originated at the theatre, on the evening of the 10th of May 1735, about a comedy wig, in which Mr. Macklin performed the part of Sancho the evening before.' Mr. Macklin was acquitted of the charge; and we agree with his biographer that the evidence justified the verdict. We cannot, however, omit to observe that there was a very reprehensible degree of irascibility in his conduct, which appears to have embroiled him in many difficulties in the course of his professional life.

Returning to the stage, he soon reinstated himself in the favour of the public. The enactment of the licensing statute, in the year 1737, is noticed by Mr. Kirkman as forming a remarkable æra in the history of the stage. He introduces the celebrated speech delivered by the earl of Chesterfield on that occasion, but ascribes it to the earl of Chatham.

It is truly remarked by our author, that, in the history of the stage, 'as much envy and jealousy, as much fraud, low intrigue, and cabal, as much party fury and party injustice, are to be found, as in the courts of the most despotic princes,

or levees of the most profligate prime-ministers.' Our veteran himself, if not influenced by all these odious qualities, appears to have felt strong prejudices against what he terms 'the *new modes*' of acting, introduced in the time of Garrick. A common-place comparison is made between Wilks and Garrick, in some remarks by Macklin on the dramatic character of lord Townly; and his strictures on the acting of the British Roscius will display, to a moral physiognomist, the features of prejudice distorted into envy.

"Garrick huddled all passions into strut and quickness—bustle was his favourite. In the performance of lord Townly he was all bustle. In Archer, Ranger, Don John, Hamlet, Macbeth, Brute—all bustle! bustle! bustle!

"The whole art of acting, according to the modern practice, is comprized in—bustle! "Give me a horse!—Bind up my wounds!—Have mercy Jesu!"—all bustle!—every thing is turned into bustle! All Garrick wanted, in order to make him a great actor, were—consequence, dignity, elegance, and majesty of figure; a voice that would last through a part, for his was generally hoarse in the two last acts; the deportment and the manners of a gentleman; a knowledge of the passion and character, and how to dress with propriety." Vol. i. P. 248.

This daring attack on the reputation of an actor, the applause of whose transcendent merit still vibrates in the public ear, is elaborately expanded in a character of Mr. Garrick, written by Macklin, and introduced in the second volume of these Memoirs. We believe that this character will be pronounced by many a tissue of impudence, falsehood, and malignity, glossed over by an idle show of fair criticism: if our limits would permit, we would extract it, as a curious specimen of professional and personal animadversion.

It does not appear whether the extraordinary philippic, to which we allude, was in any way made public during the life of the author, or that of Mr. Garrick; but, be that as it may, it is matter of regret for the sake of the posthumous reputation of the veteran Shylock. That Garrick was not great as an author was no crime, as he never appeared to aim at any thing in literature beyond a sprightly mediocrity: that, as a man and a manager, he should have escaped the imputation of faults, would have been surprising; but that the British, we may almost say the European public, should have erred so grossly with respect to the histrionic talents of a man on whom it bestowed the highest eulogium of his art, is indeed incredible.

The first retirement of Mr. Macklin from the stage is thus mentioned by his biographer.

'Mr. Macklin being now advanced into the 64th year of his

age, was induced, from a variety of motives, to think of a retreat. He had by this time realized a pretty handsome fortune, by his industry and exertions; and he was resolved not to remain upon the stage till his powers of acting were weakened by age and infirmity. He was a very convivial man, although he never drank to excess. It may be readily supposed that, as an eminent actor and teacher of elocution, and as a public man, the circle of his friends and acquaintances must have been very extensive. He was also patronized and respected by the most eminent characters of those days.

‘Mr. Macklin was very fond of being independent, and this fondness was increased still more by the unjust treatment that he had experienced both from managers and actors. He had encountered the prodigality and oppressive tyranny of Fleetwood, the unprovoked and unwarrantable conduct of Sheridan, and the apostacy, envy, and treachery of Garrick. As he never acted unhandsomely, or unjustly, to any manager or actor, he conceived that he was not bound to brook insult, suffer oppression, or endure injustice, from any man. He accordingly resolved to take leave of the stage, and to set up for himself upon a new plan. In pursuance of this resolution, Mr. Macklin closed his dramatic career, at least for some time, on the 20th December, 1753. The performances of the night consisted of “The Refusal, or The Lady’s Philosophy,” and, “The Englishman in Paris.”—Mr. Macklin played sir Gilbert Wrangle, Mrs. Macklin lady Wrangle, and miss Macklin, Charlotte.—The unbounded approbation of the audience on that night, bore the most ample testimony of their satisfaction, and the actors’ merit—they regretted loudly, and repeatedly, the retirement of their old favourite.’ Vol. i. p. 353.

We applaud the resolution of Mr. Macklin to retire from a profession, in which he had acquired both fame and profit, before ‘age and infirmity’ united to compel retreat. This is a duty which men of distinguished talents in every pursuit owe to themselves not less than to the public, and it is to be lamented that so few are found who can prevail on themselves to perform it. Though we approve Mr. Macklin’s retreat from the stage, the scheme of employment which he afterwards adopted is liable to objection. It is thus related.

‘He opened a large tavern and coffee-house under the Piazza in Covent-garden, next door to the playhouse. To fit up this house in the most commodious and superb style he spared no expence—Choice wines of the highest price, and abundance of provisions were laid in—bar-maids, cooks, waiters, and servants of all descriptions were immediately hired, and set in motion by the great crowds of persons, of all denominations, that came every day to crack a bottle and a joke with their old friend. At one table,

and at another table, below stairs, and above stairs, the company of Mr. Macklin was sought after with great eagerness. His humorous anecdotes, witty repartees, and entertaining stories, gave an admirable zest to the produce of the larder and the cellar. One would have imagined, that such a very bustling kind of life would have furnished ample employment for the mind of Mr. Macklin, however active it might be—but he was not easy, he was not satisfied, till he was doing something in his own way. He was desirous of giving lectures on various subjects, and of instructing theatrical tyros in elocution, and in the art and duty of an actor. With this view he opened a lecture-room in Hart-street, Covent-garden, which he styled “The British Inquisition.” Vol. i. p.

357.

It is scarcely necessary to observe what a contrast this exhibited to the sober dignity of retirement; and the attempt to reconcile the fatigues of a tavern-keeper with the duties of a lecturer was highly ridiculous. The new avocation of Mr. Macklin was no more favourable to his circumstances than creditable to his good sense: he lost nearly the whole of his property, became a bankrupt, and was reduced to the necessity of returning to the stage for subsistence.

On his resumption of theatrical pursuits, he experienced the reception due to an old favourite; and continued for several years to act in London, in Dublin, and at many provincial theatres, with success. He was, however, so frequently involved in disputes with managers and with performers, that his dramatic life was rendered very uncomfortable. He was at length subjected to a temporary expulsion from the stage. The legal proceedings against the persons by whose cabal that expulsion was effected occupy the greater part of the second volume of these Memoirs. The speech of Mr. Dunning, as leading advocate for Mr. Macklin on that occasion, is a masterly specimen of forensic eloquence, admirable for closeness of reasoning, and for a grave, difficult, and most effective species of irony. Mr. Macklin triumphed, and, greatly to his credit, used his victory like a man of sense and moderation.

Propriety of conduct in situations extremely unfavorable to virtue should be noticed with applause. We are therefore happy in introducing a short character of Miss Macklin, daughter of the veteran, a lady of considerable accomplishments, and a deserving favourite of the public.

In the summer of 1781, Mr. Macklin sustained a very heavy loss by the death of his daughter, who had retired from the stage a few years before.

She died at Brompton, on the 3d of July, in the 48th year of her age. For some years before her death, Miss Macklin enjoyed but a very indifferent state of health. She went often into breeches,

and, by buckling her garter too tightly, a large swelling took place in her knee, which, from motives of delicacy, she would not suffer to be examined, till it had increased to an alarming size. This fleshy excrescence was, however, cut off, and Miss Macklin underwent the operation with great firmness; but she never after regained her former strength. Though contented in her situation, and never under the necessity or inclination of rambling, her life is tinged with some very extraordinary circumstances, unusual in the life of an actress.

Her qualifications producing her a very considerable salary, with a very genteel acquaintance, she humbly sat herself down to the quiet enjoyment of them, without hunting after new gratifications. She was unfashionable enough, too, to be religious; and, in consequence, to contract a number of out-of-the-way notions, for which she had often experienced the ridicule of the green room. She went to her devotion oftener than she went to rehearsal. Pensive in her pleasures, though benevolent to distress, and considering the stage merely "as it holds the mirror up to Nature," her practice was a constant example of her theory. There was another still more extraordinary trait in her character than all this: though she had been upon the stage for several years, and, on her entrance, considered as one of the finest and most accomplished women in England—though beset with solicitation, and exposed to the force of bad example, suspicion had never once lit upon her fame, and the dissipated world were reduced to the necessity of ascribing her celibacy to a coldness of constitution. Her character as an actress stood in a no less favourable point of view. Endued with so many acquired requisites, nature had not been backward in lending her assistance, and she shone a particular favourite both of Thalia and Melpomene.' Vol. ii. p. 307.

In the year 1786 Mr. Macklin experienced the following attack of infirmity on the stage of the Dublin theatre.

He took a benefit on the 22nd of August, and was advertised for Sir Pertinax, in the *Man of the World*, and Sir Archy in *Love-a-la-Mode*. This was an arduous undertaking for a man at his time of life. Mr. Macklin was resolved, however, to attempt it. As soon as the doors of the play-house were opened, the theatre was filled in every part, and his excellency the lord lieutenant, and several members of the court, graced the stage and other boxes. Mr. Macklin went through the first act with great spirit, but was taken suddenly ill in the middle of the second, and was obliged to be assisted off the stage. The audience being informed that Mr. Macklin was so much indisposed, that he could not appear again on the stage that night, very politely accepted of Mr. George Dawson as his substitute, and the entertainment of the evening passed off without any further interruption. The concern and anxiety manifested by the audience, on the occasion of Mr. Macklin's illness, reflected

the highest credit on their humanity, and afforded no small testimony of the estimation in which the father of the stage stood. This was the first time that the memory of Mr. Macklin began to betray symptoms of decay and imbecility. When he was dressing at the theatre, on his benefit night, he was seized with a kind of shivering, which lasted several minutes. He also complained of a pain in the head, and, when he first went on the stage, he declared that his sight was so much affected, and dazzled, as it were, that he could scarcely distinguish the people in the pit. In a few moments he recovered himself and went through the first act tolerably well; but the shivering fit returning again, he felt a total incapacity to proceed with his part. In a few days, however, he recovered, and appeared in public, to the no small joy and satisfaction of his numerous friends and admirers.' Vol. ii. P. 319.

This temporary imbecility was succeeded at different intervals by similar attacks. Mr. Macklin, however,

'played the very laborious part of sir Pertinax, at a time when he was in his one hundredth year, with a vigour and a spirit that astonished every beholder.—His last attempt upon the stage was on the 7th of May, 1789, in the character of Shylock, for his own benefit. He went through the first act, but not being pleased with his own execution, and finding his incapacity increase upon him, and after making repeated but ineffectual efforts to overcome the stupor, which clouded his reason, he was obliged to come forward, and apologize for the interruption that he had given the performance, and to request that Mr. Ryder might be permitted to finish his part.

'The company, with true British sympathy, accepted the change without hesitation, and the father of the British drama took his last and very affecting farewell of the stage, amidst the tears and thundering plaudits of a most crowded audience.' Vol. ii. P. 326.

The retired veteran continued to frequent the theatre till within a very short period of his decease, which is thus related.

'In the beginning of the year 1797, he grew quite infirm, and in the month of May his disorder (which may be called a gradual decay) became so alarming, that Dr. Brocklesby, his most intimate friend, was called in. However, Mr. Macklin refused to take any medicine. Prescriptions, he said, could be of no use to him, in the state that he then was: his span of life was nearly spent. His disease was not so powerful as to hinder him from conversing, occasionally, with philosophic cheerfulness, and Christian resignation. Three weeks before his death, he took very little sustenance; but, what is not a little remarkable, his mental faculties returned, to an astonishing degree. He knew every body that visited him, and he heard, saw, understood, and conversed, without the least

difficulty. On Tuesday morning, the 11th of July, 1797, Mr. Macklin got up, washed himself all over in warm gin, (a practice he had been accustomed to for many years), put on fresh linen, and then lay down again. During the time that he was washing, he seemed easy and composed, and conversed with Mrs. Macklin with great tranquillity. In about an hour after he retired to his bed, he exclaimed to his wife—"Let me go! let me go!" laid himself backward, and expired without a groan.' Vol. ii. p. 425.

'Mr. Charles Macklin was born on the first of May, 1690, and died at the advanced age of 107 years, two months, and ten days.' Vol. ii. p. 427.

The desire of long life is so prevalent among our species, that most of our readers will be gratified by the biographer's account of Mr. Macklin's 'manner of living.'

'To attain to the great age of 107 years has been the lot of very few; and to pass through life without the affliction of any serious disorder or indisposition, has been the good fortune of still fewer, among mankind. Mr. Macklin, by the favour of providence, had the singular happiness to accomplish both. He did not begin to pay particular regard to his constitution, till he was forty years of age. Up to that time he lived very irregularly; he drank hard, sat up late, and took violent exercise; but, subsequent to that period, he proceeded by rule. He attributed the continuation of his good health in his youth to perspiration—to promote which, when he was more advanced in life, was his principal object.

'Mr. Macklin drank tea, porter, wine, punch, &c. and ate fish, flesh, fowl, &c. till he was seventy years of age; but he never drank to excess.—If ever he was prevailed upon to drink more than his usual quantity (seven or eight glasses of wine) he always took Anderson's Scotch pill, going to bed at night. This, he said, kept his head from aching the next morning. He was always moderate at his meals, but never abstemious; and preferred conversation to the bottle. At seventy years of age, Mr. Macklin, finding that tea disagreed with him, discontinued the use of it in a great degree, and took milk (which he had always boiled), instead of tea. He also had bread boiled in his milk, which he sweetened with brown sugar, till it was almost a syrup. Having lost all his teeth, about the year 1764, he was reduced in his sustenance entirely to fish (which he was very fond of) herbage, puddings, and spoon meat; he liked all kinds of stews, hashes, and soups, particularly giblet soup, which he used to have two or three times a week. He was a great lover of eggs, custards, and jellies. His drink at his meals, for the last forty years of his life, was white wine and water, made very sweet. Being attacked by the rheumatism, in the year 1770, he discontinued the use of sheets, to avoid it, and slept in blankets.—He did not sleep upon a feather

bed, but upon a mattress: his bed was a kind of couch without curtains, which was placed in the middle of a large room.—On this he deposed, whenever he found himself inclined to sleep.—He always lay with his head very high, but never stripped off his cloaths, for the last twenty years of his life, except to change them, to put on clean linen, or to have himself washed, and rubbed all over with napkins dipped in warm brandy or gin: a practice which he repeated very often. He was also in the habit of steeping his feet, for a considerable time, in warm water. Whenever he went abroad, he changed all his cloaths, as soon as he returned home, and never sat in his own house in the dress that he went out. Whenever he perspired, he always put on fresh linen. We have known him, at the playhouse, to change his shirt three or four times during the performance; and, when he went home, to change it again. He was much given to perspiration, which he always promoted, never checked. This, he said, contributed very much to preserve his health, and prolong his life: but, we are persuaded, that he stood particularly indebted to his amiable wife, Mrs. Elizabeth Macklin, for her indefatigable care of and attention to him. Her fondness anticipated all his wants, and her thorough knowledge of his disposition and constitution, enabled her to do more for him than the most eminent physician. For the last ten years of his existence, he had no fixed hours for his meals—he followed closely the dictates of nature. He ate when he was hungry (some times at two, three, or four o'clock in the morning, and M. s. Macklin always got out of bed to wait upon him) drank when he was dry, and slept when he found himself sleepy.' Vol. ii. p. 438,

Mr. Macklin was not distinguished merely as an actor: he had some reputation as an author. The following list is given of his works.

' King Henry the Seventh, or The Popish Impostor, a tragedy; first acted at Drury Lane, on the 18th January, 1746.—Not printed.

' Will or no Will, or A New Case for the Lawyers—a farce—acted at Drury-Lane, 23d April, 1746.—Not printed.

' The Suspicious Husband Criticised, or The Plague of Envy—a farce—acted at Drury-Lane at the conclusion of the season 1746-47.—Not printed.

' The Club of Fortune Hunters, or Widow Bewitched—a farce—acted at Drury-Lane, in 1747.—Not printed.

' Love-a-la-Mode—a farce—acted at Drury-Lane, in 1759, with unbounded applause.—Printed. 4to.

' The Married Libertine—a comedy—acted at Covent-Garden theatre, in 1761.—Not printed.

' The true born Irishman—a farce—first acted at Smock-alley theatre, Dublin, in 1753, and afterwards performed at Covent-Garden in 1757, under the title of The Irish fine Lady.—Not printed.

'The Man of the World—a comedy—first acted at Crow-Street theatre, in Dublin, in 1772, under the title of *The True-born Scotchman*, and afterwards performed at Covent-Garden, in 1781, under its present title.—Printed. 4to.

'He has left behind him several plays, which have never been acted, and also several pieces unfinished.' Vol. ii. P. 443.

As a dramatic writer he did not rise to extraordinary excellence. To the graces of composition he was a stranger; but he portrayed strong and coarse features of character with skill. His talents, we think, appear to advantage in some letters written by him to his son in India. These epistles do credit both to the disposition and abilities of the writer. They are replete with parental kindness; they display correct thinking, and judicious advice on the most important topics of life and manners, and will probably be thought, by many readers of these Memoirs, to be the most valuable part of the publication.

As the biographer of his celebrated relative, Mr. Kirkman evinces industry and talents; and there is no reason to doubt his fidelity. The work, however, is unnecessarily extended by the insertion of several articles which were before in print, and of some that are not strictly connected with the object of the work.

History of Scotland. By Robert Heron. (Concluded from Vol. XXVI. p. 386).

IN our account of the first part of Vol. I. of this work, (N. A. XII. 67), we were sufficiently liberal of praise, as we wished to encourage a juvenile adventurer to give a decent *abridgement* of the history of his native country. But, when we found this proposed abstract swell, in the subsequent volumes, to a vast farrago of crude and common-place discourses, totally unlike the first specimen of the work, we were forced to change our opinion, and, in a late article, to declare our disappointment, and our consequent censure: As Mr. Heron writes on almost every subject, and his pen is uncommonly prolific, he may consider himself as deeply indebted to our criticisms, if they teach him the great art which Boileau taught Racine, that of writing with difficulty. Our chief duty is that which we owe to the literary world, and to the public at large—that of praising the efforts of talent, and of blaming only where blame is due, and where our silence might detract from the opinion of our taste and judgment.

Mr. Heron's three last volumes now claim our attention, or rather two last, for Vol. V. is divided into two parts,

because the hurried author sat down to write five hundred pages, and, before he was aware, had completed twelve hundred and fifty ! This is a just picture of his mode of composition, drawn by himself at the end of the last volume. In some parts, however, he is too brief ; for the second section of Vol. V., which should have comprised the account of the progress of manners, &c. consists only of eight or nine pages, instead of two hundred and eighty, the space allotted to that preceding, which embraces a period far more meagre of information.

The advertisement to the fourth volume begins with the following paragraphs.

‘ The fourth volume of the general history of Scotland, is presented to the public, with very great anxiety on the part of its author. It embraces the history of the national transactions of the Scots, during that important period, which extends—from the æra of the death of James the Third,—to that of the accession of his descendant, James the Sixth, to the English throne. Wars, negotiations, intrigues, revolutions, and every variety of those great events which make national history interesting, occur, in the course of this period, in a remarkable profusion. It has been illustrated by the writings of our most eminent historians. It has deservedly attracted and fixed the curiosity of every liberal and inquisitive mind.

‘ Although a stranger to the influence of any whimsical passion for novelty or singularity ; I have found myself compelled, in investigating this period of the Scottish history, to adopt views of the principles, the passions, and the combinations of events, which it presents,—such as differ, almost continually, from those of former historians. Venerating, with the profoundest reverence, the illustrious talents of the late great Dr. Robertson,—the Epaminondas, perhaps, of Scottish literature ; I should have been far prouder, implicitly to follow his footsteps,—that I can ever be, to walk in any new path of my own making. But, *si amicus Plato, magis amicus veritas*. Respecting, too, the powerful talents, as well as the patriotic and truly historical industry of Mr. Pinkerton ; I cannot but greatly regret, that his excellent work lately published, should have contributed more to throw new light on many particulars, here and there, in the minuter detail of the history,—than to exhibit the general spirit and system of the national transactions of the Scots, during those reigns of which he writes, in their proper point of view. I have been obliged, in too many instances, to differ from him. I differ from him, with hesitation, with reluctance, with deference, with respect. Of the other writers who have employed their talents upon the same portion of the Scottish history, I wish not to insinuate any thing that does not imply a like regard. There is none of them whom I should not have re-

joined to follow as my guide. There is none whose opinions I am inclined to reject with contempt. None from whom I differ, for any other reason, than because truth appears strongly and urgently to demand it.

‘I regret, that I could not view the conduct and principles of the leaders of the reformation of religion in Scotland in a more favourable light. I should be concerned, if I were to become the object of any good puritan’s indignation, because I cannot think cardinal Beaton to have been a very devil. But, I am not ill pleased to have discovered, that the reformation of the Romish religion arose from among the Romish clergy themselves: for I have long thought, that our atheistical historians meant no good to religion of any sort, when they joined the hottest-headed protestants, in raising such a villainous outcry against the Romish clergy, as the worst part of society, during the dark ages.’ Vol. iv. p. v.

Who would imagine, after these declarations, that Mr. Heron implicitly follows Dr. Robertson, especially in believing Mary guilty, and that he never saw Mr. Pinkerton’s two quarto volumes, till after that part of the present work, which relates to the same period, had been printed off? The last truth can be evinced by letters from Scotland, regretting that such was the case, if any further proof were required than the gross errors in the passage above quoted, into which no one who has read Pinkerton’s history could have fallen, or than the numerous old fables and errors, exploded by that writer, but which Mr. Heron has preserved just as he found them in preceding compilations. We must hint to this author, that fallacy and misrepresentation are the worst defects which an historian can have, and disgrace him as much as want of honour degrades a private character.

We have already given sufficient specimens of Mr. Heron’s style and manner; and any person who has seen Bunbury’s Long Story may conceive our melancholy situation, after the heavy penance of wading through his three last volumes. We lately made mention of an oriental author, who said that he abbreviated his stories, *lest his readers should get the head-ach.* With a similar view, we shall spare any further long extract, and content ourselves with pointing out some of the errors which disgrace Mr. Heron’s *sermons on history.*

Vol. IV. p. 18. Peter Hialas is from the Latin. The ambassador’s name was don Pedro d’Ayala.

21. ‘Stuart, the brother of the earl of Lennox.’ Who would here discover Bernard Stuart, lord of *Aubigny*, by which last name alone he is known to Guicciardini and the French historians? We may add, that he was not the brother, but the cousin, of Lennox.

1b. Forman never was cardinal. Here Mr. Heron, with

his usual confusion, tacks the account of a monstrous child to a series of political negotiation. He might as well have tacked his history to that of Mr. Hume.

30. 'Cowardly swaggerer' is strange language for history; but we must pass numerous vulgarisms and solecisms.

32. 'The Scottish fleet of three ships of war.' It consisted of about twenty.

44. The example of the queen's regency was not 'hitherto unknown.' It had occurred in the minority of James II.

52. The statement of the disputes between Albany and the queen is lame and erroneous.

60. This account of the supposed ambition of the Humes is a fiction. Mr. Heron even forgets that the Douglasses were still as powerful as ever.

80. Albany's van did not advance farther than Salom; nor was the queen (p. 81) in the camp.

83. Albany did not arrive at Kirkcudbright, but in the Clyde.

85. 'The young king, now eleven years of age, would, after another year, be authorised, by the laws of his kingdom, to choose new guardians for himself; and was not at all likely then to continue the authority of the regent.' What puerility! There was no such law. The regent had been solemnly installed by parliament, till the king should have attained the age of eighteen years.

Ib. 'The king . . . a sickly child.' Never.

Ib. The praise of Albany, a mere delegate of France, execrated by the people of Scotland, shows Mr. Heron's discrimination!

99. Many of Mr. Heron's dates are erroneous. Here, for 1527 put 1528. He forgets that chronology is one of the eyes of history.

103. 'Tantallon-castle wrested from Angus.' It remained in his hands.

110—124. Here we have an account of all the kingdoms of Europe in 1528! Why did Mr. Heron omit those of Asia, Africa, and America, as much connected with Scotch affairs as most of the others?

126. Mr. Heron's want of chronology necessarily leads him to deduce events from causes in which they did not originate. Here he has confounded those of 1528 with those of 1533.

127. When Mr. Heron inserts that the lords of session were barons of parliament—a position which he often repeats—he shows great ignorance of facts and records.

140. Here is a series of exclamation, in truth a mere rant, abounding, as usual, with a gross error, and a reference, '*Eodem quos supra.*' The fact is, that Mary of Vendome,

far from dying in a convent, instantly married a French count.

The fall of sir James Hamilton (p. 154), was far from being disagreeable to the Scotch nobility, who hated him as an upstart. Yet on this false supposition Mr. Heron founds important events.

In this volume, we meet with Mr. Heron's arrogant censure of all the great writers who have examined the question of Mary's guilt or innocence. We may here observe that it is the prime trick of a quack to slander physicians of reputation; and a greater literary quack than Mr. Heron never attracted our notice. Nor do we imagine that Menkenius *de Charlataneria Eruditorum* can produce an example of such a mere smatterer, and pretender to science, attempting to speak *ex cathedra* of names revered by learning herself.

The fifth volume begins with a long sermon on the state of manners, &c. in Scotland, from the middle of the fifteenth to the end of the sixteenth century—in its very plan a confusion of all epochs, and all just and exact knowledge.

3. Could common sense permit Mr. Heron to suppose that broom was planted *as timber*? The tops were mashed, and given to cattle in time of scarcity. Hence arose the injunction to sow broom-seed.

8. Amber on the coast of Scotland! The description of Scotland by Paulo Giovio is a mere transcript of the fables of Boëthius.

34. The officers of the mint did not travel. Different mints existed at the towns mentioned. The early coins show this.

The argument (p. 37), that the diminution and deterioration of the Scotch coinage are proofs of the advance of the kingdom in opulence, is worthy of its author. He thinks for himself, with a perverted ratiocination! This argument tends to prove that England must have been twelve times poorer than Scotland, because an English penny was worth twelve Scotch pence! In p. 42, with equal absurdity and ignorance, he supposes that *fairs* for trade gave rise to religious meetings. It was the reverse. Can Mr. Heron be ignorant of the meaning of *feria*?

84. The French auxiliaries, who came into Scotland with the duke of Albany, easily mastered all the turbulence of the Scots. Wonderful reasoner and patriot! Far from this, the Scots were dissatisfied with those auxiliaries, and ordered them to leave the kingdom, after they had remained in it only *three months*.

99. The system of Copernicus was asleep till after the days of Galileo. How then could it be received in Scotland? Yet our author affects to be astronomer, geometrician, &c.; in

short, to deal in all sciences, from mistaken scraps of the *Encyclopædia Britannica*. In p. 104, he is a wise mechanician; but if he had recollected that the ships of James IV. were built by Frenchmen, he would have spared his panegyric on the state of that art in Scotland. In the same page it is gravely affirmed that the compass was known to Scottish mariners before the close of the sixteenth century! Surely before the year 1400.

The account of the rude Scotch chronicles (p. 109) shows Mr. Heron's taste. It seems impossible that he can have read them, so absurd are the several *éloges*.

The following remarkable *moreaux* may diversify our page.

' Truth is never steadily spoken upon all occasions, by any, except those who scorn all fear, and have no desires but such as they believe easy to be accomplished by open, manly arts. The simple and inexperienced, such as children, and savages in the most erect manly state of savage life, usually speak the truth without disguise. Yet, children and savages, learning the apparent possibility of deriving advantage from falsehood, treachery, and disguise, before their souls can be sufficiently impressed with the knowledge of those principles of rectitude upon which the obligation to speak truth is established; soon become, in consequence, more strikingly addicted to falsehood, treachery, and artifice, than the rest of mankind. In this virtue of dreading to violate plighted oaths, and of speaking truth from a sense of duty, the Scots of this age were certainly more honourably distinguished than their ancestors had been. It was a necessary consequence of the continual expansion of their minds by moral instruction, that they should become still less and less prone to the heedless or wanton violation of truth. Those dark acts of perfidy which ever stain the annals of barbarians, become continually more rare, while we advance through this period of the Scottish history. The oath, the promise, the assertion of one man to another, assume still new dignity. When acts of treachery are perpetrated, we discover a solicitude to excuse and to glose them over, which the more atrocious souls of the Scots of an earlier age would have boldly scorned. Fraud and treachery became crimes of heinous guilt in the eyes of the divine, of the moralist, of the poetical satirist. The merchant can now trust himself and his goods to the faith of those who promise him protection and a free sale. Fiction becomes less common in the legends of history, and in the reports of the news of the passing day. A new regard to moral character begins to be commonly felt, by which a new reference for truth is the most authoritatively imposed. Such are the features of the Scottish character, during the progress of this period, in regard to a habitual observance of veracity. It is not to be doubted, that this virtue became, in the

course of this period, more general, and was now more happily established upon principle, than it had been in any former time." Vol. v. p. 121.

Miracle of virtue, to discover that fraud and treachery are only crimes in the eyes of the divine, the moralist, and poetical satirist !

This confusion of principle may be compared by the reader with the confusion of ideas (p. 127), concerning the nature and first appearance of a well-known disease.

158. Mr. Heron forgets that bribery prevented the court of session from protecting the poor.

As *taste* is intimately connected with judgement, it is no wonder that Mr. Heron's taste is very bad. The reader who wishes to indulge his risible faculties has only to open this author's account of the Scotch poets (Vol. V. p. 197, &c.) where he will find the dull and feeble Henderson compared to Phædrus, and the sublimity of Davie Lindsay represented as equal to that of Milton ! 'The *Dream* of Davie 'exalts its author above every contemporary or prior British poet' (p. 217). His interludes 'are to be preferred, not only to the works of Shakespeare, but to whatever the whole body of the English drama can, even yet, present in competition with them,' (p. 223).

O tribus Anticyris caput insanabile !

As well might a mere drawing of Teniers be preferred to *all* the grand creations of the Italian school.—The account of the Latin poets of modern Europe is equally risible. Mr. Heron supposes that the Polish Casimir, who wrote in 1630, was a contemporary of Eobanus Hessus in 1520 ! In p. 248, Mair's dull history is compared with the philosophical histories of later times, because it contains a few scraps of scholastic divinity and morality ! In the next page we are informed, in a note, that Blackwell's genius was of the same *cast* with that of Hector Boëce !

Upon the commencement of the civil wars under Charles I. Mr. Heron's reflections are, as usual with him in treating important events, rash, hasty, superficial, nay (to use a word of which he seems to be fond) *rabid*. Measures and events, long weighed and estimated by experience and wisdom, by patient investigation, and philosophical candour, are huddled into our author's coarse scales, and delivered to the indignant reader with puerile pettishness and impetuosity.

As a specimen, accept a part of his reflections on the Revolution :

'No : There was, in truth, heinous, moral and political guilt, in that resistance to the executive power, by which the Revolution was effected. It was not correctly just : it was not indispon-

expedient. Its seeming necessity was, in a great measure, the consequence of the previous base compliances or factious opposition of those who were its authors. Traced to their remoter sources, the evils which it strove to remedy, will appear to have had their origin, from the factious conduct of the first English parliaments of the reign of Charles the First, and of the primary Scottish covenanters. They gave an irregular impulse to the political machine, which was never afterwards to be corrected otherwise than by contrary impulses which were also irregular. The Long Parliament and the military usurpation of Cromwell, urged matters to a fatal extremity on the one side: the unprincipled tyranny of Charles the Second, the impotent superstition of James, carried them not less unhappily wrong, on the other side. But, the time for patriotism to act, without a crime, was when Charles drove away the virtuous Clarendon, and abandoned himself to the counsels of profligate ministers and mistresses. Had the lords and commons of his parliament, then acted with enough of mild, yet steady and incorruptible virtue; no revolutionary resistance had afterwards been necessary. It is the unhappy fate of mankind, never to be able to prevent the mischievous consequences of one series of crimes, without running into another !' Vol. v. p. 701.

The ignorance of infancy could hardly have offered reflections more absurd, or more remote from any real experimental knowledge of human affairs. Periods and ideas wholly discrepant are blended as in a dream. We must whisper to Mr. Heron, that one ounce of exact science, in any department, is worth waggon-loads of that crude half-reading with which he has stuffed his mind and his books. It is worse than ignorance; for ignorance may learn; but in this case a life might be spent in *unlearning* false knowledge. Menage said that he did not choose to read Moreri's Dictionary, because he should never be able to deliver his memory from thousands of errors there to be found.

The sixth volume (or, by Mr. Heron's division, Vol. V. Part II.) extends from the revolution to the year 1748. The best part is that which relates to the Union. The details of the several rebellions in Scotland are too long, and the whole volume is injudiciously swelled with a mixture of English history.

In a work which is destitute of principles, or philosophical candour, Mr. Heron endeavours to show his impartiality by abusing all parties. But, reflecting that his clumsy sarcasms may nauseate all readers, he will suddenly, without any visible cause, burst out into a volley of praise.

A philosophic historian would hardly have attacked that great pacific minister, sir Robert Walpole; but he has, it seems, provoked the bitter enmity of Mr. Heron; and in a note

we find a respectable writer, who has published a Life of sir Robert Walpole, thus characterised. 'Amidst much curious information, Coxe's book displays an impudent profligacy of moral judgement, condemning and approving without regard to the aspect of facts—at which every human heart that retains any sentiments of rectitude must shudder with deep abhorrence.' Such is the author's want of candour; and with such precipitation does he commit to the sacred page of history the most infamous slanders; unconscious that such malignant folly never fails to recoil on the head of its parent. *Mutato nomine, de te fabula narratur.*

The dull verbosity of Mr. Heron's style and manner, the rash insipidity of his observations, the confusion of his plan, the weakness of his execution, the neglect of chronology, the want of research and novelty, would of themselves justify the reprobation of his book. But when, to the fatigue of reading such a weak and tedious compilation, is superadded the disgust, arising from his wanton abuse of the most distinguished characters, political and literary, even candour must speak in the accents of indignation. His vanity would only excite a smile; his dullness would only demand a gentle exposure: but malignity is unpardonable, and can only be repressed by severe censure. A young author cannot entertain a more gross or fatal error than the idea, that by undermining the reputations of others he may advance his own. Uncle Toby said justly to the fly, 'the world is wide enough for thee and me.' Reputation is not to be advanced by the censure of others; far less by gross slanders against eminent characters, or puerile abuse of long-established fame. The course is most ample; and the prize may be won without crossing or jostling; which only indicate that the jockey is conscious of the inferiority of his steed.

Letters and Papers on Agriculture, Planting, &c. selected from the Correspondence of the Bath and West of England Society, for the Encouragement of Agriculture, Arts, Manufactures, and Commerce. Vol. VIII. 8vo. 6s. Boards. Dilly.

THIS volume is introduced by some reflections from the secretary on different topics connected with agriculture. His remarks on the subject of cottages are particularly worthy of notice; and the defence of inclosure is satisfactory. A paper, sent after the volume was finished, is annexed. It relates to the cultivation of potatoes; and its author, Mr. Broughton, endeavours to show, from his comparative experience.

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riments, that those useful vegetables are most advantageously propagated by shoots, from potatoes laid in litter for the purpose, and covered with mould to the thickness of three or four inches.

The first article is an ingenious and valuable disquisition on wool-bearing animals. The distinction between hair and wool is clearly explained, and different animals, supposed to be hairy, are found to carry, at the roots of the hair, a very fine wool. We will select an account of a species of sheep and ox, little known.

‘ CLASS THIRD.

‘ Sheep that carry short thick hair, which in no respect resembles wool of any sort.

‘ Of this variety of the sheep species we have no breeds in Britain; but that such sheep do exist, we have the clearest proofs. So little are they known indeed in this country, and so little is it suspected here that such an animal exists, that I was not a little surprised when I first saw one of this kind, and therefore examined it with a good deal of attention. This creature was on board a Danish East-India ship that put into Leith roads last season, and was bought, with several others of the same sort, as they assured me, in the island of Madagascar. It was a ram of a good size, and was covered all over with a thick coat of short, thick, stiff hairs, like that of a horse, but rather stronger in the pile, and shorter. The colour was a fine brown, the hair lay close to the skin, and was very smooth and glossy, like the coat of a well-dressed horse in fine order. They assured me that it had never had any other covering on it but what I saw, and that all its companions were of the same sort.

‘ This fact threw the subject of sheep into a new point of view that I had never adverted to before, and enabled me to account for some phenomena respecting sheep that had puzzled me a good deal. In the account that Dr. Pallas had given of the famous Boucharian lamb-skin furs, some of the peculiarities he mentioned appeared to me to be incompatible with the nature of wool, and much more nearly allied to that of hair. But as I had no idea that any sheep of this kind existed, I was perplexed about it, and could come to no decided opinion respecting it. Since then, I have had an opportunity of seeing a night-gown, lined with Boucharian lamb-skin fur, which, I find, consists of nothing else but hair, without the smallest intermixture of wool. It is somewhat longer than the Madagascar sheep’s hair, softer, and gently waved by means of a little curl upon it, which gives to it the beautiful foliage-like appearance, for which these furs have been so much valued; so that this forms a second variety of this class of sheep.

‘ While I am just writing, I have received a letter from sir Joseph Banks, bart. on this subject; who says, “I once imported

three sheep from Spain, which were as sleek and smooth as a horse, and never, at any season, shewed the least sign of wool or down in the most minute quantity." The fact then is incontestibly established, that sheep, which produce as little wool as horses, do exist; and perhaps they are much more common than we at present suspect. The Boucharian breed of sheep is kept in immense flocks over the extensive plains of Great Tartary. Since the above was written, I have been assured that they have a breed of this kind of sheep in the island of Antigua.' P. 10.

'The musk-ox, of Hudson's-Bay. This animal is much better known to me than the former, as I had the description from a gentleman in Edinburgh, who lived many years in Hudson's Bay, and who has seen thousands of them, dead and alive. The whole body of this creature, which is as large as a middle-sized ox with us, is covered over with a very close fleece of long, soft, flexible hair, of a fine quality, which might be employed in manufactures for many of the same purposes as wool; beneath that hair, and towards its roots, lies another coat of exceeding fine wool, which could be applied in fabricks of the finest quality. It has been spun and worked into gloves and stockings, which are said to be soft as silk. The buffaloe wool inclosed, I shewed to the gentleman, who said it was nothing like so fine as that of the musk-ox.' P. 19.

Dr. Anderson is confident, that the wool of Spanish sheep does not degenerate in Britain; that we have not yet procured the best specimens of Spanish sheep, either with regard to the fineness of the wool or the value of the carcase; and that the sheep of Jamaica, though hairy, have at the roots of the hair, a fine fleece. The shawls are now known to be made of the wool which grows at the roots of the hair of the Thibet goat.

'The hair of this kind of goat (the common long-haired shaggy goat) is usually very coarse; but underneath it, as in the long-haired breeds of sheep, there is a quantity of wool, of an exceeding fine quality, which may be separated from it about the month of June, by combing. From this circumstance, it would seem that this wool, like the wool of the sheep, rises from the skin, and becomes loosened from it, while the hair still adheres firmly to it. Of the fineness and quality of this kind of wool, you may satisfy yourself, by examining the small shred of a little web that will accompany this, of that kind of wool, which was manufactured under my eye here last summer. There was as much of it as made three full-sized shawls and a waistcoat-piece, from whence the pattern sent was cut. The chain is silk, as there was too little materials to make it of wool. These shawls were compared with the finest India shawls that could be found in this place, and were deemed softer than any of them. The shawl wool in India is precisely of the same nature, and is ob-

tained from the Thibet goat. I have examined some Thibet goats in this country, and find their hair rather longer and coarser than the common European goat, from which it differs little. If it was a fair specimen I saw, the wool was rather less abundant on these than on the common goat.' p. 13.

Some miscellaneous remarks, by Dr. Anderson, form the second article; but they are not important. In the third, Mr. Pryce offers some observations respecting the fertility of the Orcheston meadow. Its grass is not peculiar, but is highly luxuriant. In the most fertile spots, about four inches below the surface, were found flints: in the least fertile, no flints were discovered. In parts whose fertility was neither the greatest nor the least, the flints were deeper. These are supposed to retain the moisture, or the electricity of the rain. The same author supposes the curl in potatoes to be occasioned by an insect.

Mr. South's 'Cheap and efficacious Ventilator for preserving Corn on Ship-board' must be appreciated from experience. Some additional arrangements in stowing the corn seem to be necessary. Mr. Collins's communication respecting the different kinds and properties of wool is a collection of whimsical opinions expressed in peculiar language.

The seventh article describes Mr. White's 'Method of tanning with Oak Leaves instead of Bark,' with the annexed approbation of several tanners and dressers of leather; but this plan has not answered under our inspection; or, at least, it will be useful in few kinds of leather. Mr. Pierce, in the eighth article, recommends dung for covering potatoe-setts; and Mr. Webb communicates some observations on the rapid growth of oaks, in soils adapted to them. The advantages of gypsum as a manure for saintfoin, cow-grass, Dutch clover, &c. are well known; and they are confirmed, in this volume, by some additional experiments.

The eleventh article, 'On waste Lands and Inclosures,' contains extracts from surveys of many counties of England and Wales, pointing out the extent of the wastes, and the advantages likely to be derived from inclosures. A general bill to facilitate the progress of inclosing is the measure recommended by the greater number of these surveyors; a plan which has been attempted, without success. A similar extract, from different surveys, is also inserted, to prove the 'inconvenience of the present system of tythes.' Mr. Davis's prize essay, on 'The most practicable Mode of giving an equitable Compensation for Tythes,' exhibits, we think, a fair and candid view of the claims of the clergy on one hand, and the hardships and inconveniences resulting from this mode of payment on the other. Tythes should, he thinks, be commuted; but the price of corn, the general ratio of commutation, is too steady to

render it a fair criterion. Some modification of this criterion is proposed; and the price of butter, to ascertain the ratio of commutation respecting grass land, should, in the opinion of Mr. Davis, be added. The essay is judicious and liberal.

Mr. Lock's '*Historical Account of the Marsh Lands in Somersetshire*,' exhibits a good view of the great improvements in that county, chiefly from inclosing. A short extract will give a general idea of the substance of this article.

'It clearly appears that marsh-lands doubled their value every century for the first four hundred years after the Conquest; and from the Reformation to the Scotch rebellion in 1745, they were doubled every fifty years; but from that time to the present, they became more than doubled in twenty-five years: How is this accounted for?

'This doubling of rent in twenty-five years will not hold good in upland, hilly, or corn parishes. It will only apply to marsh-lands, the lords of which having dismembered their manors amongst their lessees, stirred them up to the study and practice of agriculture. Suppose a lessee for three lives, of one hundred acres, valued in fifty pounds per annum, gave twelve years purchase for the fee, it amounted to six hundred pounds, and is only a tax upon the farm of thirty pounds per annum, reckoning the interest at five pounds per cent.

'As a moiety of this country was formerly in tillage, probably fifty acres of this farm were, when purchased, arable; but if so, it was immediately laid down to pasture, and is perhaps now brought forward to the fifth class in point of quality, and at present worth fifty shillings per acre: whereas, had it remained on lease, it would no doubt have continued in tillage, bearing fifteen bushels of wheat per acre, if recruited every third year with a fallow; and would have been worth at present only twenty shillings per acre,

'As this practice of laying down arable to pasture hath been so universally adopted by the land-owners as occupiers of their own freehold, and enforced by landlords in their covenants with their tenants, will it not furnish a better reason for the scarcity of wheat, if generally adopted in other countries, than such as are commonly given us in the public prints?' p. 280.

An accurate mode of buying and selling wheat, viz. by measure, corrected by weight, follows. We also find '*Brief Remarks on practical Improvements*,' and '*Miscellaneous Remarks on national Improvements*;' papers of little value. 'Mr. Harper's Experiment on the extraordinary Quality of Butter (that of keeping two years and seven months) made after the Lancashire Manner;' captain Shank's '*Method of killing Slugs*,' by watering the ground, before and after sowing, with an infusion of coal-tar; '*Observations on the different Qualities of Wool as produced by the Spanish Mixture*.'

in Breeding,' by Mr. Davis; Mr. Hill's 'Experiment on propagating Potatoes from the fibrous Shoots;' an 'Account of a Crop of Wheat, sown and managed in a peculiar Way;' a plan of 'Folding Hogs' for their manure; and the 'Characters of sundry Apples known in the West of England,' by Mr. Crocker, of Frome, are articles that admit not detail or explanation.

Dr. Anderson claims the merit of what has been considered as the invention of Mr. Elkington—to drain bogs and swamps by tapping—as well as of another invention attributed to Mr. Brodie, 'the Patent Bath-Stove;' and he seems entitled to the honor of each, though another has carried off the profits. "Sic vos non vobis," &c. Mr. Wagstaffe's 'Simple Preparation of Seed Corn' to prevent the smut, consists only in repeatedly washing and scouring the seed in clean water.

Colonel Wood's queries, relative to draining lands, destroying moss, and planting coppices, are satisfactorily answered by Mr. Barter. Mr. Griffith finds, that one part of quick lime, with two pounds of gunpowder, will explode as violently on blasting rocks as if the whole were gunpowder; in quarries, this will occasion a material difference in the expense. Mr. Pitt's description of Dorchester gaol must be read in the volume itself, where it is illustrated by plans.—The method of preparing canvas, so as to make flexible tubes, we will transcribe.

'Take one quart of boiled linseed oil, and a quarter of a pound of the gum elastick—boil them gently together—they will so boil near two hours before the gum will be dissolved. Then add three quarts more of boiled oil, one pound of resin, one pound of beeswax, and one pound of litharge of lead—boil all up together, and with a brush lay it warm, and evenly, as a coat, on the canvas.

'This prepared substance will be as flexible as can be wished, without cracking—will resist wet or damp, and will be found durable, if common prudence be exercised in the care of it.' P. 342.

Mr. Bartley's communication on 'the Culture and Value of Potatoes,' contains nothing new. The value of this farinaceous root is well understood. The 'Queries by an economical Society of parliamentary Gentlemen,' with the answers, relate to the relief of the poor. The replies of the secretary are clear and pointed.

Mr. Pugh and Mr. Morse give an account of sixty-five kinds of apples, with their qualities; and Mr. Barclay describes the Norfolk method of dibbling wheat. Mr. Barton's new and useful method of propagating potatoes, consists in transplanting the stalks, which occasionally rise, the year after potatoes have grown in any ground.

Mr. South's expected treatise on wall-trees is delayed, in

consequence of the necessity of farther personal observation for its completion.

Mr. Wimpey's last words (for he died at the age of eighty-three, soon after he had written his letter) are judicious and affecting. They relate to the drill husbandry, which, he thinks, is not well understood. Major Velley has communicated some experiments to ascertain the truth of Dr. Hunter's opinion, that the food of plants is an oily matter, incorporated with water, by means of an alkali, or absorbent earth. The mixture recommended, in consequence of this system, our author found injurious to vegetation; but he certainly employed it in too large quantities.

Mr. White Parsons recommends, from experience, the improvement of cold clay land, by burning the clay on the surface with weeds in a kind of kiln. The process must be read in the work itself, as well as his remarks respecting cattle. This is the last article of the volume, which we cannot dismiss without a hint to the editor to be more careful in selection. It may be truly said of this collection, *πλεον ἤμισυ πικρὸς*.

A Treatise on Sugar. By Benjamin Moseley, M. D. &c.
8vo. 5s. Boards. Robinsons. 1799.

IT is remarkable that no author, in modern times, has undertaken to collect the different facts relative to a substance which at present makes so large a part of our dietetic supply. Since the time of Slare, who published in 1715 his *Vindication of Sugar*, we recollect no distinct treatise on the subject. Dr. Cullen, in his *Materia Medica*, treats largely of it as an article of diet; and in this he has been followed by some other authors. The preparation of sugar likewise is noticed by all who have described the West-Indian Islands, and their productions; but a distinct treatise, connecting every part of the subject, was long a desideratum.

The history of the sugar-cane forms the first part of this treatise; and we believe it to be very complete. It was an indigenous production of the new world as well as of the old.

In the history of sugar, which follows, Dr. Moseley clearly shows that the tabaxir of India was not sugar. It was rather the ashes of the canes; rendered *σποδος* by the Greeks, from its resemblance to spodium (pompholix or tutty). When first known in Europe, sugar was called the Indian salt; and it is described as white, hard, sweet, and brittle—characters of the modern sugar-candy. The appellation *candi* gives our author some trouble; but the barbaro-Grecian word *καντιον*, or *κατιον*, has the fairest claim to the honour of having furnished the

name. It first occurs in the prescriptions of Nicolaus Myrepsus, and clearly means what we style candy. We know not, however, that candy was certainly the earliest known form of sugar; for the definition is as clearly descriptive of the more rapid and confused crystallisation of fine sugar, as of the more slow formation of the angular candy. We mean not to deny, that the latter was meant by Myrepsus, but doubt whether it was the substance originally described by the name of *Αλγιδιονον*.—Sugar was first refined in England in 1544.

The third part relates to the medicinal and dietetic history of sugar. This concrete was first used in medicine by Actuarius, supposed by Dr. Moseley to have written in the eleventh century. Our author considers sugar as highly nutritive and antiseptic, and endeavours to rescue it from the imputations of Willis, &c. particularly with respect to its injuring the teeth, disordering the bowels, or producing scurvy. In the chemical part, however, he should have noticed Mr. Cruickshank's late experiments; and, in his defence, he should have at least adverted to the scorbutic symptoms, which Dr. Stark thought he experienced, from using it as an exclusive article of diet. The solvent powers of sugar, by which it conveys with greater certainty and success medicinal substances into the blood, rest on a precarious foundation; and its great utility in consumptive cases may be questioned.

The opinion of the solvent power of sugar Dr. Moseley supports by equivocal arguments. If, for instance, it promotes the solution of fat and oily substances in the stomach, it may be suspected of promoting such solution in the cellular membrane, and consequently occasioning absorption. In all instances where it materially assists digestion, or corrects acrimony in the stomach, it acts as a demulcent only. It is undoubtedly, as our author contends, greatly superior to honey; and he mentions various inconveniencies from the latter substance, as well as some idiosyncracies, in which it acts almost as a poison. Sugar, on the contrary, is supposed to be highly alimentary, and a good food for persons advanced in life.

Several miscellaneous subjects are added; and the cow-pox, the yaws, the yellow fever of Philadelphia, and the plague, share our author's attention. His remarks on the cow-pox we will transcribe.

The cow-pox has lately appeared in England. This is a new star in the Æsculapian system. It was first observed from the provinces. It is so luminous there, that the greasy-beeled hind feet of Pegasus are visible to the naked eye: the hidden parts of that constellation, which have puzzled astronomers, as to the sex of Pegasus; and which Hipparchus, Tycho, Hevelius, Flamsteed, and Herschel, could never discover. The reason now is evident.

'The medical pythionissas are divided in their opinion respecting this phenomenon.

'Great events are foreboded.—Some pretend that a restive greasy-heeled horse will kick down all the old gally-pots of Galen.—Others, that the people of England are becoming like the inhabitants of a wilderness, beyond the land of Cathay, seen in 1333, by the rare and inimitable sir John Mandeville,—who, he says, were "wild, with horns on their heads, very hideous and speak not; but rout as swine."

'Wonderful things do certainly appear in all ages; the great Erasmus mentions a man, one Philario, an Italian, who in Holland was very much afflicted with worms. While the worms were in his body, he spoke the Dutch language fluently. When his physician cured him of the disorder, he could not speak a word of that language. The Dutch worms and the Dutch language, left Philario together!

'In this cow-mania it is not enough for reason to concede, that the cow-pox, may lessen, for a time, the disposition in the habit to receive the infection of the small-pox.

'All cutaneous determinations; catarrhal fevers; and every disease of the lymphatics; and medicine, tending to what Sydenham would call depurating that system, do the same.

'Surgeons know, that the first inflammation of any membrane is the most violent; and that reiterated inflammation deadens sensibility.

'But no complaint to which people are repeatedly subject, as the cow-pox, can perform all circumstances in the habit, equivalent to the small-pox, which people never have but once.

'Besides, the small-pox does not destroy the disposition in the habit to receive the cow-pox.

'If that be the case, the small-pox and the cow-pox, then, are not analogous; but radically dissimilar.

'The small-pox is undoubtedly an evil; but we understand the extent of that ill; which we had better bear,

"Than fly to others that we know not of."

'Inoculation has disarmed the small-pox of its terrors; and reduced it to management.' P. 162.

The plague he supposes to be a general disease, not imported by any packages from infected countries, but produced by the operation of unsuspected, perhaps distant causes. In the warmth of the contest, he denies that infection exists. The yellow fever, in the same way, is supposed to proceed from causes of more general and extensive operation than the corruption of coffee, or any similar local fomes; and he thinks it can be cured only by active bleeding and purging. On the subject of the yaws, he does not offer any thing new or interesting. The accounts of the obis, the West-Indian charms, and witch-

craft, are curious; and the tremendous description of the battle between the notorious outlaw, three-fingered Jack, on one side, with two negroes and a boy, on the other, is interesting. The volume concludes with tables of the value of West Indian imports in different years.

On the whole, though this volume does not add greatly to our knowledge of the subject of which the author professes to treat, his work displays judgement, sagacity, and benevolence, equally demonstrative of a cultivated mind and a good heart.

Narrative of the Deportation to Cayenne, of Barthélemy, Pichegru, Willot, Marbois, La Rue, Ramel, &c. in Consequence of the Revolution of the 18th Fructidor (September 4, 1797). Containing a Variety of important Facts relative to that Revolution, and to the Voyage, Residence and Escape of Barthélemy, Pichegru, &c. From the French of General Ramel, Commandant of the Legislative Body Guard. 8vo. 4s. sewed. Wright. 1799.

ONE of the first acts of the French revolution was the destruction of the Bastille; and the crimes committed by despotism in that horrid prison, and the disgraceful bondage of *lettres de cachet* pleaded very strongly in palliation of popular effervescence. The new system has not introduced humanity into the nation; and Europe has seen with astonishment that the rights of the subject can be as glaringly violated under a republican as under a monarchical government. Untried and uncondemned, many of the members of the legislature were seized on suspicion of treason, kept on bread and water, confined in dismal dungeons, and at length transported to the unwholesome swamps of America. Whatever may be the form of government, and folly alone can imagine that the same form must be suitable to every nation upon earth, a sure criterion of the merits of any is the respect paid to human nature in the person of the prisoner. Punishment is not to be inflicted to gratify the private revenge or caprice of an individual. The prisoner may have been guilty of an outrage against society; but, till that be proved, no severity is justifiable which does not arise from absolute necessity; and, when the solemn sentence of the law is pronounced, it should appear to be the sentence of law, not of a factious spirit in the possessors of power. On this principle we view with abhorrence the conduct of the French government. The deputies in the legislature may have been guilty of the crimes imputed to them; but this consideration does not justify the indignities offered to their persons; and, if they are not criminal, what

compensation can be made to them by the public for such sufferings? A director and a general, who had rendered signal service to their country, were reduced in an instant from sumptuous fare to the meanest food; were loaded with chains at the will of an inferior agent of government, and torn from their relatives and friends; and the nation which was outrageous for liberty and equality beheld this infringement of both without a murmur. True liberty cannot exist without the strictest regard to justice in the person of the lowest individual; and the severities exercised against a prisoner by the meanest agent of government, are disgraceful to the highest agents of the executive power.

This narrative of the sufferings of the transported deputies is given by Ramel, who was involved in their disgrace. Apprehended by order of the directory on the fifth of September, 1797, they were confined in the temple, in the apartments which had been occupied by the royal family; thence they were conveyed to Rochefort; and, on the 21st, were taken on board of a corvette, where their accommodations were very wretched. In this vessel they suffered every species of hardship and indignity which the inhumanity of the captain could inflict; but their sufferings were occasionally alleviated by the compassion of one of the seamen. After a voyage of fifty days, they landed at Cayenne, and were received by the governor with kindness. This, however, continued only for a day; for, on the day after their landing, they were closely confined to their rooms, except for an hour in the morning and evening; and, on the 22d of November, they were conveyed on board of a chaloupe, to be sent to the river of Sinamary. On the 23d they were lodged in the fort of that name, in seven miserable rooms, formerly used as prisons for fugitive negroes and criminals. Secluded from the world, amidst the contempt of the inhabitants of the fort, these unhappy men gave the usual proof of the force of human passions. Like the martyrs in the time of queen Mary, who could not forget or forgive their respective differences of opinion, though they were to be consigned the next day without discrimination to the flames, the transported deputies carried with them their political attachments, and embittered their sentence by the violence of altercation. Worn out by the fatigues of their voyage, and the severity of the climate, some of them died in this wretched desert: but eight, on the third of June, 1798, escaped from the fort, seized a small canoe, and, after a distressful voyage, arrived at Surinam, where the hospitality of the governor and inhabitants formed a striking contrast to the ingratitude of their own countrymen. On the 30th, six individuals, among whom was the writer of this narrative,

re-embarked, and, on the second of July, reached *Berbice*, where, under the protection of the English government, they were kindly received. Thence they proceeded to *Demerary*, where two of the party died; and the four remaining (*Pichegru*, *Doffonville*, *La Rue*, and *Ramel*) embarked on the 17th in the *Crane*, an English frigate, which, on the 21st of September, was brought to anchor in the road of *Deal*. In England they were received with that humanity which will, we hope, ever be the characteristic of our nation; and, on the 21st of October, the writer embarked at *Yarmouth* for *Hamburg*, with a due sense of the kindness of his enemies.

The narrative, of which we have thus given the outline, is filled with interesting circumstances, which keep the passions of the reader in constant exercise. We admire the spirit of the writer, which prevents him, notwithstanding the ill treatment he has received from his country, from being its enemy. Grateful to England for support, he forgets not that he is a Frenchman.

‘ Even the gratitude (says he) I sincerely feel has not induced me to fix my residence among my generous enemies, of whom I entertain so high an opinion, that I am persuaded the motives which led me to refuse their asylum have procured me their esteem. I cannot but believe that it is not against our country; it is not against France, but against the tyrants who enslave it, that England is carrying on war; yet it is the blood of Frenchmen that has lately stained the ocean, and is again about to deluge our frontiers! I have participated their fatigues and dangers, and should still be fighting in their ranks, had I not been torn from them by the hand of violence. Nor will I ever espouse any other cause than that of national independence, or fight by the side of any warriors but Frenchmen who take up arms for the liberty of their country.’

P. 1.

The same sentiments animated his brethren. A remarkable instance of it occurs in the narrative. In their escape from the fort they were becalmed; and their sensations are thus described.

‘ Having now been three days without food, we suffered the most cruel hunger, and were extremely parched by the sun, the heat of which was not now tempered by the breeze; and, as our minds were neither occupied by motion, nor supported by the hope of speedily reaching the end of our fatiguing voyage, we were forcibly struck with the horror of our situation, and it was with difficulty we kept up our courage; for we had now nothing to expect from human assistance, nothing from our own exertions, which were thus deluded by the elements. It was on this very day of despair

that we mutually urged each other to sacrifice even our just resentment, and not to suffer vengeance to take possession of our minds. We swore, in the presence of the Almighty, never to bear arms against our country, and resigned ourselves to the will of Providence.' p. 167.

It is highly to their honour that the love of their country thus prevailed over personal resentments; and the sentiments of the lowest criminals in France formed a striking contrast at one time to the inhumanity of their former colleagues in power. In their way to Rochefort, the deputies passed the night at Tours.

'We were carried to the prison of the Conciergerie, which was full of galley-slaves in chains, and we were put together with them into a court surrounded by dungeons, where they were shut up at night, and one of which was now appropriated for us. Our guard had scarcely left us, before the convicts with one accord withdrew into a corner, and while they thus modestly kept their distance, one of them said to us: "Gentlemen, we are sorry to see you here. We are not worthy to approach you; but if in the miserable condition to which we are reduced we can render you any service, deign to accept it. The dungeon appointed for you is the coldest and narrowest of all; and we request you to accept of ours, which is larger and less damp." We thanked these poor wretches, and accepted this singular hospitality, offered to us by hands which had been sullied with crimes, but by hearts which were open to pity.' p. 38.

Galley-slaves could feel that compassion against which the hearts of the directory were steeled. What a reflection on human nature! how debasing are the effects of power! The revolutionary state of France might have taught each man the insecurity of his situation; yet the gratification of revenge is paramount to every other consideration. Surely the lessons of experience will not be always useless to mankind; and the tyrant will repress his passion, when the sentiment is duly impressed on every mind that no law is more just than this:

— necis artifices arte perire suâ.

The concluding remark of the writer is honourable to his feelings and to his profession.

'It is not for me to instruct mankind in the science of politics, but had I sufficient talents for that purpose, I would devote them to the reconciliation of the various parties, who are interested in the restoration of order, of morality, and of public faith. By this common interest, this general sentiment, I would endeavour to appease the hatred of factions, and stop the progress of civil dissensions. Innumerable reasons offer in support of this great cause of

benevolence. May those render it victorious, who have more right to influence mankind. I am but a soldier, and can only offer to my country my arm and my blood; both of which shall be devoted, till my dying day, to the preservation of her independence, and the rights of my fellow-citizens.' P. 214.

Considerations on the Nature and Efficacy of the Lord's Supper
By Viceſimus Knox, D. D. 12mo. 4s. Boards. Dilly.
1799.

THE last supper of our Saviour, the interesting moments in which he who was about to resign his life for mankind was inculcating the necessity of union among his disciples by most expressive actions, have been the occasion of great dispute in various ages of the church; and, instead of regarding the spirit, the disputants have chiefly attended to the letter of the institution. The origin of this supper may be seen in the book of Exodus; the appropriation of the blessing of the bread and wine is to be learned from the New Testament. The public not being content with the simplicity of the rite, as established by our Saviour, the mixture of heathenism and Judaism with Christianity introduced very early into the church notions and ceremonies opposite both to the spirit and the letter of the institution. The supper disappeared; the bread and wine became a sacrifice; the table was converted into an altar; a priest officiated in all the pomp and parade of heathen worship; the sacrifice was adored, and carried about in solemn processions. The abuses arising from this perversion of our Saviour's words led some persons, on the reformation from popery, into an opposite extreme. They considered the commemoration of the death of Christ in modern times as superfluous: they acknowledged the propriety of it in the apostolical ages; but they interpreted the duration of it to be till he came—namely, on the destruction of the Jewish temple, and the end of the Jewish dispensation. Between those extremes, the modes of considering the Lord's supper are numerous: on the one hand, an attempt is made to elevate the ceremony by various metaphors, introducing the sacrificial notions of the Jews into it: on the other, it is confined to a simple commemoration; and very little consideration is bestowed on the spiritual benefits which may be derived from it. In general we may say, that the main ends of the institution, love of God, and love of each other, are too frequently forgotten by the communicants; and few rise from the table with those sensations which the ceremony is calculated to inspire.

Our author adopts a modern interpretation of the rite. With him the Lord's supper is not a sacrifice: it is a feast

upon a sacrifice; and hence, without falling into the gross errors of popery, he has an opportunity of using much of its language. Ancient liturgies and fathers are brought in aid of his interpretation; and the divines of the church of England, who differ from him in their interpretations, are treated with an asperity which is by no means becoming on such an occasion. These divines, named by himself, are bishop Hoadly, Dr. Balguy, bishop Pearce, and Dr. Bell. Names so justly revered in the church deserve, even if the individuals had fallen into error, to be treated with respect. The insinuation of Socinianism against them is not the proper mode of beginning the controversy; and, if Dr. Knox really acquits these writers of malice, he might have pointed out to his readers some good as well as some bad qualities which they might possess.

‘ They may be (he says) actuated by the love of singularity; they may be secretly inclined to infidelity; they may be disguised enemies of the establishment of which they are members, and thus endeavour to sap its foundation. But I judge them not: to Heaven are their motives known: be it mine merely to remonstrate against their opinions on the sacrament, as the opinions of fallible men, doing involuntary mischief from mistake.’

We also will not judge them. We will not even enter farther into the merits of the question, but advise those readers who wish for arguments in favour of the notion that the Lord’s supper is a feast upon a sacrifice, to consult this work; warning them, however, that, notwithstanding the parade about Socinianism, the prelates and divines above-mentioned may be in the right, and Vicesimus Knox may be in the wrong.

MONTHLY CATALOGUE.

P O L I T I C S, &c.

A Syllabus or Abstract of a System of Political Philosophy: to which is prefixed a Dissertation, recommending that the Study of Political Economy be encouraged in the Universities, and that a Course of Public Lectures be delivered on that Subject. By Robert Acklem, Ingram, B. D. 8vo. 2s. Debrett. 1799.

THE propriety of the course of lectures, here recommended to the university of Cambridge, may justly be doubted; as it would

call off the attention of young men from those studies which form the proper basis of academical education : but, if the lectures proposed should be confined to persons who have taken their first degree, they would constitute a reasonable sequel to those sciences which are the objects of public examination, and would fill up judiciously the interval between the first and second degrees. The writer's qualifications for the composition and delivery of such a course will not be disputed by those who are acquainted with his academical merits ; and we should hear with pleasure of his being engaged by the university to lecture on political philosophy to a select number of pupils. This syllabus, we may add, may be studied with great advantage by those who cannot enjoy the pleasure of wandering in academic groves.

The Terms of all the Loans which have been raised for the Public Service during the last Fifty Years : with an Introductory Account of the principal Loans prior to that Period, and Observations on the Rate of Interest paid for the Money borrowed. By J. J. Grellier. 8vo. 1s. Johnson. 1799.

The difficulty of comparing the terms of loans made at different periods arises from the infringement of the laws relative to the interest of money, at the will of the executive government. The wisdom of those laws may be justly called in question ; and we have no doubt that government itself would be a gainer by a repeal of them. As it does not choose to give openly more than five per cent. for money when the value of money is higher than that standard, certain premiums are allowed, which, in the case of a similar transaction between private persons, would subject the lender to an action on the statute of usury. In computing the value of these premiums, there is some difficulty ; but it is ascertained in the work before us, which gives a good account of our loans, and may be useful to such individuals as are engaged in such transactions. From a comparison of the loans made in the present and two preceding wars, it appears that in the first period the interest of money was, upon an average, *3l. 16s. 8½d.*, in the second *5l. 2s. 1d.*, and in the third *5l. 3s. 11½d.* The highest interest given in the first period was *4l. 10s. 9d.*, in the second *5l. 18s. 10d.*, in the present war *6l. 6s. 10d.*

The Failure of the French Crusade, or the Advantages to be derived by Great Britain from the Restoration of Egypt to the Turks. By Eyles Irwin, Esq. 8vo. 1s. 6d. Nicol. 1799.

Mr. Irwin, in his former pamphlets respecting the French expedition to Egypt, affected to speak the strong language of prophecy. He now comes forward to proclaim that his predictions are fulfilled ; but, though the views of the French upon India are frustrated, Egypt is still under the French yoke.

RELIGION.

Deism refuted, and Revelation vindicated: in Three Parts. In the First is shewn the Fallacy of the Deistical Argumentation. In the Second is vindicated the Inspiration of Moses. And in the Third the Divine Mission of Jesus Christ. By James Smith. 18mo. 1s. 6d. Wallis.

The deistical controversy has long engaged the attention of men of learning and talents, and drawn forth able defences of revealed religion. The pens both of clergy and laity have been exercised in this good cause. While, however, the masterly writings of Addison, Leslie, Leland, Paley, and Watson, are in the hands of the public, it can hardly be expected that any new light can be thrown by minor writers upon that mass of evidence which has been collected in favour of divine revelation, and which, we may venture to say, nearly amounts to mathematical demonstration. Less able or elaborate defences, however, are not useless. When compressed into a small compass, they may be read by many who are not inclined to enter upon the study of more voluminous productions. The language of this treatise is easy and familiar; and the arrangement of the arguments is natural, while the arguments themselves are pertinent and weighty.

Noticing the common objection against Christianity derived from the vices of professing Christians, Mr. Smith justly remarks, that

‘the vices of those who profess Christianity, and especially of its teachers, have been urged in all ages as a proof of its falsehood. The vices of mankind may be mentioned with propriety as an evidence that the interests of morality require the assistance of a revelation; but it is an insult offered to common sense to bring them forward as an evidence, that no revelation is given to men.— Though the principles of religion do not influence many who profess to believe them, does this prove that they are not enjoined by divine authority? If deists would remember that the subject of controversy between them and Christians is the truth of revelation, and not the character of their opponents, they might blot out three-fourths of their publications.’ p. 10.

In examining the charge which has been adduced against revelation, in consequence of the command given to the Jews concerning the extirpation of the Canaanites, Mr. Smith brings forward the usual arguments founded upon the supposition that the injunction required the Jews to put the Canaanites, men, women, and children, to death. But he might have known, upon careful perusal of the original, that the ‘destruction’ there enjoined is to be understood, not of putting to death all or the majority of the people, but of the political destruction of the Canaanites as a nation.

In stating the strong corroborating evidences of the veracity of Moses, our author gives us the following account :

‘ The various subjects of which Moses treats lay him open to detection if he had departed from truth ; but no investigation of nature and of history, either in his own life, or since his death, has discovered a falsehood in the Pentateuch. Visible monuments of several miraculous facts, mentioned in that book, remained in existence long after the decease of Moses.

‘ Travellers, who visited the wilderness through which he led the Israelites, mention that a rock, standing where the waters were said to issue from the flinty stone to supply the people, has twelve holes in its sides about a foot wide, which have the appearance of being worn with water, but are now dry. The institutions of Moses were observed by the Jews in Palestine for upwards of fifteen hundred years, in the very manner that they are described in the Pentateuch. The sacred ark and tabernacle which were made by his direction, as described in that book, long remained among the Jews, together with the pot of manna and Aaron’s rod which budded and brought forth fruit in one night. These were visible monuments of the truth of several parts of these writings. The well-authenticated records of the Jews testify that the brazen serpent which for some time had been a standing miracle in the camp of Israel, was preserved for upwards of seven hundred years ; and the attested copy of the Pentateuch, which Moses deposited in the ark, was taken out eight hundred years after his death, and read to the king.’ P. 53.

Upon the whole, we think that this treatise may be adopted as an excellent little manual, and put, with good effect, into the hands of common readers and others who may be in danger of being tainted by the fashionable principles of infidelity.

A Sermon preached at a Meeting of the Governors of Addenbrooke’s Hospital, in Cambridge ; to which is added, a Part of an intended Publication concerning the Jewish and Christian Dispensations. By W. Craven, D. D. &c. 8vo. 1s. 6d. Lee and Hurst. 1798.

This discourse is on a very common text, ‘ Follow after charity ;’ and on such a topic little novelty can be expected. We could have wished that the worthy preacher had given an exact translation of the apostle’s words, and thus added great force to his remarks. The word in the vulgar translation rendered *charity* is in the original *love* ; and the love which St. Paul here inculcates, and St. John with greater warmth enforces in his Epistles, is the distinguishing mark of Christian morality. The line however is properly drawn by Dr. Craven between alms-giving and charity.

We learn from the apostle, that every act of munificence, is not charity. The motive is to be weighed : and as is the motive

Such will be the reward. Where the act proceeds merely from a desire of being seen and admired; it has its reward in that very admiration. When it springs from real kindness, a concern for the good of others; it engages their love and gratitude in return: an effect, indeed, which, it is possible, may be produced in the former instance, from a want of power in men to distinguish always between the motives in the two cases. There is always, however, this sensible difference, that in the latter case, a man feels an inward satisfaction, and finds the testimony of his own heart to be in his favour; without which, the applause of others can afford no true, sincere pleasure. But last of all; when the act is prompted, not solely by a spirit of benevolence, but a regard to the will of the Creator, who, as our common parent, chooses we should love as brethren, the motive, which before was virtuous, becomes religious; is so far heightened and improved, as to be truly charitable and complete: and the reward will be as great, consisting, not only in the good opinion and esteem of others; the approbation of our own mind; but above all, in the divine favour and protection. And how greatly is all this to be desired! It is by this, while our liberality is of use to others, that the good effects of it are not lost upon ourselves. We enjoy through life a complacency, that hope and comfort, which will not forsake us at the hour of death.' P. 17.

The discourse does not take up a third part of the pamphlet. We were much gratified by the specimen given of a future publication, which now affords employment for the writer's leisure, and will hereafter be highly useful to the academic student. The religion of the Jews is compared with the creeds of other nations, particularly the Assyrians and Egyptians; and, in the same manner, the religious systems of the learned in general are examined. We are surprised that a writer so well acquainted with the eastern languages should speak of the creation in so doubtful a manner. 'Moses seems to represent a chaos as being itself a production, and to attribute to the supreme being, what heathen philosophers hold impossible, an absolute creation out of nothing.' We are convinced that no other sense can be given to the words of Moses. The construction is, we think, very clear: the word *רשית*, in the first verse of Genesis, is *in regimine*; and the sense is *ברשית · ברית*. When God first created or made, he created or made this world. The time of this action is not specified; but the inspired writer comes at once to his subject. This earth, he says, was desolate and waste, or a chaotic mass, till God ordered the light to come forth in the same manner as he afterwards ordered the other parts to be separated for the formation of the globe which we now inhabit. We see no reason then for presuming with this writer that light was a separate act of creation.

On the religion of the ancients is a remark which, we hope, will in the intended publication be enlarged upon, as it affords scope for much animadversion.

'Religion,' says our author, 'was considered, by men of learning and authority, chiefly as a matter of convenience; and the enquiry with them was, not whether the established form was just and true, but whether it answered the purposes of government: and they were brought to conform, and by their example, give a sanction, to the popular superstitions, from a vain persuasion, that they were useful.' P. 71.

This notion of religion cannot be too severely reprobated; but, from the history of the learned since the Christian æra, we have a convincing proof that it was not confined to the philosophers of antiquity.

Arguments illustrative of the Ground and Credibility of the Christian Religion. 8vo. 1s. 6d. Dilly. 1798.

'A plan has been long concerted by the variegated spawn of vice, to subvert all order and government, and extirpate religion: to wage war not only against the constituted authorities of this world, but to extend its ravage even to the next; a war not only against earthly governments, but against the majesty of heaven.' P. iii.

From this specimen our readers may form an idea of the author's style. He is a believer, in part only, of Barruel's dreams, which, he says, are not perfectly free from faults. 'He is too apt to confound Christianity with Romanism!' Too apt to confound!—throughout his work, this is the leading idea; and we are surprised that protestants should be so blind to this apology for the Romish church. The substance of the present work is an abridgement of some sermons delivered at Bampton's lecture; and it contains a view of the arguments in favour of Christianity, which may be profitably perused by the younger clergy.

Self-Defence not inconsistent with the Precepts of Religion.—The Substance of a Sermon, preached at Hawksmoor Chapel, before the two Troops of North Shropshire Yeomanry Cavalry, September 25, 1798; the Day of the Presentation of their Standard. By the Rev. Richard De Courcy. 4to. 1s. Cadell and Davies.

Mr. De Courcy ably proves the position stated in the title-page; and, though he deploras war as a great evil, he proves its lawfulness in particular circumstances, while he as freely acknowledges that 'nothing can justify the commencement of war but the laws of self-defence and self-preservation.'

'In short,' says he, 'the false principle, that I am combating, which affects to be pious and pacific at the expence and at the risque of all that is dear and sacred in law, government, and religion, were it carried to the extreme, would supersede all the decrees of criminal justice, as well as the execution of them; would convert the magistrate, who ought to be "a terrour to evil-doers," into a mere cypher, and literally make him "bear the word in

vain"—the very object, which the sons of faction and insurrection are constantly aiming at, in all their fraudulent or violent efforts to overturn all legitimate government. We might then too, were this peaceful principle to direct the economy and the arms of the nation, as well as its laws,—we might then, to shew, truly! our aversion from war, unman the invincible fleets of England, break up her wooden walls, disband her armies, and instead of being the empress of the ocean, suffer her hitherto triumphant flag to be insulted, her ports invaded, and her commerce annihilated! Or, were it thought necessary to keep up any force by sea and land, yet never to use it, even in a way of defence! and all this again, to prove our love of peace! How delighted would France be to see such principles prevail amongst us, and to behold Great Britain changed into a nation of quietists! How soon would she plant her fatal tree of liberty in the very heart of our country, and water its root with copious streams of blood from the guillotine! How soon, would her savage sons be invited with barbarous festivity to dance a carmagnole, round the funeral pile destined to consume to ashes the last remains of Britain's glory in the chartered rights of her government and religion, and with them, every vestige and every document of her existence as a free nation! P. 9.

He then proceeds with a torrent of eloquence to declaim against the principles and conduct of our inveterate enemy. No topic is omitted which could be supposed useful to animate and direct the zeal of those whom he was addressing. In doing this, he launches into a wide field of political discussion, which some may think unnecessary to his purpose, and indecorous in his situation. We must, however, give him full credit for the purity of his motives, and the ardour of his loyalty and zeal.

In the concluding part of the sermon some handsome compliments are paid to the Salopian corps; to sir Richard Hill who gave, and to Mrs. Corbet who presented, the standard to major Hill the commandant.

On the Advantages which result from Christianity; and on the Influence of Christian Principles on the Mind and Conduct. By James Cowe, M. A. &c. 8vo. 2s. Robson. 1799.

The substance of this discourse was delivered at Sunbury in several sermons. The writer has descanted on the advantages of Christianity in an impressive manner; and the publication may be useful to many readers.

Four Sermons, preached at the Fifth General Meeting of the Missionary Society, May 8, 9, 10, 1799: by the Rev. J. Findlay, the Rev. J. Tozer, the Rev. J. Moody, and the Rev. G. G. Brothwell. 8vo. 2s. 6d. Chapman. 1799.

Good men may differ about the best mode of communicating religious instruction to the unenlightened, and with regard to the best

field for missionary exertions; but the object itself, which occasioned the formation of this society, is confessedly laudable, and we are happy to learn that it has met with the countenance, if not the actual encouragement, of the rulers of the state.

These sermons are pious and evangelical, and are formed upon the Calvinistic plan. Those of Messrs. Findlay and Moody are, we think, the best. The discourse of Mr. Brodbelt is animated, with a few eccentricities; but in that of Mr. Tozer eccentricities are so blended as to adapt it to the meridian of the Tabernacle in Moorfields.

Without coherence or connection, we find this preacher introducing in one part of his discourse a string of detached verses from hymns of different authors. In various parts, he aims at the descriptive and sublime. The following is a specimen:

"See," says unbelief, how awfully they rise; mountains behind mountains, they invade the skies; they reach in awful perspective to the utmost limits; they pain the wearied eye, the dejected and agitated heart. Do we turn our eyes towards Europe; what monstrous mountains present themselves to our view! Here are mountains of popish superstition, ancient and deep rooted; there by their side mountains of deism and atheism rise, as so many terrible volcanoes belching out their fires and desolating the plains. Here mountains of horrid war and blood, more terrible than African mountains of prey; there mountains of prophaneness and impotence, which border upon the bottomless pit. Here mountains of coldness and formality among the professors of religion, mountains of ice, and there mountains of division and contention, craggy, discouraging and dangerous. And if civilized Europe, Christian Europe so called, presents such obstacles, how can we with any probability of success, enterprize aught in Asia or Africa, or the heathen parts of America? Look around the coasts of the Mediterranean Sea, where in primitive times the mountain of the Lord's House stood beautiful above the mountains; and there (except where the Greek church sends forth its feeble prayers, or where popery, deism and atheism spread their pavilions on the mountains, or here and there a few pagan tribes have pitched their tents), Mahomet has built his mosques on the top of every mountain, and every one is hostility itself to the Son of God. Look further, with what is the earth filled but mountains of heathenish idolatry, on the tops of which they worship the hosts of heaven, at the foot of which they sacrifice their wives and their children unto devils. Mountains these, inaccessible to our hands, through invidious Indian casts, ancient prejudices, and the blindness and enmity of the human heart; so that the world lieth in wickedness and bordereth upon everlasting destruction. Add to all, the Jewish tribes, who must in the fulness of time be called, are now wandering over these dark mountains, or fortifying themselves in their strong holds

of infidelity on contiguous hills, denying the Lord of Glory, whom their forefathers crucified. These observations, it must be confessed, are melancholy, and as true as doleful.' P. 38.

We consign such imagery to those who are disposed to prefer the false sublime to the beautiful and unaffected simplicity which is to be found in the Scriptures.

In the prefixed report of the directors, we find the language of confident expectation as to the success of the second voyage, as well as of the missionaries who had previously gone to Otaheite. Subsequent accounts, however, have informed us of the capture of the *Duff*, the return of the missionaries who were on board, and the dispersion of those who had gone to settle on that island. We join in the hope that the directors may profit by the disappointment, and be better qualified than ever to meet the difficulties and to manage the concerns of an undertaking which appears to require as much wisdom as zeal.

A Discourse delivered in the Church of Almondbury, in the West-Riding of the County of York, May 16, 1799, at the Constitution and Dedication of the Allmanns Lodge of Free and Accepted Masters. By the Rev. Richard Munkhouse, D. D. 8vo. 1s. Hurst. 1799.

The former part of this sermon contains many good exhortations suited to the text ("Let your light shine before men," &c.) and which are generally applicable to all professors of the Christian faith. To us, who remain among the uninitiated, it may be difficult to perceive what there is in these exhortations which required to be peculiarly addressed to Free-Masons; for certainly, the precepts and commands of the Gospel are, of themselves, sufficiently comprehensive to adapt themselves to all the conditions and circumstances of life; nor do they stand in need of any addition from the peculiar injunctions or rules of any society. Indeed, when the preacher speaks of the masonic institution as not only 'co-inciding with; and inculcating upon its members, the peculiar precepts of our most holy religion, but also strenuously enforcing its *exclusive characteristic obligations*,' as we presume not to dive into the mystic secrets of the order, we can only say that this part of the subject must be lost upon those who are not within the pale of the society.

Dr. Munkhouse, while he strenuously enforces caution in the recommendation and admission of members, and seizes the opportunity of making a pompous display of his loyalty, appears anxiously solicitous to remove the unfavourable impression which the charges brought by Barruel and Robison against the Illuminati and masonic lodges on the continent may have made on the minds of any against the institution of masonry in general, and the constitution of the British lodges in particular.

Referring, in his advertisement, to the restrictive clauses in a late act of parliament, respecting public or private societies (and

which, he intimates, he had not seen), he expresses his assurance that 'the regulations, *be what they may*, will be found to be expedient, salutary, and necessary.' Such is the unqualified and implicit faith reposed by this gentleman in the wisdom of our legislators. Upon this plan, members of parliament might discard the idea of responsibility to their constituents.

When Dr. Munkhouse advises his hearers to 'perform the duties of their lodge by perfecting themselves in the work of the craft, and by applying and spiritualising the various ingenious emblems, to improve the mystical use of the different implements of operative masonry,' we must take our leave, as we do not profess ourselves mystics. Let such as have a greater fondness for mysticism, allegory, and spiritualising emblems, than ourselves, improve upon these hints.

Vindication of the Church of England; intended as a Refutation of the Arguments advanced by Mr. Torngood in Support of the Principles on which he grounds his Dissent. By T. Andrews.
8vo. 1s. 6d. Cadell and Davies. 1799.

The arguments in general are deserving of the consideration of the serious dissenter; but our readers will probably think with us that the reasoning in the following extract is not justifiable.

'Is there no difference between him who disturbs and insults the established religion of a country, and him who only slights or disregards its legislators? is he who robs another of his purse, equally guilty with him who would (if possible) rob him of his religion? or is it a smaller crime to offend God than our neighbour? Then why should the man (I had almost said the wretch) who reviles and insults religion, and annoys and interrupts the professors of it, be thought deserving of a smaller punishment than he who only injures the property of individuals? and such are they who are threatened with these punishments. "That if any person shall, by open words, declare or speak any thing to the derogation, depraving, or despising the book of common prayer, &c. he shall for the first offence forfeit an hundred marks, for the second four hundred marks, and for the third all his goods and chattels, and shall suffer imprisonment during life." For a proof that this is not repugnant to the spirit of Jesus Christ and the apostles, witness the punishment of Ananias and Sapphira—and the instance of our blessed Saviour, who with a scourge drove out of the temple those who had profaned it by making it "a house of merchandize."

P. 36.

How is the religion of any country to be reformed if those who speak in derogation of it are to be thus punished? Heathens, according to this system, were justified in all their persecutions; and, though such punishments appear on the law-books of England, it is creditable to the country that no one is to be found

desirous of exacting the fines. The people of England make a just distinction between the disturbance of civil order, and a mere dissent from the established church; and we presume that no jury would have brought in Mr. Towgood guilty under the law, for what he has urged (in our opinion as well as in that of this author, very erroneously) on the burial service.

L A W.

A practical Digest of the Election Laws. By Robert Orme. 8vo. 9s. 6d. Bound. Penny.

Every accurate compilation relative to the laws of election cannot but be highly acceptable to the practising members of the legal profession; and, with this idea, Mr. Orme introduces his digest to the notice of the reader.

‘The acts of parliament and resolutions of the house of commons, relating to the law of parliamentary election, are now become so numerous, and the cases decided by select committees appointed under the late Mr. Grenville’s act, fill so many volumes of reports, that an apology for a digest, drawn from these sources and adapted to practical use, will not, it is presumed, be required.

‘The want of such a compilation was productive of considerable inconvenience at the last general election, and in the subsequent committees. A share of that inconvenience fell to the editor, and was the occasion of the labour which has produced this publication. It was directed to no other object than that of being useful to himself, and affording instructive amusement for his leisure hours. But, influenced by the persuasion of his friends, and the reflection that his industry would be more happily exerted, if at the same time it could be rendered useful to others, he has been induced to enlarge his plan, and endeavour to make it acceptable to the public. Although the undertaking has required the sacrifice of more time, than he originally conceived would have been necessary to devote to it, and consequently occasioned some inconvenience to himself; yet he has spared neither pains nor time, to render the work complete and accurate to the extent of his design.’ p. iii.

Of the authoritative and well-written books on the subject of elections, the present work is not the least useful.

The Practice of the Court of King’s Bench in Personal Actions. Vol. I. By William Tidd, Esq. 2 Vols. 8vo. 1l. 1s. Boards. Butterworth. 1799.

Mr. Tidd’s book of practice has justly received the applause of the professors of the law, for correctness of information, propriety of method, and perspicuity of style. A new impression of this work has been demanded; and the author has taken the opportunity of increasing its utility to the professional reader.

‘In the present edition, many alterations have been made. The

mode of proceeding by bill in trespass, is not the most ancient, being that which is most commonly used, is now treated of, as well as the proceedings by bill against prisoners and attornies, before the mode of proceeding by original writ. Other parts of the work have been considerably enlarged, and particularly those which treat of actions and declarations; of the doctrine of arrest; of the proceedings against the sheriff, to compel him to return the writ and bring in the body; of attornies, and the mode of their admission, with their duties, privileges, and disabilities; of the practice on motions, and the judgment and execution against heirs and tenants, &c. The whole has been carefully revised, and such corrections made as appeared to be necessary; and all the cases which have been determined since the publication of the former edition, are incorporated in the present, together with several new rules of court, and modern acts of parliament. A copious analytical index is subjoined, shewing at one view the connection and order of the different proceedings.' P. xiv.

The alterations and additions are creditable to the judgement of Mr. Tidd; and his index is a good specimen of analytical arrangement.

A Charge delivered to the Grand Jury, at the Assizes holden at Ely, on Wednesday the 27th Day of March 1799. By Henry Gwillim, Esq. Chief Justice of the Isle of Ely. 4to. 1s. 6d. Butterworth. 1799.

This charge is, upon the whole, creditable to the magistrate by whom it was delivered, for the truth of its remarks and the pertinency of its illustrations. It contains, however, some philippics against the abstract rights of man, and suggestions of the danger of reading newspapers on a certain side of the question, which would have better suited the time when the desultory epigrams of Thomas Paine, and the squibs of popular prints, were really the subjects of alarm.

M E D I C I N E, &c.

Clinical Lectures delivered in the Years 1765 and 1766. By William Cullen, M. D. &c. Taken in Short-hand by a Gentleman who attended. 8vo. 6s. Boards. Lee and Hurst.

The clinical lectures of Dr. Cullen are undoubtedly valuable. His sagacity, the extent of his views, his candor and his judgement, deserve great commendation; yet the utility of publishing clinical lectures may be doubted. The recollection of the patient's appearance, indeed, and the state of his symptoms, are renewed in the mind of the observer; and he learns to correct, by the matured judgement of the professor, the crude ideas which he may have formed of the disease, and the plan of cure. This, however, presupposes the pupil's examination of the patient; and this advantage,

which is one of the greatest in attending clinical lectures, cannot be conveyed by their publication. Yet the publication is not without its utility. Dr. Cullen, in particular, led his pupils by the hand in the great object of distinction. He analysed each symptom, showed its tendency, and pointed out the fallacies to which the want of a proper discrimination would lead; at the same time tracing with equal care the leading steps of the cure, and showing the disadvantages that would arise from any error. In this way each case is an example of the best analysis, and includes not only the direct instruction, but indirect rules for the conduct of the practitioner in other instances.

The lectures now published are undoubtedly genuine, and, in general, correctly taken; but, from the want of clinical reports, they are imperfect, and, from the errors of the press, sometimes scarcely intelligible. At the early period when they were taken, the author's system was not fully matured, and many valuable years of experience had not arrived. Yet, on the whole, we see in this volume the rudiments of his future doctrines; and these show a consistency and steadiness for which Dr. Cullen's enemies have not given him credit. On the whole, this work will be valuable to the admirers of the professor, whose fame seems already evanescent, and who, had not the too great eagerness of injudicious pupils blasted his laurels, might have lived to an æra, when Boerhaave would have been no longer remembered.

An Essay on the Nature and Treatment of a Putrid Malignant Fever: which prevailed at Warwick, and in the Neighbouring Villages, in the Year 1798. By George Lipscomb. 8vo. 2s. 6d. Rivingtons. 1799.

The epidemic, described by Mr. Lipscomb, was highly putrid and æsthenic. It seemed, in his hands, scarcely to admit even an emetic, unless it was administered very early, or when the attack took place, after a full meal. Petechiæ came on rapidly, and sometimes the whole scene was concluded within thirty hours. Yet there are some anomalies not very reconcilable with experience: the petechiæ are represented as almost critical; and diarrhœa sometimes appears to have come on, and, if carefully regulated, to have continued with advantage; yet the patients were sunk by laxatives. We suspect that the laxatives were not properly chosen or carefully administered in the beginning, when they appeared to be injurious.

The fever was an uncommon appearance at Warwick. It seemed to arise from canals, dug in the neighbourhood, which are only in part finished, and in which the water is consequently stagnant. Some streams of running water from newly-established manufactories may also have produced it; but, though we know that water of every kind ~~rising from a drying surface~~ will produce fever, we have no evidence that the same effect will follow running water.

On the whole, we are not much pleased with this essay. It is immoderately extended; for ten pages would have contained all the new information. We have reason also to suspect the author of some prejudice in favour of his own plans; yet we ought not to reject what is uncommon because it is so; for nature is infinitely various in her sufferings and her resources; but we may express a wish that circumstances so extraordinary were supported by other witnesses.

Critical Examination of the First Part of Lavoisier's Elements of Chemistry. 8vo. 1s. Wright.

This is an elegant and judicious criticism, though the writer has been anticipated in many of his remarks. We have a claim to the priority in some, Dr. Dickson in others, and some of the opponents of the new system in various observations. Our author's original remarks, however, show him to be an able philosopher. Some of the objections to Lavoisier's doctrine of the caloric have been removed by later experiments; and the examinator does not mean to attack the whole doctrine, his object being only to notice a few errors and inconsistencies.

EDUCATION.

An Essay on the Education of Youth. By John Evans, A. M. &c. 8vo. 1s. Symonds.

Mr. Evans has opened a seminary for boarding and educating ten young gentlemen on the moderate terms of forty guineas a year; and from the sketch before us, and his other publications, we do not doubt of his being well qualified for the useful and honorable employment which he has undertaken. We might use the common compliment of wishing him success, if it did not become us rather to congratulate the parents who are fortunate in placing their sons under so good an instructor; and we look forward with pleasure to the time when this essay shall be improved by the experience of the writer in his plan of education.

Biography for Boys; or, Characteristic Histories: calculated to impress the Youthful Mind with an Admiration of Virtuous Principles, and a Detestation of Vicious Ones. By Mrs. Pilkington. 12mo. 2s. Vernor and Hood. 1799.

Biography for Girls; or, Moral and Instructive Examples, for Young Ladies. By Mrs. Pilkington. 12mo. 2s. Vernor and Hood. 1799.

We have perused these little volumes with pleasure; and we are of opinion that the stories which they contain are calculated to produce the impressions proposed by the worthy and indefatigable authors.

P O E T R Y.

The Rape of the Rano-Bank: an Heroi-Comical Poem, in eight Cantos. 8vo. 2s. 6d. Barnes.

A long poem upon a temporary subject, which, even when it was fresh, could interest few persons.—We extract that part in which the author displays his appropriate learning: the scientific phrases may be correct; but, as we are not in the number of the initiated, we are not expected to understand them.

‘ The beau a *livret* in his hand now takes,
The fatal cards the wary priestess shakes;
Next from his *suite* the chosen card he drew,
And the stak’d *couche* upon another threw.
Ten splendid pieces of the richest ore,
Plac’d in a pile, compos’d the ventur’d store.
All now prepar’d, the priestess hastes to deal,
And in their turns the cards presenting tell:
Th’ assistant priestess viewing ev’ry *coup*,
That from her hand the beauteous *tailleur* threw.
The first events the knight’s bold hopes confound,
Thrice mighty *faro dafh*’d them to the ground;
Thrice from before him vanish’d the pil’d gold,
Yet the fourth stake he with new spirit told.
Another card quick from his *livret* took,
Another pack the *croupier* ready shook:
Then down again his choice the hero flung,
And on the coming *coup* attentive hung;
When to his view a welcome sight appears,
His card victorious, the wish’d triumph bears.
The partial fortune all his courage fires,
To win *paroli* boldly he aspires:
Nor could he the so flatt’ring thought discard,
Till having bent a corner of his card;
His eager hopes the dazzling prize obtain,
And but to raise new projects still more vain.
For lo! again the pliant card he bends,
Again upon uncertain chance depends;
Yet luck again th’ aspiring with supplies,
And a *sept et le va* flames before his eyes.
‘ Success, the warrior to great deeds inspires,
Success, the lover with fresh ardour fires;
The same success spurs on the flighty beau,
With bolder courage, and new hope to glow.
For now confiding wholly in his art,
To high *quinze et le va* swells his beating heart;
Instant the third *incurvatura* he makes,
The card selected from his *livret* takes;

The destin'd card by which he seeks the prize,
Dealt on the left of the fair priestess lies.
The winning *paste* extends his hands on high,
And to his voice the lofty domes reply,
Mean while by former conquests made quite vain,
He scorns all caution with a proud disdain;
And curving the last angle of his card,
In thought successful for *trente et le va* warr'd.' R. 18.

The Caldron, or Follies of Cambridge. A Satire. 8vo. 1s.
Robinson.

'Mid Scotia's wilds, unknowing and unknown,
On silent wing my noon of life has flown,
And evening bears me with declining light
To the dread confines of sepulchral night,
That closes round with deep and deeper gloom,
And palls me in the darkness of the tomb.
Yet now, e'en now, when life in every sigh
Ebbs, and the day-spring mocks my closing eye,
Care haunts me slumbering on the couch of death,
And the world mingles with my latest breath,
For thee, my son, I fear, whom Science calls
From thy safe home, from these paternal walls,
To cloister'd shades, where with alternate charms
Instruction pleads, and pleasure sounds alarms.
Still o'er thy future doom fond fancy roves,
Conjecture strays in academic groves,
And ceaseless thoughts my vain desire renew
The living forms of firen vice to view.
Ah! bootless hope r'explore the sacred page
Which Nature opens to reflecting age,
When vague encomium rolls her tumid phrase,
And stuns enquiry with the shouts of praise!
A thousand tongues have echoed Granta's fame,
But who shall speak her follies and her shame?
These once portray'd, my ready task were done,
That needs not dictate what to seek, but stun:
Such the fair promise of thy youthful years,
Such the glad record of these grateful tears.

' Dread, visionary queen, whose cloudy car
At eve dim-twinkles thro' the dusky air,
And ye, the Weird Sisters, ye whose wand
Or potent vice the aerial tribes command,
Whose spell the wants of absence can supply,
And feast on scenes remote the curious eye,
Oh! may soft pity move you to display
The maze where pedants stalk, or idlers stray:

With intuition's eye the Muse endow,
Nor let me gaze to wonder, but to know.
So shall my glance the chart of vice discern,
Read from the life, and by inspection learn:
So shall my parting words have strength to save,
And all the father caution from the grave.' P. 5.

These lines are a sufficient specimen of the poem, not so dull as to require harsh censure, or so animated as to be twice read, or to be remembered.

Miracles: a Seatonian Prize Poem. By William Bolland, M. A.
4to. 1s. Rivingtons.

The poem opens thus:

'Of deeds divine beyond the narrow view
Of mortal intellect, of wonders strange,
By which the mighty Ruler of the world
Was pleas'd to manifest his will to man
In tokens undeniable; whose truth
Flash'd strong conviction on the clouded sight
Of blind Idolatry; bent the stiff knee
Of stubborn Infidelity, and forc'd
E'en Satan's self to recognize the works;
Of Miracles I sing—Spirit of light!
That thro' this world of darkness guid'st my steps,
And, pointing to a bleeding Saviour's wounds,
Bid'st me to hope for life beyond the grave,—
Pure Faith!—to thee I call—teach me to sing
The great Jehovah! Blot from Mem'ry's page
The trifling characters by Folly's hand
Imprinted there; nor, in the silent hour
Of sacred meditation, on my mind
Suffer th' unwelcome fancy to obtrude
Unhallow'd thoughts; let no unholy doubt,
Bred in the fertile, but distemper'd, brain
Of modern sophistry, prophane my verse;
But, led by thee—Oh! may the grateful Muse
Approach with modest step the throne of grace,
And offer up with due humility
Her tribute to the Majesty of God.' P. 1.

The whole of the piece is equally stately in versification, and equally barren of images.

*An Interview between the Spirit of Pope and the Shade that assumed
his Name. 8vo. 6s. Hatchard. 1799.*

We here meet with tolerable lines upon a worthless subject. The annexed extract is the best part of this little poem.

'Thy strains on folly's whirlwind drive along,
 In all the swol'n inanity of song:
 So on the gale the air-blown bubble flies,
 Confus'dly painted with a thousand dyes:
 Its orb awhile the varying colours blends,
 Then bursts, and in a dirty drop descends.
 Borne in bombastic flights thy favour'd bard,
 In his own plaudits finds his full reward,
 Paints in phosphoric light on phrenzy's wall,
 Sees whiten'd cliffs, hears words and waters bawl,
 Joins things discordant with perverted taste,
 Wisely contrasts the wilderness and waste,
 While tortur'd sense and wearied judgment mourn,
 Of splendid nonsense, this severe sojourn.
 On monstrous shapes and figures madly mix'd
 Stares folly's eye in stupid wonder fix'd:
 Attentive dunces drink the nauseous rhyme,
 And find in phrenzy's dreams the true sublime.' p. 8.

D R A M A.

The Castle of Montval, a Tragedy, in five Acts, as it is now performing with universal Applause at the Theatre-Royal Drury-Lane. By the Rev. T. S. Whalley. 8vo. 2s. 6d. Phillips. 1799.

The old story of a father confined by his son, after a pretended funeral, told in the lamentable monotony with which our tragedies have been infected since the time of Rowe.—We extract one of the most important scenes in the play.

Scene changes to the Dungeon.

'*Prisoner.* It can't be far from morn! This precious light, Precious! because her angel hand bestow'd it, Is nigh extinct!—I thought I could have borne This short delay with a more equal mind! Oh! that I might but press her to my heart, And call her!—But my guardian spirit comes!

'*Countess.* Thou venerable man, whoe'er thou art; I come to lead thee to the chearful day! But time is short, and circumstances press!

'*Prisoner.* My tutelary angel! I obey!

[*As he is going out with her, enter Lapont with a Dagger in his Hand.*]

That villain here! Then Heav'n indeed defend us!

'*Lapont.* Aye! say your prayers, for you have need of them!

'*Countess (advancing).* Insolent wretch! What means this bold intrusion?

How dare you set yourself to watch my steps!

Villain avast! and never face me more!—

' *Lapont* (*awe-struck a moment, aside*) "What, shall I fault
at a woman's frown!"

Perhaps, indeed, we ne'er may meet again!

' *Countess*. Obdurate monster! I can guess thy purpose!

That dagger and thy face are well agreed!

The midnight murderer is mark'd by both!

[*As he advances towards her, she steps back, and
draws a Dagger from her Bosom.*]

Assassin, look!—I have a dagger too!

But to defend, not murder innocence!

Advance one step, and I will strike thee dead!

' *Lapont* (*aside*) "My fate is fix'd, there's no retracting now!"

Imperious woman! thus I answer thee!

[*He rushes on her, and attempting to seize the Dag-
ger with which she attempts to strike him; in the
struggle it falls.*]

' *Countess*. Audacious ruffian!

' *Lapont*. This to prove me so.

[*As he seizes her by the Arm, and is about to plunge
his Dagger in her Bosom, the old Prisoner takes
up that which had fallen, and plunges it in his
Side. Lapont falls.*]

' *Prisoner*. Thus righteous Heav'n assists the feeble arm!

' *Lapont*. Oh! damn'd surprise! may hell and furies seize thee!
Vengeance and horror! But I will not die!

I am not prepar'd. [*Trying to rise, falls and expires.*]

' *Prisoner*. Alas! thou art not prepared

To meet the justice of offended Heav'n!

' *Countess*. Quick, let us hasten from this dreadful dungeon.

' *Prisoner*. My feeble limbs, exhausted by this effort,
Refuse their office!—I must rest awhile!

' *Countess*. Nay, lean on me! I pray you lean on me!

I will support you! and in justice ought,

Since but for you I were a lifeless corse!

[*Exeunt slowly, she supporting him.*]

*The Prisoner; or, the Resemblance. (From the French.) A Comic
Opera, in one Act. Adapted to the English Stage by Henry
Heartwell, Esq. 8vo. 15. Cadell and Davies. 1799.*

This alteration of a favourite French drama seems to be well
adapted to the English stage. Blinval, the prisoner, has discovered
a secret passage from his prison into the governor's house. There
he passes for a visitant; and the extraordinary resemblance produces
some good scenes, one of which we will extract.

Enter the Governor.

' *Gov.* Ha! here you are; well, I'm not tardy, you perceive—
close at the heels of my billet. Oh! there's the captain; he'll not
be sorry to join hands with an old veteran, who has deserved well

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2 B

of his country, and who enjoys a snug retreat, a cheerful health, and a good flask of Lachrimachristi, to fight past battles over. Introduce us, widow; I want to talk about my last campaigns.

' *Mrs. Bel.* Cousin, our friend the governor—captain Murville.

' *Blin.* (*putting up his papers*) Eh! who! O, I beg pardon, I was absorbed in a dull calculation.

' *Gov.* (*advancing to him*) I interrupt you, sir; but—(*starts back and stares*) eh—how—this is confounded strange (*rubbing his eyes*) is that captain Murville!

' *Mrs. Bel.* Certainly, governor, my cousin Murville.

' *Gov.* Well, its astonishing! I could have sworn—(*aside*) if I'd not seen him in the south tower, and inspected the walls; if I had not the keys—(*jingling them in his coat-pocket*).

(*Blinval all this time looks the Governor full in the face, and turns occasionally, with affected surprise, to Mrs. Belmont.*)

' *Blin.* I'm fortunate in attracting your notice—(*laughing*)—Prithee, widow, what can this mean?

' *Gov.* (*to Mrs. Bel.*) Pardon, fair neighbour, but your cousin calls to my mind so forcibly the features of a young officer, I have but seldom seen 'tis true; but—(*laughing*) ha, ha, ha, ha! it only proves how one may be deceived.

' *Blin.* And this young officer—

' *Gov.* (*laughing*) Ha, ha, ha, ha! is at this moment between four high walls—there—not ten yards from us, in the south tower.

' *Blin.* Ha, ha, ha, ha! and you supposed he'd leaped your barrier, swam the wet ditch, and given your whistler'd sentries sleeping draughts. Faith, if you've got him once in the south tower—

' *Gov.* Ha, ha, ha, ha! I'll forgive him if he escapes.

' *Blin.* You may venture—I have inspected its security—

' *Gov.* Then you must know he is as snug as bolts, walls, chains, and centinels, can keep him.

' *Mrs. Bel.* Poor wretch! You treat him too severely.

' *Gov.* Faith, my orders are strict, but I soften as much as possible the rigours of his captivity: Humanity has a command over me strict as the king's, and I am equally subservient to her mandates.

' *Mrs. Bel.* Who is your prisoner?

' *Gov.* Blinval, lieutenant of hussars; about your cousin's age.

' *Blin.* Blinval! I know him well; we served in the same corps, used the same tent, and were never asunder.

' *Gov.* Well, isn't there some likeness?

' *Blin.* Astonishing—we were supposed of the same birth; I was always taken for him.

' *Gov.* I believe it; but there's a difference; you have more gravity, more sense; he has the look of a wild ranting rake—a silly cockcomb—a young fop.

' *Mrs. Bel.* You find him so.

' *Gov.* No, no, I judge from physiognomy; but he's unfortunate.

nate, and I'm to blame; all the charges are serious, and I'm afraid it must go hard.

' *Mrs. Bel.* What a pity!

' *Blin.* I'm as much griev'd as if it were myself—we were such friends.

' *Gov.* Were you so? Then I've a mind—there can be no great risque—but you must promise to be secret.

' *Blin.* What do you mean?

' *Gov.* (*to Mrs. Bel.*) I should like much to see them both together; he shall sup here.

' *Blin.* Sup here!—Blinval!—

' *Mrs. Bel.* It will be very kind, and I thank your attention to my cousin.

' *Blin.* O don't mind me; but you're joking; his confinement's too close.

' *Gov.* I wish to give you this first proof of my consideration and esteem.

' *Blin.* (*embarrassed*) O, you're too good; but you must not think of it: we have quarrell'd most furiously.

' *Gov.* Quarrell'd! a-ha! there is my fort; I'm the best hand in Naples at an accommodation.—*You shall be friends.*

' *Blin.* I can never see him.

' *Gov.* *You shall be friends.*

' *Blin.* We two can't meet.

' *Blin.* (*aside*) I have but one alternative—back to my prison.

' *Mrs. Bel.* How happy this will make poor Blinval. Come, come, you must oblige me, and be reconciled; it is my first request, I must insist on your compliance.

' *Blin.* Insist ma'am! My injured honour brooks no interference. Seek not to thwart me—some dreadful consequences must ensue—some consequences you cannot foresee. Insist, ma'am! (*snatches up a candle*). I wish you good night (*rushes into the bed-chamber, and locks his door*). P. 24.

What is She? A Comedy, in five Acts, as performed at the Theatre-Royal, Covent-Garden, 8vo. 2s. Longman and Rees. 1799.

A comedy more interesting in perusal than many modern pieces, not possessing sufficient merit to last beyond one season, yet with no faults so prominent as to deserve particular censure.

Macbeth: A Tragedy. Written by William Shakspeare. With Notes and Emendations, by Harry Rowe, Trumpet-Major to the High Sheriffs of Yorkshire; and Master of a Puppet-Show. 8vo. 2s. 6d. Vernor and Hood.

Mr. Harry Rowe is by no means a timid editor; he omits and transposes, not upon any hazardous conjecture of what Shakspeare wrote, but upon the bold conviction of what he ought to have writ-

ten. He has also changed ambiguous words for those of definite meaning.

N O V E L S, &c.

Arabian Nights Entertainments, &c. A New Edition corrected.
4 Vols. 12mo. Longman. 1798.

We only notice this edition of a performance which alike delights the innocence of youth and the experience of age, on account of the new preface, in which various observations on this collection of oriental stories are introduced. Our information (New Arr. Vol. VI. p. 298.) that M. Galland had omitted many of the tales, as being offensive to modesty, is here controverted; but it is confirmed by the recent publication, at Paris, of Galland's supplement. That information was probably derived from the work called—
‘*Extraits of Manuscripts in the French King's Library.*’

‘Upon review of the translation of the present set it was found, that notwithstanding they had passed through so many editions they could only be said to be *done* into English. It was thought advisable to amend the translation as much as was consistent with the simplicity of the original, without changing it into the florid style of modern novelists. The omissions and inaccuracies of the first translator have been supplied and corrected, and a few notes of illustration added.

‘How many editions there have been of M. Galland's translation of this agreeable collection we cannot ascertain. The present edition of the English translation is amended, and considerably enlarged from the Paris edition of 1786, in four volumes, duodecimo, which, in some of the stories, particularly in that of *Abou Hassan*, &c. is much more copious, or the first English translator has omitted much.’ It is needless to enlarge on the faults of others: but we trust it will be easily perceived how much a correct translation was wanted.’ Vol. i. p. xix.

The Orphan of the Rhine. A Romance. By Mrs. Shastli. 4 Vols.
12mo. 4s. Boards. Lane. 1798.

The creative genius and the descriptive powers of Mrs. Radcliffe have given considerable popularity to the modern romance; and, even as critics, we have perused the productions of that authoress with no small degree of interest and gratification. If, however, we have sinned in suffering ourselves to be seduced by the blandishments of elegant fiction, we endure a penance adequately severe in the review of such vapid and servile imitations as the *Orphan of the Rhine*, and other recent romances.

Eugenio; or, the Precepts of Prudentius. A Moral Tale. By J. Bidlake, A. B. &c. 12mo. 2s. 6d. Chapman. 1799.

The rev. Mr. Bidlake is respectably known in the literary world.

The production before us is not distinguished by variety of incident or character, but is valuable for the sound morality which it inculcates.

MISCELLANEOUS LIST.

Miscellaneous Essays, Naval, Moral, Political, and Divine. By Alexander Duncan, D. D. &c. 8vo. 3s. Gardiner. 1799.

In the first essay, Dr. Duncan infers the divine favour to Great Britain from our splendid naval victories. The reader will perceive that, in this respect, the author undertakes a difficult task; for the history of the world must have taught him that the divine pleasure or wrath cannot justly be inferred from prosperous or adverse fortune to nations or to individuals.

The second essay offers some considerations for preserving the spirit of the British navy. These considerations refer to our situation, our commerce, and our fame; and the reverend author wishes for the institution of festivals, and the adoption of other measures calculated to excite emulation among our seamen.

The third essay points out religion as a proper foundation for the establishment of good order in the navy. Our divine seems to consider the chaplain as the most important officer in a ship.

In the fourth essay, our author endeavours, by trite declamation, to show that no permanent peace can be made by this country with the French directory. In the fifth, he defends the practice of war from the Scriptures. He finds this easily done from the Old Testament, but of more difficult accomplishment from the New Testament. His reasoning is a repetition of what has been frequently said on the subject. This point, however, he enforces in the sixth essay; and, in the seventh, he urges Great Britain to continue the war for ever rather than accept dishonourable terms of accommodation.

In the next essay we are urged to pray that the directory may be compelled to accept reasonable terms of peace. The title of this piece gave us some surprise, as it seemed to be opposed to the declamation of the fourth essay; but, as we proceeded, we were a little comforted, as it appears still to be the author's opinion, that, although we ought to pray for peace with the directory, we ought to mean by that the *destruction* of the directory, as no peace can be made with it; and all this he asserts in defiance of the scriptural proof adduced by him, that Christianity enjoined obedience to the government of Nero, and to any government that may be established.

Of these essays in general we may observe that the declamation is vulgar, the reasoning shallow and inconclusive, and the language inelegant and incorrect.

Thoughts upon a new Coinage of Silver, more especially as it relates to an Alteration in the Division of the Pound Troy. By a Banker. 8vo. 2s. 6d. Sewell. 1798.

This writer is of opinion, 'that any change of the standard coin is a serious evil to a country:' and he apprehends that a reform in money, 'like a reform in politics, may lead to a labyrinth of confusion and perplexity.' He enforces these sentiments by a passage from Saavedra, to prove, that 'the coinage is the eye of the state, and shrinks at the gentlest touch of the hand.' But, if a person has a mote in his eye, is he not to touch it before the whole organ be endangered? Does not the delay of political reform lead to a labyrinth of confusion and perplexity? If a change of the standard coin is a serious evil to the country, must not the daily change, by the introduction of base and the depreciation of good money, be such an injury to the country as demands the interposition of government? We do not see the evils in the light in which the author represents them: on the contrary, our rulers, we think, are employed in a manner honourable to themselves, and advantageous to the public, when they avail themselves of the experience of former times, and are endeavouring to put the coin of the kingdom on a solid foundation. For this reason, the bill for putting a stop to all silver coinage, though it is a temporary infringement of a wise law against restraining the mint, appears to us a prudent measure, because, we presume, that in a short time a good silver coinage will make its appearance; and persons will then be at liberty to send bullion, as usual, to the mint for coinage. We agree, indeed, with the writer, that if the coinage of silver were left to the Bank, the nation would be much injured; and we hope that the ancient law will be soon restored to its former honour; but the attempt to stop the career of government by the usual tale of innovation, when the debasement of the coin is a daily innovation, will, we trust, prove abortive. At the same time, we give this writer great credit for his intentions, and have received from the perusal of his work much useful information.

A Sketch of an Act of Parliament to permit, under certain Regulations, in wet and casual Harvests, the Appropriation of five Sundays in a Year, for the Purpose of carrying and securing Corn; with the Reasons, Moral and Religious, upon which this proposed Act is grounded. Addressed to the Lords and Commons of England in Parliament assembled. By James Roper Head. 8vo. 1s. Debrett.

The object of this pamphlet is to recommend an act which will be supposed by many to be in some degree inconsistent with our notions of religion; but this supposition is invalidated by judicious quotations from Scripture; and the permission to work on Sunday in our dock-yards, fish-markets, &c. is a sufficient ground for the

legislature to take the present plan into consideration. We should allow the work to be performed on every Sunday in harvest, excepting the hours for public worship; and the obligation to work on that day should form no part of the contract in hiring a servant either for the year or the harvest. The allowance of double wages on that day ought strenuously to be insisted on; and perhaps a certain fine to the poor rates might be required, that thus the carrying of corn on the Sunday might be a matter of necessity, not of mere convenience to the farmer. The writer will do well to circulate his pamphlet among the members of the legislature; and they, as well as others, may see the propriety of adopting a measure which, with proper restrictions, cannot be injurious to the true principles of religion, and may eventually be very beneficial to the kingdom.

A Letter to the Rt. Hon. the Lord Mayor, on the high Price of Coals: in which the Causes of such high Price are considered, and a Plan proposed to prevent the sudden and excessive Rise of that necessary Article of Consumption. By a Citizen of London. 8vo. 1s. Cawthorn. 1799.

This citizen recommends some compulsory measures, which, to remedy the inconvenience arising from a severe winter, may subject the trade to some disadvantage. Something may doubtless be done for the benefit of the poorer classes; and this plan of a worthy and humane person in trade may be recommended to others who have the same opportunities, and to the consideration of parishes. He purchases in the summer a certain quantity of coal at a cheap rate; and in the winter he supplies the poor at the summer price. In this manner a small subscription in a parish will provide for many families; and, indeed, if every rich family would, out of its stores, thus contribute to relieve the necessity of others, much distress would be avoided. Every benevolent institution of this kind we would encourage; but compulsive regulations are prejudicial to the community.

A Letter to the Right Hon. William Pitt, Chancellor of the Exchequer, on the Claims which Practitioners in Medicine have to be exempted from the New Duties on Horses and Carriages. By a Friend to Physick. 8vo. 6d. Seeley.

This claim appears to us to be well founded, as the persons employed in medicine are, in general, entitled to respect and attention.

A Narrative of the Seizure and Confinement of Ann Brookhouse; who was assaulted in one of the Streets of London, and carried off by two hired Ruffians, May 7, 1798, and detained in close Imprisonment, till August 25, following; as related by herself. Written by a Friend. 8vo. 2s. Rivingtons.

A catch-penny amplification of a marvellous and mysterious story

related in the newspapers, which will remind the reader of the supposed adventures of the famous Elizabeth Canning.

A short, but serious, Appeal to the Head and Heart of every unbiassed Christian. By Thomas Langley, A. B. 8vo. 1s. 6d. Printed. 1799.

We give the writer of this pamphlet full credit for the goodness of his intentions. But, from the mode of execution, we doubt whether much good is likely to result from this appeal. The author skims the surface of politics and religion. Infidelity, false philosophy, popery and schism, war, death, conscience, prayer, salvation, &c. are subjects upon which he touches; and they are strangely mingled in his performance. We also discover an affected glitter of words, and pointed antitheses, which betray the juvenile writer, and which are more calculated to play around the fancy than to make a durable impression on the heart.

A Treatise on the sublime Science of Heliography, satisfactorily demonstrating our great Orb of Light, the Sun, to be absolutely no other than a body of Ice! overturning all the received Systems of the Universe hitherto extant; proving the celebrated and indefatigable Sir Isaac Newton, in his Theory of the Solar System, to be as far distant from the Truth, as any of the Heathen Authors of Greece or Rome. By Charles Palmer, Gent. 8vo. 3s. Ginger. 1798.

The sublimity of nonsense!

Dialogue between Dr. Johnson and Mrs. Knowles. 8vo. 6d. Arch. 1799.

This dialogue has already appeared in the Gentleman's Magazine; and we only join in the general admission of the calm good sense and resolution of Mrs. Knowles. It is published as a supplement to the new edition of Mr. Boswell's biographical work.

A Letter to the Women of England, on the Injustice of Mental Subordination. With Anecdotes. By Anne Frances Randal, 8vo. 2s. 6d. Longman and Rees. 1799.

Tolerable declamation in a cause which many will be inclined to support.



S. HAMILTON,
Falcon-hart, Fleet-street, London.

THE
CRITICAL REVIEW.
DECEMBER, 1799.

The Travels of Anaxor in Greece and Asia: from a Greek Manuscript found at Herculaneum: including some Account of Egypt. Translated from the French of E. F. Lantier. With additional Notes by the English Translator. 3 Vols. 8vo. 1l. 4s. Boards. Longman and Rees. 1799.

THAT the celebrated travels of Anacharsis should have excited a herd of imitators, is not a matter of surprise. Judicious readers, however, are rather inclined to consider such imitations as tributes of applause to an excellent archetype, than as attempts to share its laurels. *O imitatores, servum pecus!* says an admirable judge of genius and art. These ideas floated in our minds when we first saw the present work; but the various entertainment and instruction, which we found in it, constrained us to adopt more favourable sentiments. The mine of Grecian history, philosophy, and poetry, is indeed so rich, that it may be pronounced inexhaustible; and it would be want of candour to deny that the present labourer has not only brought forth precious ore, but has refined it with great skill and success. That masterly artist, Barthelemy, may be compared to the Mammon of Milton: he not only digs most profoundly in antiquity, but raises a magical structure from his acquisitions.

Anon out of the earth a fabric huge
Rose like an exhalation, with the sound
Of dulcet symphonie, and voices sweet,
Built like a temple; where pilasters round
Were set, and Doric pillars, overlaid
With golden architrave: nor did there want
Cornice, or frieze, with bossy sculptures graven:
The roof was fretted gold.

Without aspiring to such fame, M. Lantier may boast that he has erected a most pleasing and comfortable mansion, full of historical and biographic pictures and delightful landscapes.

This work is introduced by the following preface.

‘ Travelling through Italy, I had scarcely arrived at Naples before I paid a visit to Mount Vesuvius, at the first eruption of which, under the emperor Titus, and seventy-nine years after Christ, the elder Pliny lost his life. On my return to Portici, wishing to see *Herculaneum*, then recently discovered, I descended with torches, about eighty feet below the surface of the earth, into that region of darkness: but the damp and coldness of the air, and the smoke of the torches, soon obliged me to measure back my steps.

‘ At Portici I visited a fine palace belonging to the king of Naples, from whose capital it is about two leagues distant, in a most charming situation by the sea-side, at the foot of Mount Vesuvius. Even now my imagination often carries me to that delightful spot, and I exclaim,

Abite nunc urbanæ molestæque curæ.

‘ While surveying the curiosities of the king’s museum, collected from *Herculaneum*, including nuts, eggs, bread, and other provisions, found there in perfect preservation, I saw persons employed in decyphering ancient manuscripts, which seemed ready to fall to dust. They consisted of cylindric rolls, nearly in the form of rolled tobacco. The first folds were so difficult to open, that it was necessary to make use of a machine to draw out, by means of screws, this black and shattered parchment upon linen or unctuous paper. As soon as the decypherer had discovered a word, he wrote it down; guessing at those which were illegible by the sense and connection of the sentence: and though these writings had no points or commas, the learning and intelligence of the persons employed supplied all these defects.

‘ While I was admiring this ingenious work, one of the decyphers, the abbé Spalatin, a man of great talents and uncommon politeness, informed me, these rolls had been found in *Herculaneum*, a town which had been buried seventeen centuries beneath the lava of Mount Vesuvius. “We flatter ourselves,” said he, “that among these ancient manuscripts we shall find those fragments of celebrated authors which have been unfortunately lost, especially of Polybius, Dionysius Halicarnassensis, Diodorus Siculus, Dion Cassius, Sallust, Tacitus, and Livy: but in lieu of the gold we seek for, we have as yet only found minerals of little value; such as Greek works on music, physic, morality, and rhetoric.” I requested his permission to look at these ancient writings, among which observing a very voluminous roll in Greek, entitled, “*The Travels of Antenor in Greece and in Asia*,” I asked him if he was acquainted with that work. “No,” said he; “I have no time to read such a heap of trash, written by an author never spoken of.” Having some little knowledge of the Greek, I requested him to lend me the manuscript for a few days: but after shutting myself up in my room during four-and-twenty-hours, I found I was not sufficiently familiar with the language completely to understand, and ac-

curately to translate, so important a work. I therefore repeated my visit to the abbé, and asked his permission to take the manuscript with me to Paris; promising, on my word of honour, to return it as soon as the translation should be finished. He hesitated a considerable time, but at length yielded to my urgent request.

‘ When I arrived at Paris, I associated in my labour a friend, whose profound erudition has cleared up the obscurity of many parts of the manuscript, and greatly contributed to the completion of the work. As to its authenticity, it would be carrying scepticism to a ridiculous extent to entertain the slightest doubt of Antenor’s existence, which is as certain as that of Aristotle or Plato, and of which the book he has left behind him is a sufficient proof.

‘ The public I hope will think me entitled to some thanks for my labours; and that the antiquity and singularity of the work will be an apology for any defects in the translation: happy, if the well-informed read it through curiosity; people of fashion to pass away their time, or to acquire, without fatigue, some ideas relative to the manners and customs of antiquity; and the ladies, in search of adventures, as an antidote for the vapours, or to feed and cherish the sensibility of their hearts.

‘ As to the poetry occasionally introduced in the original, I have endeavoured, as far as possible, to convey the sense, and even the poetical spirit of the text. Every translation, however, of a great poet is at best but a figure in wax, that vainly attempts to represent an animated being.’ Vol. i. p. iii.

This preface we have extracted entire, because we desire to avoid the appearance of the slightest misrepresentation. We wish that it had been omitted, as well as the mention of the manuscript in the title-page. An imposition that cannot deceive any is indeed innocent, but is at the same time very insipid. It only lessens the credit of the author in other respects, without adding the smallest advantage to his plan.

We do not mean rigidly to criticise the chronology and *costume* of a work whose chief design and merit are to amuse. We shall content ourselves with offering to our readers a few extracts, which may enable them to judge for themselves of the nature and variety of the entertainment here provided for them.

Upon his arrival at Athens, Antenor (supposed to be a native of Ephesus) becomes acquainted with Aristippus the philosopher.

‘ A few days after I was introduced, Aristippus invited me to dinner. I arrived at sun-set, and found a number of guests already assembled. They were waiting for the appearance of Aristippus and his female friend and philosopher Læsthenia, whom I had not yet seen. They soon entered together. The former wore a purple robe, perfumed with the most delicious odours, and the latter

was adorned with the charming and elegant simplicity of the Graces themselves. Her auburn hair fell in light tresses on her shoulders, and her head and neck were decorated with flowers, which formed the only extraneous ornament to her dress. We were invited to bathe before dinner; and having been perfumed with delicious essences, we returned to the banqueting-hall, where incense and perfumes were burning. At one end was a buffet, with a rich display of gold and silver plate, of cups silver-gilt, and some of them enriched with precious stones. Several slaves advanced, bearing chaplets of flowers, which they placed upon our heads, and vases of cold water to pour upon our hands. The company determined, by lot, who should be the symposiarch, or king of the feast. It fell on Xanthus the peripatetic, who gave the toasts, regulated the laws of the banquet, and the time of drinking.

* We seated ourselves on couches placed round the table, which was frequently washed. The coverings of our couches were of purple.

* Philoxenes the sophist at this time entered, and being struck with the luxury and splendor of the feast, he knit his brows, and told Aristippus this profusion and extravagance were ill adapted to a philosopher or a wise man. Aristippus replied, with the utmost tranquillity, "My dear Philoxenes, do me the favour to sit down, and make one of our party."—"You are too good," replied he: "it is impossible to refuse you." As soon as he was seated, and had begun to eat without ceremony, Aristippus said, "My dear Philoxenes, I shall reply to your censure on the sumptuousness of my table by relating a circumstance that happened to me, in company with Andron the stoic. I purchased a partridge in his presence, for fifty drachmas, when, like you, he reproved me for my extravagance. I listened to him with patience, and then replied, 'If a partridge cost only an obolus, no doubt you would buy one yourself?'—'Agreed,' said he.—'Well,' I replied, 'I place no greater value on fifty drachmas than you on an obolus: I perceive, my dear friend, it is not the luxury or the good cheer you object to, but merely the expence.'" The sophist felt the application, but continued eating.

* The first course consisted of shell-fish, some raw, and others cooked in various ways: they were interspersed with hens' and peahens' eggs, of which the latter are much esteemed. There were also pigs' pettitoes, lambs' heads, calves' plucks, and a dish of grasshoppers, of which the Athenians are very fond, and which abound in their markets. We reserved the first of every dish for the altar of Diana.

* The second course consisted of game and fowls, and the most delicate kinds of fish.

* I observed many of the guests sending away several dishes by their slaves, and was informed it was customary for every one to have part of the repast conveyed to his friends.

At the commencement of the feast, Aristippus touched a cup of wine to his lips, and then gave it to his neighbour, who drank and passed it; and thus the wine went round. This first cup is the symbol of fraternity between the guests. Other cups followed, when Aristippus gave us healths and toasts, which we immediately passed round to him again. The first cup consisted of one third part wine and two of water: but the latter was insensibly diminished, and at length we drank pure wine.

Lasthenia then took a cithara or harp, to which she sang a hymn in honour of Bacchus. Her voice was sweet, melodious, and flexible, and she had the art of accommodating it to every variety of tone or modulation. The verses she sang were of her own composition. This multiplied exertion of her talents gained her the most animated applause, yet the pleasure they communicated was above all our praise.

All the guests had branches of laurel and of myrtle, and sang and accompanied themselves on the lyre in succession.

When it came to my turn, I blushed to confess I was ignorant of music, which led the company to believe my education had been neglected.

One of the guests having complimented Aristippus for his magnificence, his taste, and the elegance of his table, and having expatiated on the happiness he must enjoy, Philoxenes said that Epicurus did not spend an obolus at a meal, and yet was happy. "And was he happy," said Lasthenia, smiling, "when tortured with the gout, and exclaiming, *I am now happy, for this is the last and most fortunate day of my life?*" "Yes," said Philoxenes, "I have no doubt of it."—"But to me," replied she, "it appears mere boasting and philosophical rant."—"Yet," said Aristippus, "it is a proof of great courage, for he maintained the same firmness to the last. Nature has not placed happiness either in riches or in poverty, for the poor man has the same sensations and the same enjoyments as the rich. No; happiness consists in the flexibility of the mind, and the wisdom of our conduct. The greater part of mankind are very inconsistent. If they have any kind of goods to buy, or any business to transact, they take every possible precaution to avoid being cheated or deceived; yet if a system be proposed to them, by which to become completely happy, they pay it no attention whatever. When the scenery around me has often changed with unforeseen vicissitude, and I have been obliged to exchange my purple pallium for the coarsest of stuffs, my mind has ever remained unshaken; and thus I have even gathered the roses of pleasure in the cheerless wilds of indigence.

"When young, and possessed of a considerable fortune, I quitted Cyrene, which was my native country, and came to Athens to taste its variegated pleasures, and cultivate my intellectual powers. I studied under Socrates with persevering ardour, but I pursued my pleasures with equal assiduity; and valuing riches only as the means

of happiness, I soon dissipated all I possessed; nor did I upon my eyes till I had advanced to the edge of the abyss. Obligated to sell my furniture, my horses, my jewels, and my clothes; wrapping myself up in a coarse mantle, and covering my head with a broad hat, I walked bare-foot to hide myself in a small town of Attica, called Cenoë, where I lived on roots and other vegetables. Elevated above my condition by the energy of my mind, I created to myself new enjoyments, and divided my leisure hours between the relaxation of walking and the ardor of study. A rich man came one day to ask me what sum I would require for educating his son. 'Six hundred drachmas!' said I. 'Great Bacchus!' replied he; 'I might purchase a slave for that sum.—' You are right,' said I: 'buy a slave, and then you will have two.' Vol. i. p. 10.

The subsequent history of Antenor and Lashenia, and other parts of the work, will prevent prudent parents from putting this book into the hands of their daughters, as it is, perhaps, too complete a picture of ancient Greek and modern French manners.

Bion the philosopher thus relates his first interview with Theopania.

'At that time I resided at Miletus in Ionia, a town much celebrated for its uncommonly serene and clear sky, and for its vicinity to the river Mæander, which there traverses the most luxuriant meadows, and steals along beneath the foliage of poplars with innumerable sinuosities, at once retarding and embellishing its course. Beneath that enchanting climate Love and Pleasure seem to hold a perpetual festival. To taste the most exquisite delights, or to add to the number of human enjoyments, are the only occupations of the passing day. But the pursuit of pleasure absorbs all the powers of the mind, and distracts it from the softer thrill of heartfelt sensibility, and the solid and durable delights of intellectual improvement. Yet mere sensual enjoyment can never become a constant and habitual state. Tranquillity and peace with ourselves and with others are the utmost extent of human felicity; to procure these is the grand object of every being endued with sensibility and reason. In short, it is that of the philosophy of my great master Epicurus.

'Having dined, on a fine winter's day, in the country, where our entertainment had been prolonged by the pleasure we enjoyed, I was returning, in the dusk of the evening, to Miletus, from which I was but a few stadia distant, when I met two men, who, with an air of terror and wildness, inquired if I had not seen a young girl: but on my answering in the negative they quitted me. Having gone but a little way farther, my dog stopped opposite to a hedge that ran along the side of the road, then came up to me as if suddenly alarmed, barking significantly, and by his motions and apparent fear made me suspect some evil-minded persons were lurking in concealment near me. Being robust and vigorous, notwith-

standing my age, having a stick in my hand, and never having been thought a coward, I approached the hedge, when my dog barked still more violently. I was going to see what was behind it, but a muddy ditch stopped my progress. As the night was not dark, I suddenly descried a figure coming out of the hedge. It seemed, at first, a spectre, and I should have believed it was from the gloomy depths of Tartarus, had not its soft and mournful voice discovered it to be a young and unfortunate female. She addressed me in a very plaintive tone, saying, "If you are as humane as you appear, in the name of almighty Júpiter I implore your pity. O take compassion on an unfortunate female in distress!" These accents of grief and despair, and the apparent sensibility of her heart, irresistibly moved my commiseration, and I leaped over the ditch with the utmost alacrity. What a dreadful sight—what a heart-rending picture now presented itself! A young and half-naked woman, holding a little infant in her arms, her face, her bosom, and her flowing hair all deformed with gore and mud, perishing with cold, and trembling throughout her frame! I was doubting whether to approach her, when perceiving my fears, she threw herself at my feet; and presenting to me her child, raised her eyes to heaven, and implored my humanity and compassion. "Who are you?" said I, "and why are you thus forlorn, in the midst of a loathsome ditch?"—"I am unable," said she, in a half-extinguished voice, "at present to explain, for I am perishing with cold and terror. Save me, for pity's sake! and I will communicate to you all my misfortunes." I no longer hesitated, but throwing my cloak around her, I took her under my arm, and carried her child in the other. She was extremely weak and emaciated, and the cold had quite numbed her limbs. I supported and encouraged her to the utmost, but soon she sank and fainted away. I was extremely embarrassed what steps to pursue, till at length I took her on my shoulders, and thus arrived at Miletus exhausted with extreme fatigue. Having ordered a fire to be lighted, and given her some cordials, I perceived that her hand was severely hurt. I dressed the wound, and having caused her to be conducted to the bath, sent her some clothes. I cannot describe to you my astonishment when I saw her again enter my room; for I thought another Circe had metamorphosed a hideous spectre into a most beautiful divinity. It is true I had observed that she had fine eyes, but all the rest of her countenance was so disfigured and closted with mud, that I was very far from suspecting any extraordinary charms could exist under such a disguise. She instantly threw herself at my feet, and with the most polished elegance expressed her gratitude for my humanity. I raised her up, paid a tribute of admiration to her beauty, and rejoiced in having met with so fortunate an adventure. After supper, when good wine and seasonable food had renovated the energy of our minds, that immortal part which is so intimately connected with our bodies, I requested her to tell me her history.

But I shall leave you to enjoy the pleasure of hearing it from my Theophaia herself; for she was the divinity I have been speaking of. She will relate it with an elegance I am unable to imitate, and which increases the interest of the tale.—But the evening star is bringing on the cool refreshing breeze: let us ascend yon hill before us, where we may enjoy it, reclining on couches of turf and moss. In the meanwhile I will bring out my flock to pasture near us.” We then quitted the grotto, and the lovely Psyche begged us to excuse her for a moment. Bion now tuned his pipe, when suddenly the flock collected round him; and the bleating of the sheep and playful lambs filled the valley with the music of nature. A ram walked gravely at their head, and two dogs, one on each side, maintained order and discipline. As we walked along, Bion pointed out to us the beauties and the riches of his garden. “That of Alcinoüs,” said I, “though so elaborately praised by Homer, was but worthy of a shepherd when compared with yours, which would have done real honour to the king of Phæacia.”—“When I was young,” replied he, “and oppressed by poverty, the summit of my ambition was to possess one of that prince’s four fountains, and a few acres of his orchard: but a taste for elegant pleasures and refined enjoyment, and a desire to pass our lives in a state of constantly increasing happiness, gradually enter the mind; and, growing stronger as its faculties improve, add force to the delicacy and sensibility of our hearts. Whether this increasing desire of happiness and of pleasure, accompanied by the increasing faculty of procuring and enjoying them, be a real benefit conferred upon us by nature, is a question which I shall leave to metaphysicians to decide, who may dispute about it as long as they find amusement in the discussion.”—“But how,” said I, “could you, who were born in the humble sphere of poverty, and destitute of ambition, rise to this state of affluence and luxury, which you enjoy with so much elegance and taste?”—I was interrupted by Lacidas, who said to Bion, “You must entertain your guests with this happy vicissitude of fortune, for they will take an interest in the recital, and receive pleasure from the tale.”—“Let us, then,” said he, “climb to the top of the hill, and I will relate it to you while we are waiting for Theophaia.” Vol. i. p. 350.

In the second volume, Bion continues his interesting conversations. His account of his friend Ibycus we will transcribe.

‘Ibycus was a native of Rhegium, a city of Magna Græcia. Though the Muses seemed to have lent him their own melodious lyre, he was one of those beings destined to be wretched, and from whose grasp happiness escapes at the very moment when they think its possession secure, vanishing like a dream before our waking eyes. He had long been struggling with misfortune, when he became enamoured of Nergis of Athens, an accomplished young woman,

possessed of the most brilliant endowments of mind and person, and who was besides a very rich heiress. But though he had the happiness to gain this lady's affections, yet her father, like another Midas, insensible to every thing but gold, would not either listen to the poetry of the suitor, or yield to the prayers, the tears, the declining health, or the settled gloom that preyed upon his daughter's mind. He shut her up in her gynæceum, and insisted on her marrying the rich Euphron, who was polemarch of Athens. Though Nereis at length pretended to accept this proposal, that she might sometimes see her lover, and enjoy more liberty, yet she always found some excuse to evade the speedy celebration of the projected nuptials. Sometimes she had seen a weasel in her path, and had forgotten to throw three stones at it before she passed on; sometimes a man had sneezed on her left or in the afternoon, or pronounced unlucky words; sometimes her little finger was numbed, or she had a ringing in her left ear. Once she had met a corpse, and although she had immediately spit three times into her bosom, yet she was not the less alarmed at so inauspicious an incident. Another time she had had a bad dream; again she had offered a sacrifice to Juno, and the priests had declared the entrails livid and corrupted. Her father, although, like most Athenians, somewhat superstitious, grew very impatient at so many sinister presages, and signified to his daughter that she must marry Euphron within the space of a decade. This threw the two lovers into despair. Fortunately, however, for their passion, a violent paroxysm of rage at a slave who had broken a valuable vase, removed this wretched miser from the world, and from the enjoyment of his immense treasures. Ibycus now thought himself the happiest of men; his prospect brightened up, and he was speedily to be united to his mistress, and to possess her splendid fortune.

A few days, however, before the appointed nuptials, she required him to go to Oropus to consult Amphiaræus, the god of dreams, on their intended marriage, and to be cured of a disorder in his eyes. The temple of that god is situated twelve stadia from Oropus, on the very spot where, as he was flying from Thebes, the earth is said to have opened and swallowed him up in his chariot. Near the temple is a fountain, called also by his name, the water of which is neither used for sacrifices nor lustrations, nor is it permitted even to wash the hands in it, or employ it for any purpose but the cure of disorders. Ibycus bathed his eyes in this water, and threw in some money as is customary in such cases. He then entered the temple, and having purified himself, sacrificed a ram whose skin he extended on the ground, and laid himself down on it to sleep in expectation of a dream. Unfortunately the priests interpreted his vision unfavourably, but he treated their threats with contempt, and set off for Athens.

As he was travelling, according to his custom, alone and on foot, and camping as he went along the opthalmium for his

nuptials, his poetical enthusiasm took so entire possession of his mind, that forgetting his road, he lost his way, and wandered all day among the fields, scarcely conscious of any thing but the delicious intoxications of poetry and of love. At sun-set he perceived his error, and staring wildly around him, like a man waking from a profound sleep, or recovering from a swoon, began to reflect on what he was doing, whither he was going, and where he was. Perceiving a herdsman at a little distance, he hastened towards him, and enquired the road to the city. "You are yet," said he, "a good way from it; but, if you please, I will show you the road." Ibycus accepted the offer, and promised him a reward. His guide now conducted him across the mountains, till the shades of night overtaking them, they proceeded entirely by twilight. "Well!" said Ibycus, "do we approach the end of our journey?"—"Yes," said his guide, "we are already very near the town; but I see two men who give me some uneasiness. They have a bad look. 'What signifies their look?' replied he: 'are we not as many as they?'"—"Well," continued the rustic, "since you are so courageous, prepare to fight, for I perceive they are making towards us." "My unfortunate friend," continued Bion, "was as courageous as Theseus, and putting himself in a posture of defence with his stick, waited boldly for his murderers, while his guide came behind him, and treacherously poniarded him in the back. Ibycus suddenly turned on him, and with a blow of his stick extended him on the ground. In the meanwhile the two other villains attacked him with swords. He defended himself a considerable time with wonderful bravery, and even broke one of their arms; but at that very moment the other pierced him through the body. The brave Ibycus instantly fell, but before he expired, called to witness a flight of cranes who were passing over his head. Who could imagine that this appeal would not have been in vain! But the punishment of crimes is a duty which the gods ever take care to discharge.

"During six months the strictest enquiries were made after Ibycus, but in vain. The assassins, fenced within the mysterious rampart of secrecy, long eluded the public vengeance, till one day in the market-place of Athens, seeing some cranes in the air, one of them laughed, and said to his companions, 'There are the witnesses of Ibycus.' As his death had been much talked of, a girl of fourteen years of age hearing this remark, and being struck by the evil-minded countenances of the three men, ran to inform one of the archons, and on this slight ground the murderers were seized. Their confusion, and the ambiguity of their replies, confirmed the suspicions entertained of them, and they were placed in a machine, with five holes for their hands, their feet, and their necks; when being put to the torture on a wheel that turned with great rapidity, they at last confessed their crimes, and were condemned to be thrown into the *paratimon*."

* We all admired the justice of the gods in the punishment of these villains. "But who," cried Bion, "can restore me my dear Ibycus? Amiable and elegant poet! who now shall imitate thee, or render thy pipe so beautifully melodious? What bold adventurous mortal shall even dare to approach it to his lips? That instrument of thy enraptured strain still remembers thy animating breath, to which it was wont to yield the most fascinating sounds!"

'To banish these sad reflections, we asked him the history of Apollonides. "I will relate it," said he, "with pleasure; but the sinking sun scarcely illumines the borders of the horizon: let this cup of wine from Lesbos circulate in honour of Comus, and in the mean while our cottage will be lighted up." Immediately some slaves lighted an infinity of lamps, the jealousies were drawn aside, and we found ourselves sitting in a peristyle, open on every side except toward the rock. Here we enjoyed a fine view of the lake, and perceived the gentle rippling of its surface by the refreshing evening breeze, which beautifully agitated the reflection of the moon from the water.' Vol. ii. p. 23.

The mention of falconry, in p. 47 of this volume, is, we are rather inclined to believe, remote from the *costume*. This practice is first mentioned by Julius Firmicus, in the days of Constantine.

The following is a pleasing lesson of practical philosophy.

'Our excursion was very pleasant. Bion related a variety of anecdotes on the road, and Phanor sang his elegy on Theano. We rallied him on his late marriage, which had deceived his expectations, and he joined in our pleasantry with great good-humour, till at length we arrived in high spirits at the miserable hovel of a happy being. We there saw a man of a healthy and florid complexion, but covered with rags, and squatting on his hearth, tending a pot which stood over some burning wood. He received us with a smiling and cheerful air: and Bion presently pointed out to us that he was deprived of the use of his legs, and told us, that having been paralytic from his infancy, he could only walk upon his knees. In this smoky hut he lived quite alone. When I asked him, whether he was cooking some meat? he replied, "that the contents of the pot were paly roots; for that," said he, "is all my slender purse will afford."—"Then, what," said I, "are your means of support?"—"The produce," replied he, "of my own labour. I make baskets, and small utensils of wood."—"And that supplies you," said I, "with necessaries, and makes you contented and happy?"—"As happy," replied he, "as a king, especially when I have work to do."—"At least this little dwelling," said I, "is no doubt your own?"—"That," answered he, "would be too great a happiness. No; a friend has lent it me."—"Do you ever go out?" I asked.—"Very rarely," returned he, "for I am obliged to drag myself through the dirt, or over the stones, and be-

sides, I could not go any great distance."—But are you not sometimes tired," said I, "of this solitary and deserted way of life?"—"Never!"—"No doubt," continued I, "you can read and write?"—"I wish I could," returned he, "but I do as well, perhaps, without."—"Have you no fear," I asked, "in this lonely and remote spot, living entirely alone, and thus impotent and without defence?"—"Fear!" returned he, "of what? I have nothing to lose; and thieves, like ferrets, smell out their prey wherever it is concealed; but they keep far away from the huts and hovels of us poor folks."—"How old are you?" said I. He replied that he was forty-four.—"And have you always," continued I, "been thus lame and indigent?"—"Always," returned he; "but thanks to the gods, neither appetite nor work have hitherto failed me."—I could scarcely cease questioning this philosopher of nature, whose wisdom seemed to me so far superior to that of Pythagoras, and even of Zeno. After several more inquiries, we asked him whether we could render him any service, and whether he had any thing to request of us?—"Nothing," said he, "but work; that is all I want." Bion promised to supply him, and we offered him some money, which at first he positively refused, till Bion said, "You give me pain by thus rejecting what is offered you with pleasure."—"Come then," said he, "I will accept it, for I perceive you are worthy people, who give from benevolence, and not from ostentation." Vol. ii. p. 61.

M. Lantier's good sense views the Spartan institutions in their proper light. That such a ferocious and ignorant state should still attract admiration, is an astonishing proof of the weakness of human judgement,

"The time of a public festival at Sparta now approached, at which the celebrated dance, called gymnopædia, is performed, and which we expected with the utmost impatience. When the appointed day arrived, Demonax conducted us to a public hall, where we were scarcely seated before we saw a numerous troop of boys come forth from an apartment, entirely naked, except that the leader of the band wore a crown of palm-branches. At the same moment a troop of men, who were also naked, came from the opposite chamber, their leader being crowned in the same manner. Immediately the two troops mingled together, and alternately marched forward, separated, and re-united, always jumping in cadence; and by the motions of their hands representing those of wrestling and of the pancræists, while at the same time they sang lyric poetry and pæans. Demonax informed us this dance, thus accompanied with song, formed a part of a festival, which as to the poetry was conferred to Apollo, while the dances were performed in honour of Bacchus. This strange exhibition afforded very little amusement to Phemon, who declared that those naked men with their hairy skins, and as rough as bears, were only adapted to some ex-

note forest among the dens of wild beasts. These dances, however, had nothing melancholy or shocking to humanity, though a spectacle exhibited shortly after by this proud ferocious nation, filled our souls with the utmost horror and indignation.

“The ephori having just entered on their office mounted their tribune, and proclaimed that each Spartan might freely, and without scruple, kill every Helot whom he could entice into ambush. Astonished at this proscription, I inquired the reason of it of our host.—“It is one of the customs of Sparta,” said he. “The new elected ephori are always obliged to make this proclamation when they enter on their office. The Helots who cultivate our fields are, as you know, our slaves; and their increasing numbers would otherwise render them formidable to their masters. They are also prohibited from having arms in their possession, and to prevent their multiplying too fast, we cause them from time to time to be secretly massacred. Frequently our youth arm themselves completely, and hunt these poor wretches like wild beasts, laying snares for them, and placing themselves in ambush, in thickets and clefts of rocks; and when they surprise them, immediately cut their throats. You will shortly witness a dreadful event. The republic thinking these Helots are become too numerous, is deliberating on the means of reducing them.”

Accordingly within a decade after this conversation, the ephori caused it to be notified, that two thousand Helots should have their liberty, and ordered them to appear before the temple of the Divi penates. An immense crowd forthwith assembled at the appointed place; when two thousand of the most robust and best made, were selected and crowned with garlands as a symbol of their enfranchisement. Their countenances brightened with joy, and they were paraded to the temples of the gods, to thank them for the services these slaves had lately rendered the republic. Thus they were impatiently expecting the ceremony of enfranchisement, when on a sudden a signal being given, a numerous troop of Spartans, armed with poniards, fell upon them, and cruelly massacred the whole two thousand in cold blood. The cries of these poor wretches spread terror and consternation around, and Phaox and myself fled, precipitating with horror. “What unheard of monsters!” cried Phaox. “Let us quit this abominable land, where not only pride and prejudices, but the laws themselves, pervert the instinctive impulses of humanity, and change the species into a race of tigers and panthers!”—“I knew,” said I, “that interest and the passions render man unjust and ferocious; but the barbarism of this nation, who pretend to call themselves civilised, will astonish every future generation of mankind; and should there ever exist a philosopher who should dare to applaud their legislation or their manners, his praise will be a proof only of the moroseness of his mind, and the malicious pleasure he enjoys in depreciating the government of his country, and degrading his fellow-citizen.”—Let us be gone, let

us quit this den of ferocious tigers," returned Phanor.—"And your beautiful Alipasia," said I, "that Venus whose every form is a model of elegance!"—" 'Tis true," returned he, "she might well obtain pardon for her country. I regret her much—Let us postpone our departure till the feast of Hyacinthus, at which we have promised to be present." We now went to the public square, where we saw the majority of the assassins walking with perfect calmness and unconcern. "Thus," said I within myself, "thus does prejudice extinguish remorse, or remorse arise at the command of prejudice to torment mankind." Vol. ii. p. 301.

This may well be contrasted with the account of the manners of the Athenians in the third volume.

* Athens is a city that abounds in genius, grandeur, fickleness, inconstancy, and factions. It contains about thirty thousand inhabitants, exclusive of slaves. The Athenians pique themselves on their elegance, and are extremely fond of luxury. Like women, they wear embroidered clothes, paint their skins, friz their hair, perfume themselves with essences and the most delicious odours, wear pendants in their ears, carry mirrors in their pockets, and have a complete dressing establishment. They complain of vapours, megrims, and nervous affections; and the young men of fashion not only make supper parties with courtezans, but pass the whole day with them in public places, and the shops of the perfumers, goldsmiths and barbers, which are open to every one. There they lounge to hear the news, of which every Athenian is extremely greedy, and amuse themselves with ridiculing each other. They are naturally satirical, and treat sacred and prophane subjects with equal levity. They pass the day in visiting, walking, and at the theatres, and their most serious occupations are attending the sacrifices and feasts of the gods, the assemblies of the people, or exhibiting their most fashionable dresses at the Prytaneum. Sometimes they crowd to the Odeum, to hear the bad music performed at that theatre, and to see the pantomime of lascivious dances, indecent gestures, and scenes of courtship. Youths, men, magistrates, and philosophers, almost all persons in easy circumstances, pursue this course of life. Formerly most of the Athenians walked barefoot; but Alcibiades has introduced a new kind of sandal, which has been adopted by all people of fashion, and is worn without stockings. Much select company and much instructive conversation is met with under the different porticoes, and the people assemble, especially in winter, at the public baths. There are also baths in private houses, which are used after walking, and before meals. When travelling, the Athenians only cover their head with a large hat, the sides of which are turned up. They usually go on foot in the city and environs, and carry a cane: but of late the rich have used cars or litters, drawn by white mules, of great value, from Sicily or the Peloponnesus. At Athens a cock is a very

important personage, and it almost excites laughter to hear of the government having granted the freedom of the city to Chirips, because his father had invented an excellent dish made with truffles.

The Athenians love wine, though they are not addicted to drinking it in excess. They serve up at table locusts, grasshoppers, and even flesh of asses and mules. During the summer they cool their wine in snow, in winter adorn their tables with the most brilliant flowers, and have buffoons at all their feasts: The young people amuse themselves with hunting, riding, and pantomime dances, are very fond of keeping peacocks, and delight in animals from foreign parts; such as parrots from Africa, pheasants and pigeons from Sicily, dogs from Malta and Lacedæmon, horses from Thessaly and Argolis, mules from the Peloponnesus, and monkeys. Their conversation is light and frivolous, but full of wit; they are at once rude and polite, civil and slanderous, especially towards women, and imagine that it is impossible to live happily, or even to think or be well amused any where but at Athens. They pay great respect to birth, especially to those whose ancestors have given great examples of virtue and bravery, gained battles, received prizes at the public games, or filled the first places in the magistracy. These families, however, enjoy no exclusive privileges, not even that of precedence: but their education qualifies them for the highest honours and distinctions, to which the people delight in raising them.

Nature has given the Athenians the best eyes in the world. Their sight is so strong, that they distinguish, at a distance of three hundred stadia, the plumes on the helmet of the statue of Minerva. To the goodness of this organ may be attributed their progress in those arts which are more immediately connected with drawing. The men are celebrated for the beauty of their form, in which the women can very rarely compare with them. That this defect, however, may not render the men indifferent to them, ten magistrates are appointed, called gynæcocosmi, to take cognizance of the dress of women, and who require them to decorate their person with the greatest elegance and decency. This tribunal is extremely rigorous, laying a fine of a thousand drachmas on those who are ill-dressed, and inscribing their names on a tablet in the Cermicus; a punishment which for ever ruins them in the opinion of their countrymen.

In their persons the Athenians unite great strength and beauty. The finest children are born in the tribe of Colytus, where they speak sooner than in any other parts. We owe these advantages to the salubrity of the air, and the admirable position of the mountains, which defend us from the impetuosity of the north wind, and the humidity of that from the west. The inhabitants are generally long-lived, and subject to no endemic disorder. The habitual use of honey, which abounds here, and surpasses that of any other country, contributes also very much to their health, and is a cer-

main proof of the salubrity of the air, and of the exhalations and vapours that pervade it; for it is at the season when the dens are at work that the perspiration is most rapid. The Athenians receive very strong impressions from all external objects, and in them every thing seems endued with expression; not only their countenances and looks, but all their gestures and attitudes. The rapid motion of their blood and animal spirits gives them that activity of mind and force of conception which accelerate the process of thought; and it has been observed, that at Athens men speak more in a single day than at Sparta in a year.' Vol. iii. p. 304.

For the remainder we must refer to the work itself, which we conclude with recommending as an elegant and ingenious delineation of ancient manners. The original is not before us; but the translation is spirited, and seems to be faithful; and the translator's additional notes are useful and appropriate.

The Philosophy of Natural History. By the late William Smellie, Member of the Antiquarian and Royal Societies of Edinburgh. Vol. II. 4to. 1l. 1s. Boards. Robinsons. 1799.

THE posthumous works of a worthy man and a respectable author will always claim attention: the severity of criticism, if requisite, will be blunted by a softer sensation, that tender feeling which prevents an attack on those who are incapable of resistance; and the errors of the writer will be lost in the recollection of the man. These feelings, however, reviewers should repress: they must speak of authors as they are, without 'setting down aught' either in affection or malice: they ought not to be unwarily biassed, or to deviate from the strict rules of impartiality.

In our review of the first volume (LXX. p. 183), we explained the author's object, and informed our readers, that he intended to treat of the properties of different objects of natural history, keeping in general the natural history of man in his view, as the principal and most important subject. We then considered Mr. Smellie as a pleasing writer rather than a profound philosopher, and his first volume as a work of the lighter kind, containing much that it might be of use to know, and little that was not before known. This character he must still preserve.

The first part of the second volume is on method in general; and the author represents a methodical distribution into tribes and families as founded in nature. If his meaning be, that nature affords groupes of objects resembling each other, the remark is just; but the position, in any other view, is un-

founded; for these groupes pass into each other by such slight shades of difference, that we know not where one begins, or another ends; and nothing seems to be more true than that clear and distinct methods are found only while our knowledge is imperfect from a deficiency of intermediate links.

Analyses of the various natural arrangements of Aristotle, Pliny, *Ælian*, Oppian, Gesner, Wotton, Belonius, Rondeletius, Salvianus, Aldrovandus, Johnston, Willoughby, Ray, Aristedi, Klein, Linnæus, Buffon, Brisson and Permant, follow. It was observed by Buffon, that Aristotle was no friend to methodical arrangement; a remark on which Mr. Smellie makes the following judicious strictures.

‘ This representation of the sentiments of Aristotle concerning methodical arrangement, induced me to peruse his history of animals with more than ordinary attention; and, if I am not greatly mistaken, I have discovered the only reason which could induce the author to drop a few expressions which, at first view, seem to justify Buffon and Daubenton’s opinion.

‘ Whoever reads the book will soon perceive that the word *genus* is often used in the same sense as class or order among the moderns; and sometimes it is limited to the same idea that we assign to genus. This circumstance frequently gives rise to ambiguity.

‘ Our author, as formerly observed, never intended to give a particular description and history of every species. Man being the principal and best known animal in the creation, Aristotle takes him as a standard, and describes minutely his whole frame and movements. In describing the inferior tribes of animals, he seldom descends to minutiae, but keeps chiefly in view their relations and discrepancies. Aristotle’s book, therefore, is not a natural history of animals in the modern sense of these words. It consists only of philosophical dissertations on the general structure, manners, and dispositions of animated beings. If any person wishes to learn Aristotle’s account of the lion, tiger, horse, elephant, or any other animal, he must peruse the whole work before he can collect every thing the author has said concerning them. His facts and observations are numerous; but, with regard to particular animals, these are not to be found in one place, nor in treating of an individual subject in the form of a continued history. On the contrary, his facts are always employed to support the principles which he at the time is endeavouring to establish.

‘ To an author composing a book upon Aristotle’s plan, therefore, a scrupulous subdivision of the different classes or genera could have answered no useful purpose. In establishing or investigating general principles, it is necessary to have a free and unlimited range through the whole circle of nature. Accordingly Aristotle, in treating of generation, the senses, the instruments of motion, &c. instead of taking an individual for his subject, gives

all the varieties that can be collected from the whole animal creation : and this conduct he uniformly pursues, whatever be the subject he is handling.

“ Such being the plan of our author, it surely cannot surprise any person to see him occasionally observing, “ that as many animals are possessed of some common qualities, it is unnecessary to treat of these qualities as separately existing in different subjects.”

“ It is an observation as old as Pliny, that there is not any book from which a man may not learn something : and it may likewise be observed, that, when a man reads with a view to support a preconceived opinion, there is hardly any book in which he will not at least imagine that he has found something to his purpose. We will venture to affirm, that no man, who had not previously determined to condemn the methodical distribution of animals, could have ever discovered that Aristotle had the smallest inclination to be of the same opinion. Instead of endeavouring to learn the general design of the book before us, were we, in imitation of Buffon and Daubenton, to pick out all the passages that actually favour methodical arrangement, this chapter would be enormously swelled with quotations.” P. 16.

The second chapter is on the multiplication and continuation of species, comprising the principal theories of generation, and an account of partial reproductions. The observations on these theories are not strikingly ingenious or acute; and the arguments, in opposition to the supposed effect of imagination in marking the foetus, present little novelty.

A part of the third chapter relates to mules; and an instance is mentioned in which a mule was prolific. Small birds of different species, our author informs us, unite; and powers of multiplication are retained by their progeny. This we admit; but they are by no means equally prolific, and, after a very few crossings, wholly lose their fertility. This, *a posteriori*, must be true, as the species continue so distinct. The fertility of these hybrids suggested to our author the method of raising raw silk in Britain; and he thinks, that the commixture of the silk-worm with the peacock-moth, which spins a pod of strong silk, and feeds on the leaves of the pear-tree, may generate a worm which will find its food in our climate, and produce good silk. The commixture may indeed take place; but Mr. Smellie has overlooked one circumstance; that the texture and durability of the silk depend on the food; the silk-worm itself will feed on many of our leaves; but the silk is always inferior, as the food differs from its natural nutriment.

In the fourth chapter the varieties of man are examined, and different nations traced in the works of various travellers. The great object is to give concise ideas concerning the situ-

ation, manners, and government of mankind, almost from the south to the north pole. To eat human flesh, and to sacrifice human beings, were undoubtedly not very uncommon customs in remote times, and lately in some of the islands of the Pacific Ocean; but we think Mr. Smellie has multiplied and exaggerated these stories.

The fifth chapter is on dreams. The writer's theory we will transcribe.

From the above analysis, the following remarks are naturally suggested: 1st, That the imagination, when not restrained by judgment, or checked by impressions from external objects, uniformly endeavours to complete any scene or set of ideas which happen to arise either from the ordinary train of perceptions, or from any striking impression received by the senses; and, 2d, That circumstances or situations which tend to weaken our reasoning or reflective powers, or to prevent the impressions of external objects, give additional force and activity to the imagination.

These observations shall now be applied to dreaming. When a person is just about to fall asleep, he feels a struggle between reason and imagination. The former grows gradually weaker and weaker, while the vigour and activity of the latter continually increase till it completely gains the ascendant. Every man must have repeatedly felt this struggle: but we are particularly conscious of it when reason gets the better of imagination. All the time when a person is between sleeping and waking, as it is termed, he is generally in eager pursuit after some airy phantom; but, if reason chances to prevail, he makes a sudden start, resumes the power over his half dormant faculties, and wonders at his credulity in believing the actual existence of such fleeting fancies. Sleep, however, at last gains a complete victory; or, in other words, our reasoning powers yield entirely to those of the imagination. It was hinted above, that certain circumstances are peculiarly suited to the exercise of the imagination; such as, alarming or dangerous situations, solitude, tranquillity of mind, quiescence of judgment, emancipation from the impressions of external objects, darkness, &c. Now, is it possible to conceive a more complete coincidence of all these circumstances than takes place during sleep? Shut up from every external impression, involved in the blackest darkness, in a word, the imagination, freed from every check, roams at large, and triumphs without controul. Every idea that occurs makes such a lively impression, that it produces a thorough conviction of the existence and actual presence of the object. This belief in the real existence of imaginary objects constitutes the sole difference between the ideas of imagination when asleep, and the same species of ideas which occasionally solicit attention in our waking hours. It only, of course, remains to inquire into the causes which produce this conviction or belief. We have already taken notice of

some affections of the body which, in a great measure, have the power of realizing our imaginary ideas. Fevers, madness, and some other distempers, uniformly suspend the power of reasoning, which, as daily experience too frequently shows, makes the unhappy person lose the faculty of distinguishing between the ideas of imagination and the impressions received from real objects. Without going deeper, therefore, it is perhaps sufficient to say, that sleep is one of those particular dispositions of body which invariably produce this strange effect.' p. 365.

This theory is ingenious; but we doubt whether it will bear the test of a rigorous examination; for all our dreaming ideas are sensible ones, disjointed in a variety of ways, and again arranged in new and phantastic combinations. The new combinations are undoubtedly imaginary; but the circumstance, that the bases are sensible images, destroys the corner-stone of the system; and our author seems to admit that they are at least closely connected with bodily feelings. That dreams were intended to refresh the body more completely, as light amusements are more restorative than absolute vacuity, we doubt; since, after the most violent fatigue, the sleep is least disturbed and most refreshing. Mr. Smellie's idea of a register of dreams, which, in opposition to a *diary*, he would call a *nocturnal*, is very ingenious; but the peculiar character of the person, the ruling virtue or vice, would scarcely be discovered in it. Our reasons for this opinion we cannot disclose, because they are personal; for, though we have not kept a nocturnal, we have been long in the habit of attending to our dreams, and may at least observe, that they have not appeared to be connected with any peculiar propensity.

The following remarks are highly curious: they are derived from Dr. Blacklock's usual method of recognising objects by the touch, connected with his ideas of distance.

'Upon this curious subject, I must mention a singular conversation which happened in my house many years ago. The company consisted of the learned and ingenious Dr. Reid, at present professor of morals in the university of Glasgow, and the late learned and ingenious Dr. Blacklock, both well known in the literary world. Dr. Reid, among many other questions, asked Dr. Blacklock, if he had any idea of light? Dr. Blacklock replied, that he had not, being deprived of sight so early as the second year of his existence. Dr. Reid then asked him, if there was any difference between his ideas of persons and objects when he dreamed, and those which were excited while awake? Dr. Blacklock replied, that the difference was great; that he doubted whether he could communicate this difference in such a manner as to be understood; but that he would make the attempt. His anxiety to please and

inform made his explanation at first so obscure and perplexed, that it could not be understood. This perplexity he perceived; retracted what he had said as unintelligible; and, with some degree of exultation, exclaimed, "Now I have it!" He then told us, that, when awake, he could distinguish persons three ways: the most perfect of which was that of hearing them speak; but he could also recognise an acquaintance by feeling his head and shoulders. The third mode of distinction was by attending, without the aid of speech, to the sound and manner of breathing. He then proceeded, and told us, that, in sleep, the objects which presented themselves to his imagination were more vivid, and that without the intervention of any of the three modes mentioned above, he had distinct perceptions of distant objects both animated and inanimated. Being asked by what means he thought these impressions were conveyed to him, he replied, that he imagined his body was united to theirs by a kind of distant contact, which was effected by the instrumentality of threads or strings which proceeded from their bodies to his own; and that mutual ideas were conveyed by vibrations of these strings. The doctor could not come nearer to the point; for, though what he said did not amount to ideas excited by actual vision, yet the approach was astonishingly near.' p. 398.

Mr. Smellie's opinions respecting ominous dreams and second sight, are judicious and rational. The undisputed facts relating to sleep and dreaming, at least those which relate to the duration of the sleep of animals, are curious. We may add to them, that ducks seem to sleep less than any other animal with which we are acquainted. The facts concerning the torpid state of animals are carefully collected; and it appears, that a want of a supply of air is necessary to produce the torpid sleep of the German marmot. This may probably be the case with other animals that sleep during the winter in caves.

The seventh chapter is on the language of animals. Mr. Smellie is perhaps in an error when he supposes that, as fish have organs of hearing, they may have a power of emitting some sounds. The auditory organ may be intended only to warn them of danger. What relates to the language of birds is curious, and pleasingly related. The chapter on the comparative pleasures and sufferings of animals is of no great importance. The last chapter is on poisonous animals.

Various circumstances have led us to conclude, that the contents of these two volumes were originally independent essays of different dates, connected by almost invisible links, and not corrected by more recent information. Had they appeared in the form of essays, expectation perhaps would have been more easily gratified. In the present state, however, this work is pleasing, and not uninteresting. It is a good companion for the youth

just emerging from his classical studies, leading him by easy and pleasing steps to the natural world, adding to his scientific acquisitions without fatigue, and expanding his views without the labour of abstruse distinctions.

An Account of the regular Gradation in Man, and in different Animals and Vegetables; and from the former to the latter. Illustrated with Engravings adapted to the Subject. By Charles White. 4to. 1l. 1s. Boards. Dilly, 1798.

WHILE shades of difference connect every part of the animated world, man has been usually considered as supreme, and standing at the head of created beings, without an equal or even a rival. To the question, whether there were not different species of man? at one time the horrors of the inquisition—at another, civil punishments—would have been the only reply. At present, we are not afraid to follow sound reasoning, to whatever point it may lead us, conscious that under proper conduct it will not bring us to the confines of infidelity or weaken the supports of true morality. What has impeded inquiries into the nature of man, as an object of natural history, has been the Mosaic history, which seemingly deduced the whole human race from one pair. We must not, however, draw from this source more than it purposed to offer. The fragments which compose this history were, we know, collected at a comparatively late period; and, though their authority is supported by collateral accounts, and by every probable inference—though their philosophical accuracy is by no means contemptible, and may, we think, be corroborated by arguments which it would be difficult to impugn—yet we are not required to conclude that it is a complete history of the human race. The object of the collector, perhaps of the author, was to transmit the history of the Jews from the earliest recorded æra, to point out their origin and their progress. It was preserved and respected by Christians, as it connected the prophetic declarations, with respect to our Saviour, with the Jews from whom he was expected to spring, with David and with Adam. As Mr. White has properly pointed out (and other evidence of the same kind might be adduced), we have no reason even from the Mosaic records to doubt that other races of men existed. Upon the whole, we may consider man as subject to the general laws by which the Almighty has regulated every part of animated nature. After this preface, we will follow our author in his philosophical inquiry.

The first part of this essay is on gradation in general; and we perceive the difficulty of deciding where one class ends, and another begins. The circulation of fluids in *contiguous* vessels, and perception, sufficiently distinguish the animal kingdom; for the doubts relating to the perceptivity of vegetables are too trifling for discussion. The general view of natural objects, as limited to the torrid, frigid, or temperate zones, is comprehensive and correct. The scale of natural beings, which follow, is confessedly taken from Bonnet.

The remarks on different species of dogs, and of apes, are not very interesting. Animals that resemble man differ from him in some respects. The deficiency of articulation in apes, which in other points resemble the human species, appears to be occasioned by a membranous cavity, at the bottom of the larynx, in which the vibrations of the air are lost.

The gradations of man are the subject of the second part. Mr. White adds to what Camper and Lavater have observed of the negro form of the head, and subjoins other circumstances both of body and constitution, which distinguish the races. We will add his recapitulation.

1. There are material differences in the corporeal organization of various classes of mankind.

2. Taking the European man as a standard of comparison, on the one hand, and the tribe of simiæ on the other; and comparing the classes of mankind with the standards, and with each other, they may be so arranged as to form a pretty regular gradation, in respect to the differences in the bodily structure and economy, the European standing at the head, as being farthest removed from the brute creation.

3. That the African, more especially in those particulars in which he differs from the European, approaches to the ape.

4. That the following characteristics which distinguish the African from the European, are the same, differing only in degree, which distinguish the ape from the European:

IN THE BONY SYSTEM,

The narrow and retreating forehead and hind-head.

The flat bone of the nose.

The great distance betwixt the nose and mouth.

The small retreating chin.

The facial line.

The great distance betwixt the ear and the fore part of the mouth.

The small distance between the *foramen magnum* and the back of the head.

The long and strong under jaw.

‘ The large bony sockets which contain the eyes, and the wide *meatus auditorius*.

‘ The long fore arm.

‘ The flat foot ; and the length, breadth, shape, and position of the *or calcis*.

IN OTHER PARTS OF THE SYSTEM,

‘ The broad and flat cartilage of the nose.

‘ The small *gastrocnemii*, and large temporal muscles.

‘ The long *tendo achillis*.

‘ The thick skin, and short woolly hair.

‘ The small brain.

‘ The long breasts of the females.

‘ The parts of generation.

‘ The paucity of different discharges.

‘ The rank smell.

‘ Their manner of walking.

‘ The power of adaptation to a warm climate.

‘ Their shorter period of life.

‘ 5. That different classes of men are not liable to all the diseases incident to mankind, and that they are infested with different insects.

‘ 6. That, in comparing the classes of mankind with each other, and with the brute creation, as in the second article, there is a gradation also discoverable in the senses of seeing, hearing, and smelling, in memory, and in the powers of mastication, but in a contrary order to that above stated, the European being least perfect, the African more so, and the brutes most perfect of all, in these particulars.’ P. 83.

The conclusion is, that negroes are inferior to men in general, exactly in those circumstances, in which they approach the brute creation, and superior in the qualities by which brutes are distinguished.

The third part relates to hair, and contains a general view of the physiology of this production, including wool. On the latter subject, much is borrowed from Dr. Anderson’s essay, which we noticed in our review of the transactions of the Bath Society.

The fourth part is on the colour and complexion of man ; and, in this, Mr. White examines the opinions of those who think that the blackness of the negro is produced by heat. After full inquiry, he concludes, that, though heat may occasion swarthiness, it is not the cause of the black complexion. Those who may in future attempt to defend this effect of heat, will find great difficulty in combating Mr. White’s solid reasons and decisive facts.

The dead white of the Albinos, the variegated colour of

the pyo-bald negro, and some anomalies, are mentioned by our author, and referred with accuracy to their proper sources.

The conclusion is, that men are really of different species; but, before he draws this inference, Mr. White considers the circumstances which constitute a species. The natural historian distinguishes, by this title, those animals which do not propagate, or the race of which is no longer prolific. On this subject, we may observe, that, in the lower orders of animals, the distinction must not be adopted with rigour. In the higher orders, it has particular limits, though these are not accurately defined. In the dogs, for instance, we cannot suppose that all the varieties proceeded from a single pair, notwithstanding M. Buffon's ingenious deduction of all the different sorts from the shepherd's dog. Another argument, still more decisive, is that the kinds, though changed by shades, still remain sufficiently distinct. In some of the lower orders of animals, where the species are fewer, there is not so great an opportunity of changing the kinds by indiscriminate mixture: but, where they are changed, the breed is still prolific, and, in the vegetable kingdom, the new hybrid species are numerous and fertile. Yet it may be remarked, that even in vegetables the variety is bounded; for, within the æra of accurate research and distinction, the number is not so greatly augmented as it would have been if hybrids were constantly produced, and their seeds were equally fertile. Instances have indeed occurred, where mules have bred; but *their* offspring has not been prolific: so in vegetables, where a few varieties are thus permanently established, and become species, the greater number of hybrids dwindle and are again lost. Of the European species of man, the varieties are considerably mixed, but the species are unchanged.

* To apply this to the human race.—Mr. Long, in his *History of Jamaica*, affirms that he never knew two mulattoes have any offspring; and he seems suspicious, that in the few instances where a mulatto-woman, married to a mulatto-man, may have had offspring, it is very probably derived from another quarter. I should, however, suppose, that numerous instances might be found where two mulattoes have had offspring; yet, certainly, the fact related by Mr. Long is sufficient to warrant the conjecture, that mulattoes, confined to themselves, are not so prolific as others. The small proportionate number of mulattoes in the West Indies and in America, compared with what they should have been if equally prolific with other people, is a striking circumstance.' p. 129.

* From the numerous facts which have been adduced, it must

appear evident, that various differences exist in the human race ; some of which are generally known,—but others, it is presumed, have never been before pointed out. In the bony system, it has been shewn that the head, the arms, and the feet differ materially ; characteristic differences have also been pointed out in the hair, the colour of the skin, the complexion, the being adapted to a particular climate, and the being subject to different diseases in the same situation.

‘ There are but two ways of accounting for this great diversity in the human frame and constitution. 1. To suppose that the diversity, great as it is, might be produced from one pair, by the slow operation of natural causes. 2. Or to suppose that different species were originally created with those distinctive marks which they still retain.

‘ The advocates for the first opinion, have endeavoured to account for the colour of man from the effects of the climate in which he resides. Indeed, if climate can account for any particular diversity, it must be that of colour ; for it is difficult to conceive in what manner it can affect the other differences, one way or another. Some have endeavoured to maintain, that in the course of about two centuries, during which white people from Europe have resided in the torrid zone, and negroes from Africa in the temperate zone, there is a small but visible change in colour, the whites approaching a little towards black, and the blacks towards white ; but they have by no means made out the fact in either case. Indeed, as has been already observed, the fact seems to be, that no general and permanent affection of colour is produced by climate. The temporary discolouration of the skin, called tanning, seems to have no relation to the permanent colour of the skin : it arrives at its *maximum* a very short time after it begins, and is as soon worn off again ; whereas the permanent black colour (supposing, for argument sake, it could be effected in time) must require many centuries to effect it. Thus the father, it is supposed, transmits his degree of colour to the son, and the climate still keeps increasing it ; and hence ultimately, from the climate alone, or at least from external circumstances, we are taught to expect the complete change from black to white, or the contrary, in the course of perhaps fifty or a hundred generations.

‘ As to the opinion, that the constitution of man may be adapted to any climate by long residence, it is not only unwarranted by facts, but is in direct opposition to all analogy, drawn from the animal and vegetable kingdoms at large.

‘ On the other hypothesis we can easily account for these and other diversities in the human race ; or rather indeed the hypothesis itself presumes upon such diversities. Besides, we find that, in those animals which most nearly resemble man in their bodily conformation, there are a great number of species differing but in

small-degrees one from another. The same observation, indeed, may be extended to the animal kingdom in general. Why then should we seek to infringe this apparent law of nature in regard to man, unless to serve an hypothesis?

‘The opinion here maintained, so far from degrading, tends much more to dignify the human race than the opposite one. For if, according to the latter, we admit that such great varieties can be produced in the same species as we find to exist in man, it would be easy to maintain the probability that several species of *simia* are but varieties of the species man; since they differ as little in their organization from some individuals of the species, as these do from men in general. And if the argument be still further extended, almost all the animal kingdom might be deduced from one pair, and be considered as one family; than which a more degrading notion certainly cannot be entertained. But the opinion advanced above, effectually precludes any such consequences, as it places each species upon its own proper basis, and debars them from intermixing with other species, unless nearly resembling themselves, and even that in a limited manner.

‘Different species of men being once admitted, it will become a proper object of physiological enquiry to determine their number and distinction, with the merits, excellencies, and defects of each. In pursuing this enquiry there is no doubt but gradation will afford the proper clue to direct us. What the number of species may be, is not perhaps easy to determine. The four quarters of the globe will each, probably, furnish us with at least one. In Africa, however, there seems to be more than one species: and perhaps the lowest degree of the human race resides there. I am inclined to think that hair, rather than colour, ought to guide us in that quarter; and that it is not the blackest inhabitants, but those with extremely short hair, and a most ungracious appearance, as the Hottentots, who may be reckoned the lowest on the scale of humanity. The Negro, the American, some of the Asiatic tribes, and the European, seem evidently to be different species.

‘Ascending the line of gradation, we come at last to the white European; who being most removed from the brute creation, may, on that account, be considered as the most beautiful of the human race. No one will doubt his superiority in intellectual powers; and I believe it will be found that his capacity is naturally superior also to that of every other man. Where shall we find, unless in the European, that nobly arched head, containing such a quantity of brain, and supported by a hollow conical pillar, entering its centre? Where the perpendicular face, the prominent nose, and round projecting chin? Where that variety of features, and fulness of expression; those long, flowing, graceful ringlets; that majestic beard, those rosy cheeks and coral lips? Where that erect posture of the body and noble gait? In what other quarter of the globe shall we find the blush that overspreads the soft sea-

tures of the beautiful women of Europe, that emblem of modesty of delicate feelings, and of sense? Where that nice-expression of the amiable and softer passions in the countenance; and that general elegance of features and complexion? Where, except on the bosom of the European woman, two such plump and snowy white hemispheres, tipped with vermilion?' P. 131.

To this reasoning we cannot object; but the opinions concerning the number of species must always differ; and we think, on the whole, that there is decisive evidence only of the European, the Negro, and the copper-coloured American. We shall not enter into an inquiry, on this foundation, respecting the justice of the slave-trade. Mr. White observes, that it is not sufficiently connected with this subject, and that its propriety or injustice must rest on different grounds.

Some detached passages of M. Scemmering's Essay on the Comparative Anatomy of the Negro and European, are subjoined. The following remarks deserve particular attention.

'I am far from considering the nerves as excretory ducts of the brain; for it appears to me, that a very small portion of brain is requisite to enable them to perform the functions of vegetation, or mere animal life.

'A being, therefore, that, in an eminent degree possesses more than is necessary for this purpose, may be presumed to inherit a superior capacity of intellect.

'Considered in this point of view, man, who in any other light holds but a middle station, stands confessedly at the head of the animal world. Apes of every description (for I have been so fortunate as to procure dissections from the four primary divisions of that genus) are, in this respect, greatly inferior to him; for, notwithstanding the brain of these animals (especially of the smaller species, with prehensile tails) is heavier than the human brain, when compared with the weight of the body,—it should be recollected, that the eye, ear, tongue, nose, and muscles of mastication, require, as being constructed on a larger scale, a greater supply of sensorial power to animate the nerves which are spent on these organs. Setting apart, therefore, a portion of their encephalon sufficient for these uses, the brain of these animals dwindles, in comparison with the human brain, almost to a cypher.

'Animals of various kinds seem to possess this superabundant portion of brain in a greater or less degree, in proportion to their sagacity or docility.' P. clxiv.

Some notes are added; but we shall pass over them; only remarking that, if in a given spot an equal number of blacks and whites should be mixed, if free and indiscriminate marriage should be admitted, and the offspring be equally prolific,

within one hundred years the mulattos would form four-fifths of the whole; and, in three centuries, not one in one hundred of the whites would exist. This conclusion seems to be well established from an algebraical calculation.

*View of the Russian Empire. (Concluded from Vol. XXVII
New Arr. p. 128.)*

IN proceeding to the second volume of this interesting work, the first subject that occurs is a continuation of the historical view of the nations of the Russian empire.

From the cold northern regions of the Finns, we now proceed across the south-eastern Asiatic steppes to the confines of modern Siberia, there to trace out the primitive seat of a nation, once the terror and the scourge of more than one quarter of the world, which has spread itself over a great part of both the northern and southern hemispheres, and whose furious thirst of conquest, for several ages together, has plunged Russia into desolation and ruin.

The Mongoles, a nation remarkable as the disturbers of the world, every where extended their ravages, as if the annihilation of the human race had been their ultimate object. Had not their violence brought about revolutions in the state of governments and of mankind, and produced consequences that are still visible, the historian would never have profaned his pen by recording the catastrophes of these barbarians, and their bloody trophies would long ago have been consigned to oblivion.

The ancient history of the Mongoles is partly quite unknown and partly fabulous. In the ninth century three nations appeared roaming about the northern side of China and Korea, in countries whereof the Greeks and Romans had never heard: in the west, or in modern Mongolia, the Mong-n, who in the sequel were called Monk-kos and Mongoles; farther to the east the Kitanes; and, lastly, beyond Korea as far as the Eastern-ocean the Niudsches or Kin, who are, generally speaking, the same people with the Tunguses, and the Mandchu the present sovereigns of China. These three nations, who, gathering by degrees, grew at length to be great ruling nations, were at that time weak and inconsiderable. In the tenth century the Kitanes first subdued the two other nations, and then the northern provinces of China. The Niudsches, however, soon rose in rebellion against them, were called in to their assistance by the Chinese, and now got the upper-hand of them as well as of the Kitanes. Upon this, a part of the latter retreated westwards, and took possession of the lesser Bukharia, where they have since borne the name of Karakitans or Karakitayans. In the mean time the Niudsches ruled over the north of China and the Mongoles as far as the Eastern-ocean. The Mongoles were divided into several

hordes, who, notwithstanding the supremacy of the Niudsches, had their own khans. It was one of these petty princes, Temudschin, who, under the name of Tschinghis-khan, became the founder of a new monarchy, and one of the most memorable ravagers of the world.' Vol. ii. p. 1.

' Mongoles and Tartars are, in their origin, manners, and language, two entirely distinct nations: but, on the subjugation of the generality of the Tartar hordes by Tschinghis, the two nations were ever more and more assimilating with each other. The Kaptschak empire, besides its own army of Mongolian warriors destitute of women, had for its inhabitants only genuine Tartars, and by little and little the troops were even completed by Tartars. It was therefore in fact not only Tartars who maintained the Mongolian sovereignty over Russia, but even the Mongolians became in Russia real Tartars, to which the introduction of the Mohammedan religion into Kaptschak, under the successors of Baaty, contributed not a little.' Vol. ii. p. 15.

Our author computes the remains of the Mongols in the Russian empire, of the male sex, at only 6918. But the Kalmaucs and Soongars, also of Mongol race, are numerous. In considering the Tartars and Turks, it might have been remarked that the modern Turks have lost all the Tartarian features. Whether this proceeded from their marriages with the finest women of Asia, or whether the original Turcomanni and Turks were not Tartars, but tribes of the Scythæ extra Imaum, are questions of curious discussion. On the subject of the Tartars, Mr. Tooke should have consulted the history of the Huns by De Guignes; by comparing which with his other materials, he might have deduced important facts.

' The Tartars belonging to the Russian empire inhabit the northern coasts of the Euxine and the Caspian, the north side of the Caucasian mountains, the extensive steppes from the river Ural to the Soongarèy, the southern Ural, in Siberia, the southern frontier mountains and steppes from the Tobol quite over the Yenissey, and the deserts in the middle region of the Lena; likewise not a few Tartar colonies are dispersed among the Russian habitations, particularly in the governments of Ufa, Kazan, and Tobolsk.

' As these regions have for the most part, since the flourishing epocha of the Mongol-Tartarian monarchy, been inhabited by them, frequent memorials are found there of their ancient grandeur, magnificence, and culture, of which some are of an antiquity demonstrably of above a thousand years. It is no rare thing to come suddenly upon the ruins of some town, which, in its crumbling remains, plainly evinces the progress which the arts had made

among a people whom we are wont to consider as barbarians*. Still more frequently are seen sepulchres, which, by their inscriptions throw light upon the history of this nation; and, in the vessels and implements preserved in them, supply us with interesting proofs of its opulence, its taste, and its industry †. Vol. ii. p. 47.

For the due investigation of those antiquities, it would be necessary to discuss what various nations have possessed the regions mentioned.

Mr. Tooke's account of the population of the Russian empire will interest our readers: we suspect, however, that it is considerably exaggerated, the most accurate statistic writers not estimating it at more than twenty-eight millions. The policy of Catharine II. may have suggested the exaggeration, as the thinness of population was deemed a proof of the weakness of Russia.

- * By the revision of 1783, there were in the 41 governments, computing the female sex as equal to the male, of registered persons - - - 25,677,000
- * The amount of the Kozaks of the Don and the Euxine, according to the most authentic private accounts, at least - - - 220,000
- * For the unnumbered tribes and classes at the time of the fourth revision, we cannot, without the highest improbability, allow less than - - - 1,500,000
- * Consequently, the Russian empire, in the year 1783, might have inhabitants amounting all together to - - - 27,397,000
- * According to the results deduced from experiments and observations on the fruitfulness and mortality in Russia, this mass must of itself have increased annually more than half a million. If, in order to keep as far as possible from all exaggeration, we deduct the half of this surplus of births, to allow

* Near Kasimof, on the Oka, a circle-town of the government of Riazan, is standing a Tartarian suburb, which seems formerly to have been the court-residence of a khan. Among the ruins is a lofty round tower, an oratory or chapel, the remains of a palace and a mausoleum, all constructed of brick or burnt tiles. Not far from Astrakhan are the ruins of the old Astrakhan; and higher up the Volga, near Tzaritzin, similar heaps of rubbish which have evidently been a spacious town. On the Volga, below the mouth of the Kama, are found well preserved and partly magnificent remains of the antient Brachsimof, or Bolgar. In the citadel of Kazan are still seen monuments of the Tartarian monarchy. On the Irtysh, in the vicinity of Tobolsk, are the remains of Sibir, the capital. In Siberia and the Kirghisian steppe are many ruins of towns, not to mention memorials of inferior consequence.

† In the museum of the imperial academy of sciences, at St. Petersburg, are preserved a multitude of vessels, diadems, weapons, military trophies, ornaments of dress, coins, &c. which have been found in the Tartarian tombs on the Volga and in Siberia. They are of gold, silver, and copper. The greatest antiquity of the tombs is 1100 years, the latest 400.

for the diminution it may have suffered by an extraordinary mortality, as by war; there remains for every year an increase of 25,000 new citizens, which, exclusively of all ascending proportion, in 25 years makes a sum total of

5,000,000

* The new acquisitions since the year 1783, or the present nine vice-royalties of Taurida, Minsk, Braclaw, Vosnesensk, Podolia, Volhynia, Courland, Vilna, and Slesim, contain, according to a legitimated statement already mentioned

5,755,000

† Consequently, we may admit, by the most moderate estimate, the population of the Russian empire at present to be

36,155,000

or in a round sum thirty-six millions of persons.' Vol. II. p. 129.

When our author estimates the population of the Ottoman empire at forty-nine millions, 'whereof eight millions are stated to be in Europe, thirty-six in Asia, and five in Africa,' the number seems to be exaggerated by at least one third; and we may here remark that our ingenious author is sometimes vague and inaccurate in discussing important topics, while he adjusts points of no moment with great care.

We will pass several pages of information, to give an extract concerning a class of people little known—the free peasants:

* This head, as it is not usual in classifying the Russian subjects, requires some elucidation. Whole multitudes of people, who, in other countries, would, without hesitation, be associated with the boors, demand, in treating of the Russian empire, a particular class; because, by reason of their country life, in the strictest sense, they do not belong to the burghers, while on account of their freedom they are far above the condition of a boor, as a vassal. Betwixt the two they form a middle station. In virtue of their freedom, no man can alienate or sell them; they educate their children as they please; the generality of them possess an immovable property; what they earn no man can take from them, so they do but duly pay their common taxes, or perform their stated tasks of public labour: they are under no arbitrary command, but, like those of superior ranks, own no authority but that of the general laws of the state. To all who know the value of freedom it will appear then but reasonable to allow them here a separate class. Yet among them there are different gradations, as all of them do not enjoy the same degree of liberty. Some of them are expressly called boors, and, without violation of their freedom, are treated as such, though with somewhat more gentleness than vassals. Others have a true civil liberty, and differ only by their place of abode and occupations from town-people. None of them enjoy aristocratical privileges; the particular persons who have seated above their station, and have

attained to nobility, dignities, and orders by military service, form no general rule, especially as many that were born vassals have done the same.' Vol. ii. p. 325.

Mr. Tooke also informs us that the vassal boors were free before the beginning of the last century. Here a most important topic is vaguely treated; and, when he gravely tells us in a note, that these boors are not slaves, because their lords cannot kill them, or ravish their wives and daughters, which, he says coolly, 'would be wrong, and contrary to law,' he might have added, with equal gravity, that, if any Russian lord were to eat a slave, he would be deemed a glutton by many delicate ladies.

When our author supposes the St. George of Russia to have been borrowed from England, in the time of our Elizabeth, he forgets the old Russian coins stamped with St. George and the dragon.

The effective force of Russia is estimated at five hundred thousand men; and the statement seems to be accurate.

The third volume opens with an account of the governments into which the Russian empire is divided. Mr. Tooke then proceeds to consider the productive industry, the manufactures and commerce, on which interesting heads we meet with much information.

Amidst the account of the fur trade, we find a description of the ice-fox.

'The true native country of the rock or ice-fox are the islands of the Frozen ocean and the Eastern-ocean, where they are found in incredible numbers. The description which Steller gives of this curious and sly animal is so entertaining, that it may be read with pleasure even more than once. "During my unfortunate abode," says he, "on Behring's Island, I had opportunities more than enough for studying the nature of this animal, far exceeding the common fox in impudence, cunning, and roguery. The narrative of the innumerable tricks they played us might easily vie with Albertus Julius's history of the apes on the island of Saxenburg. They forced themselves into our habitations by night as well as day, stealing all that they could carry off; even things that were of no use to them, as knives, sticks, our cloaths, &c. They were so inconceivably ingenious as to roll down our casks of provisions, several pounds in weight, and then steal the meat out of them so ably, that at first we could not bring ourselves to ascribe the theft to them. As we were stripping an animal of his skin, it often happened that we could not avoid stabbing two or three foxes, from their rapacity in tearing the flesh out of our hands. If we buried it ever so carefully, and added stones to the weight of earth that was upon it; they not only found it out, but shoved away the stones, as men would have done with their shoulders, and lying under them helped one

another with all their might. If, thinking to secure it, we put any on the top of a high post in the air, they grubbed up the earth at the bottom, so that the post and all came tumbling down, or one of them clambered up and threw down what was upon it with incredible artifice and dexterity. They watched all our motions, and accompanied us in whatever we were about to do. If the sea threw up an animal of any kind they devoured it, ere a man of us could come up; to our great disadvantage: and, if they could not consume it all at once, they trailed it away in portions to the mountains, where they buried it under stones before our eyes; running to and fro as long as any thing remained to be conveyed away. While this was doing, others stood upon guard and watched us. If they saw any one coming at a distance, the whole troop combined at once and began digging all together in the sand, till they had so fairly put a beaver or a sea-bear under the surface, that not a trace of it was to be seen. In the night-time, when we slept in the field, they came and pulled off our night-caps and stole our gloves from under our heads, with the beaver coverings and the skins that we lay upon. In consequence of this we always slept with clubs in our hands, that if they should wake us we might drive them away or knock them down.

"When we made a halt to rest by the way, they gathered around us and played a thousand tricks in our view, and when we sat still, they approached us so near that they gnawed the thongs of our shoes. If we laid down, as if intending to sleep, they came and smelled at our noses to try whether we were dead or alive; if we held our breath, they gave such a tug to the nose as if they would bite it off. On our first arrival they bit off the noses, the fingers, and toes of our dead, while we were preparing the grave, and thronged in such manner about the infirm and the sick, that it was with difficulty we could keep them off. Every morning we saw these audacious animals patrolling about among the sea-lions and sea-bears lying on the strand, smelling at such as were asleep, to discover whether some of them might not be dead; if that happened to be the case, they proceeded to dissect him immediately, and presently after all were at work in dragging the parts away: because the sea-lions of a night in their sleep frequently overlay their young, they examine, as if conscious of this circumstance, every morning the whole herd of them, one by one, and immediately drag away the dead cubs from their dams.

"Seeing now that they would not suffer us to be at rest night nor day, we were in fact so exasperated at them that we killed them young and old, and plagued them by every means we could devise. When we awoke in the morning, there always lay two or three at our feet that had been knocked on the head in the night; and I can safely affirm, that during my stay upon the island above two hundred of these animals were slain by myself alone. The third day after my arrival I knocked down, within the space of three hours,

upwards of seventy of them with a club, and made a covering to my hut of their skins. They are so ravenous, that with one hand we could hold to them a piece of flesh, and grasp a stick or an ax in the other to knock them on the head.

"When these busy animals could not get hold on what they wanted, for example, the cloaths we occasionally put off, they voided their excrements upon it, and then scarcely one of the rest passed by without doing the same. From all circumstances it was clear to us that they could never before have seen a human being, and that the dread of man is not innate in the brutes, but must be grounded on long experience.

"In October and November they, like the foxes, were the most sleek and full of hair. In January and February the growth of it is too thick; in April and May they begin to shed their coat; in June and July they had only the wool upon them, and looked as if they went in waistcoats. In June they drop their cubs, nine or ten at a brood, in holes and clefts of the rocks. They are so fond of their young, that to scare us away from them they barked and yelled like dogs, and thereby betrayed their covert. No sooner do they perceive that their retreat is discovered, than, unless they be disturbed, they drag away the young in their mouths, and try to conceal them in a more secret place. On killing the young, the dam follows the slayer with grievous howlings, day and night for a hundred and more weeks, and never ceases till she has played her enemy some trick, or is killed by him herself.

"They stink much more horridly than even the red-fox. In rotting-time they run together day and night, biting each other from jealousy like dogs. When they couple they make just such a screaming as cats do. In storms and heavy falls of snow they bury themselves in the snow, and lie still as long as it lasts. They swim across rivers with great agility. Besides what the sea casts up or is destroyed by beasts, they seize the sea-fowl by night on the cliffs where they have settled to sleep; but they themselves are frequently victims to the birds of prey.—These animals, which are now in such inexpressible numbers on the island, probably were conveyed thither, since there is no other land-animal upon it, from the continent on the drift-ice; and, afterwards nourished by the great quantity of animal substances thrown ashore by the sea, multiplied to such an extraordinary degree." Vol. iii. P. 44.

The account of the sea-bear is curious.

"The sea-bear appears in troops in the Eastern-ocean, principally between the Kurilly and the Aleutan islands. The largest of these animals are ninety English inches in length, and weigh eighteen or twenty pood. They resemble no land animal more than the bear, excepting only the feet, and the hinder part of the body which terminates in a grotesque figure. What is more singular in the structure of these animals is their finny feet, having not only joints

and toes, by which they are enabled to go on shore, to sit on their breech like the dog, and to use their paws in various ways, but likewise by means of the web between their toes, to swim with equal ease.—The manners of these animals are so peculiar and extraordinary, that the account of them would be deemed a fiction, were it not accredited by the testimony of a sagacious and learned observer. The affection of the mother for her young is exceedingly great; and they in return endeavour to divert her by various kinds of frolicsome play. On seeing these gambols, it seems as if they were exercising feats of wrestling; one striving to give the other a fall; and if the father comes up growling, he drives the wrestlers asunder, coaxes the conqueror, and even tries himself to throw him to the ground: the greater the resistance shewn by the latter, the more he gains the love of the parents, to whom, on the other hand, their slothful or timid children, appear to give but little joy. Though polygamy prevails among the sea-bears, and some of them have as many as fifty wives, yet every one watches over his offspring with uncommon jealousy, and is excessively furious if a stranger come too near them. Even when they lie by thousands on the beach, they are always divided family-wise into companies, and in like manner they swim together in the ocean. The aged, who no longer have any wives, live solitary, and are of all the most grim; these frequently pass a whole month on the shore in sleep, without taking any food; but whatever approaches them, whether man or beast, they fall upon with the most outrageous fury. The sea-bears at times wage bloody wars together, the usual ground of hostility being either the females or a good couching place. When two are contending against one, others come up to assist the weaker party, and during the combat, the swimming spectators raise their heads above the water, and calmly look on for a length of time, till they also find a motive for mingling in the fight. Sometimes these conflicting armies cover a tract on the shore of two or three versts, and all the air resounds with their dreadful yells and growlings. It often happens that the combatants make an armistice for an hour to recreate their forces, during which they lie beside one another without any danger; then both parties suddenly rise up, each takes its place, and the battle begins anew with redoubled fury. This goes so far, that they pursue one another into the sea, when those of the victorious party drag their enemies back to land, and put them to the torture of their bites so long till at length they lie faint and exhausted, and finally perish by the talons and beaks of the ravenous birds of prey that are hovering round. The authority with which the husbands rule over their wives and children, is frequently displayed in a very tyrannical manner. When the wives, on being attacked by the hunters, abandon their cubs from affright, and these are carried off, the husbands immediately cease from pursuing the common foe, and turn upon the mother, as if to demand an account of what is become of them. Then seizing them with their teeth,

dash them with violence against the rocks; the wives, stunned with the blows, creep and crouch at the feet of their despots, and, caressing them, shed abundance of tears. While the husband continues to feel his vexation, he goes growling to and fro, and rolling his eye-balls, just as the land-bears are wont to do; but when his rage is abated, he then begins also bitterly to weep for the loss of his young.' Vol. iii. p. 117.

Of the fish it is said,

' All the fish that advance far up the rivers are of the salmon kinds, of which more varieties are found at Kamishatka than the natural history of the rest of the globe can produce. The salmons and trouts are indeed generally admired for their excellent flavour, but the several species that are taken on this peninsula are preferred to all others in that particular. A remarkable circumstance in the œconomy of these animals is, that they are begotten and born in the rivers, but are brought up in the sea, and afterwards die in the rivers. Incited by the instinct to propagate their kind, they toil up the rivers in spring, burdened with milt and spawn, where they consummate the business of multiplication and deposit their eggs in the sand. This done, they pursue their voyage, and having lived upon the provision they brought along with them, till it is all consumed, they die. The young fry swim in autumn to the sea, remain there till their organic conformation is completed, and in the third year take their course up the same rivers in which they were engendered, in order to accomplish the intentions of nature by their propagation and their death. Particularly interesting is the remark which attentive naturalists have made, that several kinds of fish take with them into the rivers one of their family begotten in the former year, who keeps them company, till they have performed the work of procreation and emitted their spawn. They then proceed on, while the little one-year-old guide remains till November with his tutored brothers and sisters, whom he protects against other fish, and conducts into the sea.—Each species of fish has a particular and stated time for ascending the rivers from the sea, and one emigration is followed by another; only in August three or four kinds go up at once, but these never mix with one another, each keeping together in close parties.' Vol. iii. p. 138.

Our agricultural readers will not, perhaps, be displeased with the following information.

' The commonest kind of plough is the light fork-plough or hook-plough, called in Rus's *socha*, which is employed not only in most of the Great-Russian and Siberian provinces, but also in the governments skirting the Baltic. It is without wheels, has two short plough-shares, which are fastened to a forked board, and is usually drawn by one horse or by two oxen; it is so light that it can be conveniently held by a lad of fifteen; and the horse, whose exertion in general is but small, goes commonly without reins, and thus

leaves the lad with both hands free. This plough bites not deeper than somewhat about a vershok or $1\frac{1}{2}$ English inches in the ground, and is therefore only employed in ploughing the old arable lands; turf and new grounds are turned up by what is called the knife-plough, *kosulia*, chiefly differing from the hook-plough by bearing half a vershok deeper into the earth, and is fitter for cutting the little roots. In some parts for the same purpose they fix, instead of the two irons, a knife-blade in the plough-frame, cutting with it first the turf through, and then, by means of the proper forked-plough, turning it up, at which time the ploughman must turn it over with his foot, as the plough does no more than raise it. For all other kinds of ground, even stony or full of tree-roots, the fork-plough is very useful.—This implement of husbandry has found as many advocates as disapprovers, since sowing has been treated theoretically in Russia, and the suffrages on its utility seem still to be divided. On one hand it is certainly clear that the hook-plough, by not going deep enough, does not sufficiently turn over the large clods, nor thoroughly destroy the roots of the weeds; but this disadvantage is only in clayey and loamy soils, whereas in sandy ground the hook-plough is for that very reason particularly useful. As no mechanical ingenuity is necessary for the making of it, and in using it only one, and that not a very strong horse, is wanted, it is besides a great relief to the poor peasants, and it is hardly possible for another plough to have been invented, so adapted to the several kinds of soil, and at the same time so light, commodious, and cheap as the fork-plough.' Vol. iii. p. 240.

Mr. Tooke affirms, that a large morass was converted into excellent corn land and meadow, by digging a large canal, into which several small channels were conducted. We also learn from him that the price of a *soul* in Russia is from 100 to 200 rubles (20 to 40*l.*). In England this commodity, though often sold, has never borne any fixed price. Souls may be had at all prices; but some are so dear as to fetch 50,000*l.*

We wish that some plants of the Kirefskoi apple, 'which often grow so large as to weigh four pounds, having an agreeable acidulous flavour, and keeping a long time,' may be imported into this country.

The account of the bee-hives, in the governments of Kazan and Ufa, is amusing.

'Most of the bee-stages are in the forests, where these insects spontaneously enter the hives prepared there for them by the people. To this end the Bashkirs look out for the strongest and straightest trees of the hardest kinds of timber, on which, at the height of four, five and more fathom above the ground, they construct the bee-house, by hollowing out the trunk plain and smooth with a tool resembling a chisel, closing the aperture with a board, in which are

little holes for the bees to enter and come out at. The dexterity

with which the *Bashkirs* perform this work and climb up the loftiest and smoothest trees is indeed surprising. A sharp hatchet and a common rope is all that they require. The workman places himself against the tree, fastens the rope round his body and the trunk, makes with his hatchet at a certain height a notch in the tree, and setting his feet against the tree, springs, by the assistance of the rope, up to that height, whence he makes another notch as high as he can reach, and proceeds in this manner till he has attained the proper height. Here, where he must tarry longer, he makes his step more commodious, and resting in the rope performs his necessary work, for which he has brought up the tools in his girdle. Below the beehive all the branches are carefully cut away, to render the tree more difficult for the bears to climb. Notwithstanding which, these animals, still pretty frequent in the *Uralian* forests, are the most dangerous enemies to the culture of bees; and therefore the most arms and other means are employed against them.

The most usual of these is the contrivance of furnishing the whole trunk of the tree with knives, or iron spikes crooked upwards, which the bear indeed in clambering up is cunning enough to avoid with great dexterity, but in sliding down they generally cost him his life; yet there have been instances, that old thieves of this species even in climbing up have loosened and destroyed these weapons with their paws. With surer success a thick block of wood is employed, by being suspended before the aperture to the hive, which as often as the bear, with increasing fury, throws from him, swings back and hits him on the head by rebounding from the tree, at length irritated to the utmost he increases the violence of his efforts, and at last exhausted by rage and exertions, he falls upon the spikes that are planted on the ground to receive him. But the most ingenious method is a trap of the simplest kind, by a square board with a rope at each corner united at top, (like a large scale which we see in a wholesale shop,) and fastened to a branch in such manner that the board is on a level with the door of the hive. The bear, finding this seat so conveniently placed to receive him, gets into it and begins tugging at the slight fastening to the trunk of the tree, and hinders him from getting at the hive; having loosed the catch, the board swings off with him to its perpendicular direction on the branch to which it is suspended, where he is either obliged to sit in the air till his pursuer arrives to shoot him, or to throw himself down on the pointed stakes that are planted round the foot of the tree.—Another foe to the bee-hives is the wood-pecker, who is kept off by thorns and twigs tied round the hive.' Vol. iii. p. 388.

Our author enters into interesting details on the gold and silver mines of *Kolhyvan* in the mountains of *Altay*. The gold mine of *Berefof* on the *Ural* is also very productive.

The preparation of isinglass from the sounds of the sturgeon

might afford a curious extract; but our space will not permit.

The account of Russian coins, weights, and measures, near the end of the third volume, ought to have been prefixed to the work. As it stands, the reader finds many calculations in rubles before he learns that Mr. Tooke values the ruble at four shillings.

We were surprised at not finding an index to these volumes.

As a work of this nature and extent requires a copious appendage of that kind, we trust that the deficiency will be supplied at an early opportunity.

If the public should call for a new edition, we would advise the ingenious and industrious writer to reduce the work to two volumes, by omitting some articles and abridging others. Much curious and important information is degraded by a mixture of prolix and uninteresting matter.

Cupid and Psyche. A Mythological Tale, from the Golden Ass of Apuleius. 8vo. Wright. 1799.

TO verify the beautiful and *unimprovable* tale of Apuleius, a tale written with all the strong and glowing language of poetry, was a bold attempt. This, however, is no common piece of versification, the work of no common hand.

The commencement of the poem is abridged; and, though no sentence of this tale can be suppressed without the subtraction of a beauty, we think the author has judged rightly. The soliloquy of Venus is omitted, and her request to Cupid is thus introduced.

'Parent of nature, nurse of joy,
From whom the elements arise;
Thou to whom Ida's shepherd boy
Rightly adjudg'd the golden prize,

'O Venus! will thy better part,
Immortal love, incline to spare;
Or female envy taint thy heart,
And plant the fiend of Vengeance there?

'Venus has called her winged child,
And with malignant pleasure laugh'd,
That boy who lawless, wicked, wild,
At random aims the flaming shaft.

'He who all deeds of darkness owns,
Who breaks so oft the nuptial tie;
And whilst his luckless victim groans,
On careless pinions flutters by.

‘ The dangerous power, to Psyche’s bower
 She with vindictive fury led,
 And bade him thus his vengeance shower
 On the detested virgin’s head :—

“ By a mother’s sacred name,
 By thine arrows tipp’d with flame,
 By thy joys which often borrow
 Of Despair most bitter sorrow,
 Make thy parent’s rival know
 Unimaginable woe !
 May she love without return,
 May her senseless passion burn
 For some wretch of abject birth,
 Wandering outcast of the earth ;
 Be for him her fond heart torn,
 May e’en he her torments scorn,
 That all womankind may see
 What it is to injure me.
 Make thy parent’s rival know
 Unimaginable woe !” P. 6.

This is a happy alteration; yet the two first stanzas are of inferior merit; they want the force of ‘ *En rerum naturæ prisca parens, en elementorum origo initialis, en orbis totius alma Venus, quæ cum mortali puella partiaro majestatis honore tractor.*’ The line also—

‘ And with malignant pleasure laugh’d,’

is ill substituted for the ‘ *gemens et fremens indignatione*’ of the original. Apuleius has been careful to express the bitter and deep anger of the goddess. ‘ *Hæc honorum cœlestium ad puellæ mortalis cultum immodica translatio, vetæ Veneris vehementer incendit animos;*’ and when she gives vent to her feelings, it is ‘ *impatiens indignationis, capite quassanti fremens altius.*’ These feelings are too strong to allow ‘ malignant pleasure,’ which could arise only from the completion of vengeance.

Bearing upon her the curse of the god, admired but not loved, Psyche pines in singleness.

‘ Her father sees his darling’s grief,
 Suspects the jealous wrath of heaven,
 Hopes from the oracle relief,
 And asks the fate the gods had given:

“ On the mountain summit laid
 In her grave-clothes be the maid;
 Never shall thine eyes behold
 Son in law of mortal mould;

But a monster girl with wings,
 Fiercest of creative things,
 Scattering flames his hours employing,
 Heaven alike and earth annoying :
 Him the dread decrees of fate
 Destine for thy daughter's mate."

' Graceful his silver tresses flow—
 He does not rend his hoary hair,
 He utters not the shriek of woe,
 Nor vents the curses of despair ;

' He does not wring his aged hands,
 No tear drop fills his frozen eye ;
 But as a statue fix'd he stands
 In speechless, senseless agony !

' 'Tis hard to force its better part
 From the distracted soul away ;
 But heaven decrees—man's bursting heart
 In vain repines—he must obey !

' Now rose the inauspicious morn,
 Mantling in clouds the low'ring skies,
 When from her parents must be torn
 The victim of the Destinies.

' Loud wailings fill the troubled air,
 Cold tremors every heart assail,
 And the low murmurs of despair
 Ride sullen on the hollow gale.

' Onward the sad procession goes :
 Do wedding guests then weep so slow ?
 Say, is it from the bridemaid flows
 The long and sable train of woe ?

' And who are they, who rob'd in white,
 Their black funeral torches wave,
 Which shed around such pale blue light
 As issues from the dead man's grave ?

' They are the bridal train—yet hark,
 They carol loud with tuneful breath :
 'Tis not the song of marriage—hark !
 They slowly chant the dirge of death.

' The mountain's utmost height they gain,
 They pour the agonizing prayer ;
 For soon the melancholy train
 Must leave the sad devoted fair.

' Yet Psyche chides the tears that fall,
 E'en in her shroud outwastes fear,

Wraps round her beauteous limbs the pall,
And dauntless mounts the bridal bier.' P. 9.

This is a fine part of the poem. The speech of Psyche is well suppressed; but *perhaps* we could wish to have seen this passage. 'Perfectis igitur feralis thalami cum summo mœrore solemnibus, toto prosequente populo, vivum producitur funus; et lacrymosa Psyche comitatur, non nuptias, sed exequias suas.' The sentence that precedes this is flattened in the version. 'Sed monitis cœlestibus parendi necessitas misellam Psychem ad destinatam poenam efflagitabat.'

'But heaven decrees—man's bursting heart
In vain repines—he must obey!'

These lines would have been better placed in a collection of hymns.

In the succeeding stanzas we observe an injudicious departure from the original.

'O Sleep! sweet friend of human kind,
Whose magic chains all joy to wear,
Who, soother of the afflicted mind,
Strew'st roses on the bed of care;

'Twas thou, o'er Psyche's fluttering soul,
Benignly shed'st thine opiate charms;
Spell-bound she own'd thy mild controul,
Soft cradled in thy downy arms;

'Till wafted on young Zephyr's wings
To a fair vale's sequester'd bowers;
Who the unconscious maiden brings,
And lays her on a couch of flowers.' P. 13.

The sleep of Psyche, in the original, more naturally comes after her descent. 'Psychem autem paventem ac trepidam, et in ipso scopuli vertice desidentem, mitis aura molliter spirantis Zephyri, vibratis hinc inde laciniis, et reflatu sinu sensim levatam, suo tranquillo spiritu vehens, paulatim per devexa excelsæ vallis subditæ florentis cœspitis gremio leniter delapsam, reclinat.

'She wakes—and to her glad survey
Rise round her, high o'er-arching trees,
Whose branches, gemm'd with blossoms gay,
Throw perfumes to the lingering breeze.

'And shaded from the noon-tide beam,
There slowly, slowly curling roll'd
Its silvery waves a lucent stream
O'er sands of granulated gold.

* And in the centre of the wood,
Not such as kings inhabit here,
A vast and tower-flank'd palace stood,
Nor such as mortal hands could rear.

* Of ivory was the fretted roof,
On golden columns proudly rais'd,
And silver carvings massy proof
The walls of ebony emblaz'd.

* Round lustres wreaths of diamonds fix'd,
Their prismy rays profusely pour,
And amethysts with emeralds mix'd
Inlaid the tessellated floor.

* And thus the startled stranger greet,
Within no earthly form confin'd,
Voices, as distant music sweet,
That floats upon the evening wind.

“Lull to rest this causeless fear;
Psyche! thou art mistress here.
Happy beyond human measure,
Slake thy thirsting soul in pleasure;
Slaves to thy majestic lover,
Air-form'd sprites around thee hover,
Ever for thy bidding stay,
Instant thy commands obey.”

* She asks for meat—and quick as thought,
The banquet's spread with sumptuous fare,
By her ærial servants brought,
With bowls of sparkling nectar there.

* And flute, and harp, and voice, to fill
The choral harmony unite,
And make each raptur'd nerve to thrill
And vibrate with intense delight.

* How swift the happy hours are fled!
For night invites her to repose,
And on the silk-embroider'd bed
Her wearied frame the virgin throws.

* Now Darkness o'er the silent sphere
Her raven-tinctur'd reign assumes—
She stops her breath, she dills to hear
The rustling sound of fluttering plumes.

* Lone, unprotected, and forlorn,
Her heart beats high with new alarms:
—And ere breaks forth the golden morn,
Her wedded husband leaves her arms!

Her unseen, unknown husband, foretells to Psyche that her sisters will seek her, and warns her of danger if she should see them. At her wish the Zephyr will waft them to her, but she should avoid their presence as she would shun everlasting misery: they may dwell for ever in those bowers, if no tongue should tell his secrets, no eye behold his form. The two stanzas that follow this admonition remind us too much of Gray. Poets and potentates would do wisely in only attempting to rob their inferiors; and, in poetry, no injury is done to the minor poet when his ideas are grafted on a better stock. Thus has Milton, thus ever have men of superior genius acted. They have raked the jewel from the dunghill to set it in gold. But it is injudicious to remind us, by imitation, of well-known passages from authors high in the scale of merit.

Psyche regards not the salutary warning: she utters the wish to see her sisters, and her invisible ministers waft them to her. The first emotions of affection are succeeded by the female vices—Curiosity and Envy. They wring from her the secret which she had been charged to conceal, that her husband was a being unknown, unseen; they tell her that he is a monster who will destroy her; they give her a dagger to murder him, and a lamp to guide her stroke.

‘ Her mantle o’er them Darkness throws,
On the unknown soft languors creep,
Who leaves his false one to repose
In the more faithful arms of sleep.

‘ Now trembling, now distracted; bold,
And now irresolute she seems;
The blue lamp glimmers in her hold,
And in her hand the dagger gleams.

‘ Prepar’d to strike the verges near,
The blue light glimmering from above;
The hideous sight expects with fear,
—And gazes on the God of Love!

‘ Not such a young and frolic child
As poets feign, or sculptors plan;
No, no, she sees with transport wild,
Eternal beauty veil’d in man.

‘ His cheeks ingrain’d carnation glow’d
Like rubies on a bed of pearls,
And down his ivory shoulders flow’d
In clustering braids his golden curls;

‘ Soft as the cygnet’s down his wings,
And as the falling snow-flake fair,
Each light elastic feather springs,
And dances in the balmy air

'The pure and vital stream he breathes,
 Makes e'en the lamp shine doubly bright,
 Which its gay flame enamour'd wreathes,
 And gleams with scintillating light.

'There loosely strung that bow was hung,
 Whose twanging cord immortals fear,
 And on the floor his quiver hung,
 Lay, stor'd with many an arrow, near.

'Grasp'd in her sacrilegious hands,
 She with the arrows play'd, and laugh'd—
 The crimson on her finger stands,
 She's wounded by the poison'd shaft!

'The red blood riots in her veins,
 Her feverish pulses wildly beat,
 Whilst every waken'd fibre strains
 And throbs with palpitating heat.

'With eyes, where sparkling rapture swims,
 She contemplates his sleeping grace,
 Hangs fondly o'er his well-turn'd limbs,
 And joins to his her fervid face.

'But as her views intent to foil,
 Or as that form it long'd to kiss,
 Dropt from the lamp the burning oil,
 Arous'd him from his dreams of bliss.

'Sudden loud thunders shake the skies,
 Th' enchanted palace sinks around,
 And sanguine-streaming fires arise,
 Meteorous from the trembling ground.

'And swift as when in fury hurls
 Jove's red right arm the forky light,
 The wounded Godhead eddying whirls
 Into the heaven of heavens his flight.' P. 27.

Here we miss a fine and natural passage, which thus stands in the original. '*At vero Psyche tanto aspectu deterrita, et impos animi, marcido pallore defecta tremensque desedit in imos poplites;*' and such surely would have been her first feelings—horror and dread at the intended crime—not the gaiety of unexpected delight.

The sinking of the enchanted palace is ill substituted for the parting words of Cupid to his wretched wife, in which he denounces vengeance on her sisters: their deaths are indeed afterwards related, but not as resulting from the judgement of the god.

'And now the milk-white albatross,
To Venus, who in ocean laves
Circled with sea-nymphs, scuds across.
On oary wings the rippling waves.

"Great queen," the feather'd chatterer said,
Know'st thou not what thy hopeful son,
Enamour'd of a worthless maid,
Has in his amorous folly done?

"No nymph, no muse thy boy adores,
No grace, no goddess is his flame,
His love he on a mortal pours,
And Psyche is the damsel's name.

"And groaning now within thy fane,
In anguish penitent lies he,
For he too late has felt the bane
Of female curiosity."

'Venus ascends her golden car,
Arch'd moon-like, starr'd with many a gem;
Four snow-white doves she calls from far,
And throws the filken yoke o'er them.

'Round her, her sparrows chirping play,
Exulting strain their little throats,
And all the warblers of the spray
Pour sweetly their mellifluous notes.

'She cuts the clouds, she skims the heaven,
Till, reach'd the palace of the sky,
Her fanciful behest is given
To the wing'd herald Mercury.

"Take thou this volume in thy hand
With Psyche's history mark'd, and name,
And thus in every clime and land,
And every state aloud proclaim.

"If any man shall seize and bring
The flying daughter of a king,
Handmaid of Venus, or will tell
Where Psyche now conceal'd may dwell,
Let him to Murtia repair,
Make the much-wish'd discovery there,
And Cytherea, queen of charms,
Sole sovereign of extatic blisses,
Will clasp him in her grateful arms,
And greet him with seven fervid kisses!" p. 34.

The conduct of Venus, we think, should have more closely resembled that which is attributed to her by Apuleius. Every

where he has given her the strong feeling of female hatred, of woman hating woman; but, in the poem, we find only contemptuous cruelty. She inflicts punishment 'laughing.' We could also have wished that the part had been preserved in which Venus delivers over Psyche to be tortured by her hand-maids, Solicitude and Sadness. Their subsequent introduction has a more feeble effect.

The first task of Psyche, that of sorting the heap of seeds, is performed, as in the original, by the assistance of the ant. In the relation of the second, where she is sent to pluck the wool from the golden-fleeced ram, we know not whether to praise or censure the alteration.

'Say, whence that heavenly voice proceeds;
That like the soft flute's mellow sound
Breathes sweetly through the whispering reeds?' P. 39.

Perhaps the passage in the original is more in unison with the fancifulness of the tale. '*Scd inde de fluvio mûsicæ suavis nutricula, leni crepitu dulcis auræ divinitus inspirata, sic vaticinatur arphodo.*' The voice that proceeds we know not whence, presents, we think, a less interesting trait than that which is conveyed in the Latin—that all the productions of nature feel for Psyche. Yet, if we incline to disapprove the change, we acknowledge in it the mark of genius.

She is sent to fill the bowl at the dangerous waters; and the eagle assists and saves her. The last attempt for her destruction is the mission to Proserpine, from whom

'Th' unopened casket she must bring,
Whose weak and fragile sides entomb,
From beauty's uncreated spring,
The essence of eternal bloom.' P. 43.

An alteration of the same class occurs here as in that of the voice of the reed. She hears a friendly caution proceed from a ruined tower: but Apuleius says, '*turris prorupit in vocem subitam,*' giving life to all things.

'—She' has seen the secrets of the deep,
And through o'er-whelming horrors pass,
How her recovering pulses leap,
To hail the day-star's gleams at last!

"Do I then bear eternal bloom
Along to make my tyrant shine?
No rather let its tints illumine
These wan and woe-worn cheeks of mine:

"And I will revel in the rays
Of beauty in the casket hid."
Alas! no beam of beauty plays
Delightful from the lifted lid!

- ‘But from the empty casket sprang
Of Stygian fogs the baleful breath,
And heavy o’er her blanch’d frame hang
The damp unwholesome dews of death.
- ‘The fields of nature to deform
Not always drives the furious blast,
And shall Misfortune’s moral storm,
Meek Virtue’s sufferings, ever last?
- ‘Cupid, with downcast, humbled mien,
Has to the Thunderer breath’d his care :
Th’ almighty Father smil’d serene,
And granted his adorer’s prayer.
- ‘Now lies he joyful to her aid,
He gently rais’d her falling head,
With his bright arrow touch’d the maid,
And rous’d her from her cheerless bed.
- ‘He animates anew her charms,
Warm o’er her breathes the light of love,
Then bears her in his circling arms,
And stands before the throne of Jove.
- ‘But on the sovereign of the skies
What fleshly optics dare to gaze?
And Psyche with averted eyes
Shrinks trembling from th’ excessive blaze :
- ‘Till, Hebe raising to her lips
Th’ ambrosial goblet foaming high,
Wrapt in extatic trance she sips
The fount of Immortality !
- ‘Purpled with roses dance the hours,
The Graces scattering odours play,
And crown’d with never-fading flowers
The Muses hymn the jocund lay.
- ‘And soon to bless the faithful pair,
A little daughter smiling came,
Belov’d by all, divinely fair,
And Pleasure was the infant’s name.’ P. 46.

Thus the poem concludes. Its faults are few or doubtful; and it is evidently the work of a man of genius.

*A Second * Dissertation on Fever, containing the History and Method of Treatment of a regular Tertian Intermittent. 8vo. 3s. 6d.*

A Third Dissertation on Fever.—Part I. containing the History and Method of Treatment of a regular continued Fever, supposing it is left to pursue its ordinary Course.—Part II. containing an Inquiry into the Effects of the Remedies, which have been employed with a View to carry off a regular continued Fever, without leaving it to pursue its ordinary Course. By George Fordyce, M. D. F. R. S. &c. 8vo. 7s. 6d. sewed. Johnson. 1799.

FEVER has, for ages, perplexed physicians, not only with respect to its nature and treatment, but also with regard to the symptoms and arrangement. To point out the confusion and errors of early practitioners would be a tedious and useless task: it is sufficient to refer to one of the latest and most accurate observers of fevers in this metropolis, Dr. Grant, in whose work the useful and practical remarks are buried and lost under a confused arrangement of appellations and symptoms. To separate the essential from the accidental symptoms of fever is the first step to our formation of a clear idea of the nature, perhaps the cause, of the disease; and a mind must not only be clear and exact in observation, but judicious and comprehensive in its views, to discriminate, among a multiplicity of cases, those symptoms which constitute an individual disease, from such as are accidentally combined with it. This gave value and importance to our author's ideas of simple fever; but perhaps the next step is still more useful. Stahl published a dissertation, in which he represented the tertian as the prototype of every fever; and very slight observation will prove, that fevers, except when they are greatly protracted, follow the tertian type. The amendment, on alternate days, is an obvious appearance; and the exacerbations, between ten in the morning and ten at night, are equally demonstrative of the tertian nature. As we cannot add any thing more decisive of the value of our author's remarks, we shall proceed to the substance of the second essay.

Dr. Fordyce admits that a tertian sometimes carries off habitual rheumatism, dyspepsia, cutaneous eruptions, and convulsive complaints. It however sometimes fails, though it has been known to alleviate complaints which it does not cure. The treatment, therefore, is considered in two views,

* For an account of the First Dissertation see Crit. Rev. New Arr. Vol. XXXII. p. 167.

vin. where it is intended not to check the progress of the disease, and where it is the object of the practitioner to correct nature and perform her task by artificial means. The general dietetic management occurs under the former of these heads; and the rules are clear and judicious. Ancient and modern observations are connected and explained with great precision, from the nature and symptoms of the complaint. We will quote the doctor's recapitulation of his opinions on this subject.

'To recapitulate what we have said with respect to the proper food, and rendering the stomach fit for its digestion, the only food proper, where the disease puts on the appearance of continued fever at the beginning, excepting that exacerbations do not take place in the evening, are solutions of farinaceous matter: where there are crises at the beginning, although very imperfect, farinaceous matter in substance coagulated and boiled down again until soft, should form the nourishment: if the crisis at first should be nearly perfect, the food during the first, or even second week, should be farinaceous matter and fruits; but in the second or third week, if the crisis should become perfect, or nearly so, milk not coagulated, and animal broth may be at first added, and sometimes solid animal food of easy digestion. When the crisis becomes perfect on the day on which the paroxysm does not take place, according to the state of the patient, food should be exhibited nearly in the same manner as in health. No solid food of any kind, and of fluids only solutions of farinaceous matter, should be allowed for eight hours before the coming on of the paroxysm. After the paroxysm is over farinaceous matter in a solid form, broths or milk may be made use of on the day of the paroxysm; and finally, the stomach should be kept free from noxious matter by emetics.' p. 50.

Purgatives, in this part of the cure, should be given only to expel the noxious contents of the intestines, as emetics to clear the stomach, independently of any other plan. Those which will only excite the moving fibres of the intestines, equally distant from salts, which seem to act by increasing the quantity of the excreted fluids, and from coloquintida, for instance, which excites some motion in the whole system, are to be preferred. Such are, in Dr. Fordyce's opinion, rhubarb and sulphur, either together, or separate.

A disquisition is introduced to explain the action of tonics, particularly of bitters; but we do not find, that our views are much enlarged, or that the subject is greatly elucidated by the inquiry.

To check an intermittent, by artificial means, is undoubtedly an object of great importance; but, from the variety of medicines recommended for this purpose, it is clear, in Dr. For-

dyce's opinion, that no certain plan has ever been suggested. Paroxysms of a tertian return, he thinks, from the crisis not having been perfect, and from habit; but he first speaks of medicines apparently pointed out by what happens in the disease, and secondly of those accidentally discovered. Emetics are of the former kind; and every emetic, in his opinion, acts on the system, in consequence of its impression on the stomach. This action coincides with the salutary motions of the system, in making the pulse softer, &c.; and of course it renders the crisis more complete. The more active laxatives which excite general action are, in the same way, of use in preventing accession of fever.

Bitters, particularly the bark, act less obviously against the febrile state, but produce the same effect. Dr. Fordyce gives a clear and judicious view of the management of this remedy; but little of the discussion is new. It acts, he thinks, on the stomach; and he supposes that its influence continues at least forty-two hours. But perhaps the fact on which this conclusion rests is not decisive. The following plan of exhibiting the bark in one of the most troublesome situations, when the disease recurs after having been once removed, deserves particular notice.

Several means have been employed to prevent this re-production of the disease. The first and most efficacious, is to continue the use of the cinchona, by employing it in the same dose as at first, at the time that would have been the time of the intermission, after the paroxysm that was prevented by it, employing it as frequently as during the time of the first intermission. It should be discontinued at the time when the subsequent paroxysm should have recurred; and the same practice should be repeated during the time of the next intermission. That is, if the tertian had commenced at twelve at noon on Sunday, and had completed its stages by midnight, a drachm of the cinchona should be exhibited at one on Monday morning, and continued every two hours till eleven on Tuesday morning; it is then to be omitted till one o'clock on Wednesday morning, when it is to be given in like manner till eleven o'clock on Thursday morning; it is then to be omitted till one o'clock on Friday morning; it is then to be exhibited till eleven on Saturday, and afterwards discontinued altogether for a time.

Many practitioners deny the necessity of this long use of such a quantity of cinchona, having frequently cured their patients in a shorter time, and with much less doses; but they have also very frequently failed. This failure is usually attributed to the badness of the cinchona, to the particular constitution of the patient, relapses produced by new causes, and a thousand other things; but the author is convinced from his frequent trials of it in all ways

that in order to ensure success it must be exhibited as above directed.

'This even is not sufficient to ensure success perfectly, but an ounce should be exhibited during the day time at the end of six days for two days; and again in the same manner after an interval of six days more.' P. 141.

The management of sudorifics, with a view of preventing the recurrence, is equally clear and satisfactory.

The third dissertation is on 'continued fever,' which differs from intermittents, as the new paroxysm takes place, not only before a crisis has occurred, but before it even commences. It rarely appears, that, in continued fever, the paroxysm comes on without some previous indisposition; and we think, with our author, that our enumeration of the days should not take place from the moment of attack, but from the former day, especially if the attack is not in the evening. Continued fevers, as we have said, attack during the febrile period; and it is true, that, at whatever hour the attack commences, the exacerbations soon fall into the routine of the evening fever. We have usually seen the attack of continued fever from four to eight in the latter part of the day; and from eight to twelve in the former part, only during the prevalence of an intermitting tendency: we say tendency, because we have lately found intermittents very rare.

In the distinction of continued fever, the writer wishes to confine the appellation to fevers gradually increasing till they reach their acmè; and either terminating critically, or slowly lessening, independently of any local affection. When, for instance, fever commences generally and local affection supervenes, it is no longer, in his opinion, fever. But if, on the recession of the local disease, fever continues, he considers the whole as fever, interrupted in its progress by the topical complaint, but otherwise unconnected with it. The outline of the distinction is undoubtedly correct; but he seems, in some points, to contract the limits of fever too rigorously. There is certainly, for instance, an irregular fever to which the name of hectic has been applied, that does not strictly come within this definition, but which, both in a pathological and practical point of view, must be styled fever.

The want of sleep, in fevers, leads Dr. Fordyce into a long physiological disquisition, respecting the state of sleep, and its influence on the functions. The conclusion is, that the powers both of body and mind are at rest, or at least the more active and fatiguing exertion of mind, judgement. This view is judicious and clear, though, in a few points, we would contest the author's statement. The most important point relates to the judgement. We think it, like the other faculties, only weakened. The mind does not indeed revolt at incon-

gruities of a lighter kind, which mature and active judgement would perceive to be wrong; but ideas of cruelty, oppression and dishonesty, in situations which require a comparison of circumstances, and a decision of the mind, readily excite resentment. Those who compose in their sleep are usually delighted with their own efforts, which, if recollected, appear trifling; but the mind will, even during sleep, sometimes discriminate between the merits and faults of these compositions. We would not, therefore, except judgement from the general conclusion, that the powers of the mind are weakened only during the sleeping state; nor can we fully agree with the author that the mind is less active in the evening. After sound sleep, great exertion is often necessary to rouse the mental powers to their full action. In the evening, the mind will sometimes be jaded by the exertions of the day; but, in the morning, it is more frequently torpid.

On the subject of pulse, our author justly remarks, that the feelings are often indistinct. As some then cannot distinguish notes of music, so some, he supposes, cannot distinguish accurately the nature of pulsations. As a rule, by which they may try their own powers, he lays down the appearance of a buffy coagulum on the top of blood, drawn with proper precautions, as constantly accompanying a hard pulse.

The paroxysms of a fever are of different durations. Dr. Fordyce mentions an ephamera lasting thirty-six, and another forty hours, from the attack to the *termination* of the crisis. In no instance do we think that paroxysm lasts more than twenty-four hours to the *commencement* of the crisis.

Dr. Fordyce informs us, that he doubted, whether he should describe fever, in which there is great depression of strength, as irregular, or regular fever. He decided on the latter, and considers putrefaction, in fevers, as the effect of depression, rather than the cause. He recapitulates the arguments in the following words:

‘ Since, therefore, the solids and fluids of a living man are placed in situations the most proper for putrefaction;

‘ Since there is nothing applied to the living body to prevent putrefaction, which is not also applied to the dead body when it putrefies very fast;

‘ Since no fresh matter is added to the living body during the time in which the dead body, placed in the same circumstances, would putrefy.

‘ Since the depression of strength takes place always in a fever before there be any appearances of putrefaction;

‘ And lastly, since when the blood is rendered putrid by putrescent matter being thrown into it, depression of strength always takes place before there be any appearance of putrefaction;

‘ It may be concluded, that the depression of strength is the

cause of the putrefaction of the fluids in fever, and not the putrefaction of the fluids the cause of the depression of strength.' p. 89.

He describes the shades of putrefaction with accuracy, and remarks, that, from 1750 to 1765, putrid symptoms were common. Since that time, they have been more rare.

Delirium, as a symptom of fever, engages much of his attention; and his discrimination of febrile delirium, as distinct from mania, is clear and satisfactory. Of this symptom he thinks there are two kinds; one a derangement of the mental powers, without any affection of the brain, from the cause of fever itself; the other attended with, and perhaps occasioned by, fullness of the vessels. This distinction is highly probable; but we would wish to impress very strongly, on the mind of the young practitioner, that local fullness of the vessels is more common, in fevers, than has been usually supposed; and perhaps even the other kind may equally yield to topical evacuations.

Crisis, in Dr. Fordyce's opinion, seldom takes place in this climate; but he considers crisis, too strictly, as a termination of fever, following a more severe exacerbation. The idea which we have entertained, and endeavoured to inculcate, is an amendment, a melioration of symptoms, on some days rather than on others, sometimes preceded only by a more severe exacerbation. In general, however, the writer admits critical days, particularly in warm climates, and explains them according to the system of Dr. Cullen.

The question, whether fevers should be left to their own course, or cut short by medicine, on the supposition that medicines of such powers exist, is left undecided. The author first treats of the plan to be followed, in the first case, and the remainder of the subject is pursued in the second part of the dissertation. He rejects the idea of the necessity of expelling any fancied morbid matter, and believes with justice, that, if the progress of a fever could be checked, it might be done with impunity.

In considering the proper treatment of a fever, left to its own movements, he treats largely of the proper temperature to be employed, the food, the clothing, and every external circumstance. These instructions we wish not to abridge; for we advise them to be read attentively in his own words. What he observes with respect to pure air (oxygen), we will transcribe without a comment.

'The next thing to be considered is, whether a different proportion of pure air would be better adapted to the respiration of a patient in a fever, than that proportion which is found commonly in the atmosphere.

'It is but lately that the proportion of pure air to the other

vapours contained in the atmosphere has been found out; it having been long known, however, that there were various other vapours mixed with it in the atmosphere.

Whenever any new and seemingly important fact has been discovered, and especially if it cannot immediately be applied to any advantageous purpose in mechanical or chemical arts, mankind in general, and very often even practitioners in medicine, conceive it must be applicable to some medicinal purpose. Just as an infant, allured by any thing which glitters in its eye, applies it to its mouth, supposing it must be likewise exquisite food; so infants in medicine are dazzled with any surprising discovery, and immediately employ it for the cure of diseases, not considering how extremely difficult an art medicine is; how fallacious experiments made in it often are, as has been observed long ago by Hippocrates, and by what slow degrees valuable medicines have had their powers investigated; how long it was before the effects of the bark of the cinchona, of mercury, of antimony, were brought to light, as far as they are already known.

The author, therefore, conceives, that in fever it certainly is not at all known, whether the fever will go through its ordinary course better or worse for the patient's breathing an atmosphere having a larger or less proportion of pure air. The other vapours which constitute the remaining three-fourths of the atmosphere, may some of them be noxious, and others of them may be breathed along with the proper proportion of pure air, without any detriment.' p. 174.

In fever, he allows no solid animal food; and it is added, with great propriety, that, even after a crisis, it should not be given for five or six days. The appetite always returns sooner than the powers of digestion. Every circumstance which relates to food and drink is detailed with accuracy and judgement. The whole which relates to the diet and external management in fevers is so very nearly the system of Dr. Cullen, that the resemblance cannot be accidental only. 'Quo semel est imbuta recens, &c.' has often occurred to us on reading these directions, and few can always distinguish recollected ideas from those which are strictly their own.

On the subject of purgatives, we consider Dr. Fordyce as too timid. We observe, indeed, that he is treating of fever, left to its own progressive movements, and that he speaks only of the evacuation of the alimentary canal. We have found, however, the intestinal tube in these cases peculiarly torpid; and it is as necessary to evacuate the biliary system, as the canal, to avoid increasing the fever by adventitious stimuli, which can only be done by such medicines as our author is inclined to reject.

Of using opium in fevers, he is very cautious, and seems to prefer giving small quantities, at distant intervals. Other sedatives seldom procure sleep, though our author appears to except

Hoffmann's anodyne liquor. The effects of this are, however, confessedly uncertain. Under proper management, we have seldom found opiates disagree.

As means of supporting strength, our author rejects blisters, the various stimulants, and what are called the warm gums. He admits only wine.

The second part of this dissertation relates to medicines employed for the cure of fevers, or rather such as are calculated to lessen the force of the paroxysm or render the crisis more perfect. This, in our author's opinion, cannot be effected either by general or topical bleeding. The effects of this remedy we had occasion to notice very fully in our account of the remittent of Philadelphia, and then endeavoured to reconcile what appears to have been, in the hands of some practitioners, a successful remedy, with the seemingly opposite nature of the disease. Dr. Fordyce rejects this remedy with too little ceremony. He should at least have noticed practitioners so respectable as Dr. Rush and Sydenham, if he slighted the sentiments of Dover.

Purging is equally rejected as a mean of stopping the disease; and the use of the remedy is limited to the evacuation of the intestinal canal. Our experience has led us to a different conclusion; and, though we allow that purgatives occasion relapses, we have more than once seen them, if given within forty-eight hours of the attack, check the progress of the disease. From a very foetid stool after the cessation of fever, several women in neighbouring beds of a hospital ward were affected with sickness, &c. At the febrile period, the following, or next succeeding evening, three of these shivered. They had immediately a proper dose of ipecacuanha; and a smart laxative was ordered for each the next morning. The vomit had nearly the same operation in each; but the laxative, in one, failed of producing a considerable effect; and that person only experienced a continuance of fever, which went through its course, though mildly.

Antimonial preparations engage much of our author's attention; and this part of his work contains many subjects of curious research. If Dr. Cullen, as Dr. Fordyce asserts, was the first eminent physician that publicly recommended antimonial medicines, his memory should be treated with high respect, and he should be ranked among public benefactors.

Dr. Cullen conceived, that the effect of preparations of antimony arose from their producing sickness. Tartarised antimony is much more certain of producing sickness, than any other preparation that was known to him; it was therefore preferred by him, and of course that preparation of antimony which produced sickness in the smallest dose he considered as best.

The author is of a different opinion; to wit, that it is not the

sickness produced by the preparations of antimony, that has the effect of carrying off fever immediately, but some other operation of the medicine.

‘ First, because there are many other remedies which produce sickness to as great a degree as any preparation of antimony; yet these have no power whatever of making fever terminate sooner than it would if it was left to pursue its own course. The root of the squill, for instance, often produces sickness to a much more severe degree than any preparation of antimony, yet it has never been alleged, that it has the power of carrying off fever sooner than it would go off, supposing that it was allowed to pursue its ordinary progress. Moreover, the author has frequently exhibited the root of the squill as an emetic, and likewise in such doses as to produce nausea without vomiting; also in such doses as just not to produce nausea, without ever producing any thing similar to the appearances which take place in a crisis of fever, or without ever once occasioning a fever to terminate sooner than it would have done if left to pursue its own course. In so far, therefore, the author must conclude, that the sickness occasioned by the exhibition of a preparation of antimony is not the cause of its carrying off fever.

‘ Secondly, the stomachs of different men, though they are otherwise in the same situation, are affected differently by the same quantity of any particular medicine: the stomach of different persons, or of the same person at a different time, being able to bear a larger dose without its producing sickness or vomiting.

‘ Almost every medicine given in a certain dose will produce sickness and vomiting; even opium, if given in a certain dose, that is, to the quantity of two or three grains, will sometimes produce sickness and vomiting, and sometimes purging.

‘ When a medicine is given in such a dose as to produce vomiting, it often loses its peculiar effect. The bark of the cinchona, when given in such a dose as to produce vomiting, either from the disposition of the stomach of the patient not to bear so large a quantity as the stomachs of men will generally bear, or from its being exhibited in a larger dose than common, will often fail in putting a stop to the progress of an intermittent fever. It may be said indeed, first, that the peruvian bark, by producing sickness and vomiting, will be thrown out of the stomach before it has time to be absorbed and carried into the blood-vessels. But the author has shewn in his *Dissertation on a regular tertian*, that it does not put a stop to the progress of an intermittent fever by being carried into the intestines and absorbed, but by the impression it makes on the stomach and intestines. In the second place, it may be said that the bark of the cinchona, by producing vomiting, is prevented from remaining a sufficient time in the stomach to make its impression there; but the author has also shewn in the same *Dissertation*, that the bark of the cinchona exhibited half an hour before the beginning of a paroxysm of a tertian intermittent, often makes sufficient impression to prevent the paroxysm from taking place. It is often more than

half an hour after the exhibition of a dose of the bark of the cinchona before it occasions vomiting; but when it does occasion vomiting, it often does not prevent the return of the disease.

‘ In like manner, *cerussa acetata* given in a small dose does not produce either vomiting or purging, but on the contrary a diminution of the peristaltic motion of the intestines, and not uncommonly a paralytic affection of them, and likewise of the extremities; yet when it has been by accident taken in a considerable dose, to the quantity of a dram or two, as the author has seen in several cases happen, it has produced both vomiting and purging, but no paralytic affection of the intestines, or any other part of the body, has ensued.

‘ The author therefore conceives, that when any remedy produces vomiting, it very often loses by this effect its other operations on the system, and that preparations of antimony, in like manner, if they produce vomiting, or even sickness, though no vomiting should ensue, lose their effect in carrying off fever.

‘ The author conceives, that every medicine given in too great a dose acts as a simple stimulant on the part to which it is applied, and loses its peculiar effects both on that part, and on the system generally. Thus a moderate quantity of wine makes the stomach digest the food more readily than it otherwise would have done, but a large quantity of wine prevents digestion from taking place at all. A moderate quantity of spice gives a feel of warmth over the whole system, a large quantity of the same spice produces pain in the stomach and coldness over the whole system, and frequently sickness and vomiting. It would be too great a digression to enter fully on the maximum of the doses of medicine; if the author should live to finish these Dissertations, it is a subject that he means to pursue.

‘ In the third place, the author has observed, when tartarised antimony has been exhibited in fevers, that when the patient’s stomach could not bear a quarter of a grain of it prepared as has been said, without producing sickness, it has happened rarely that it has produced any thing like a crisis, or in any way diminished or carried off the disease. On the contrary, when the stomach would bear more than a quarter of a grain of tartarised antimony, prepared in the same way, and by the very same individual process, without producing any nausea, it has very often produced critical symptoms, or a complete crisis, so as to carry off the disease. For these reasons, the author differs in opinion from Dr. Cullen, and believes it is not the sickness that has the power of producing a crisis, or any appearance of a crisis in a regular continued fever.’ P. 39.

As this subject is of the utmost importance, we have given Dr. Fordyce’s sentiments at length, and shall leave it with a short remark. We believe that Dr. Cullen, in his later years, leaned to Dr. Fordyce’s opinion, but gave the antimony in a nauseating quantity, with a view of being certain that the

patient had as full a dose as he could bear: We have usually followed the same plan, with some success.

The practice of giving cold or warm drinks, that of imitating the effects of antimonials by ipecacuanha, and of employing externally either cold or warm water, occasion no remarks of importance. These plans are not, in Dr. Fordyce's opinion, particularly useful in terminating the paroxysm, or accelerating a crisis. Fomentations of the extremities with flannels wrung from warm water, he admits with a reluctant commendation: perhaps they deserve no more. Blisters are undoubtedly useful in shortening fever. Our author justly observes, that they do not produce a crisis, but lessen or take away imperceptibly the disease. Repeated blistering he rejects as useless.

Stimulants, and what is called the warm regimen, he disapproves. Of the different antispasmodics, except castor, which he admits only when joined with opium, he speaks with little respect, though he allows that spasm makes a considerable part of fever. For camphor we could have wished more quarter; for we are convinced that, in fevers, it is sedative and antispasmodic. The bark, he thinks, is more detrimental than beneficial in continued fevers, if given in large doses, with a view of checking the succeeding paroxysm. We have found reason to adopt the same opinion.

The writer examines, with judgement and acuteness, whether any medicines deserve the name of antiputrescents, as acting chemically on the solids of the whole system, when taken internally. He concludes in the negative.

The volume terminates with good directions for the management during the convalescent state.—The treatment of irregular fever will be pursued in the fourth dissertation.

The Libertine and Infidel led to Reflection, by calm Exposition: A Method recommended in a Farewell Address to his Younger Brethren. By John Duncan, D. D. &c. 8vo. 6s. Boards. Cadell and Davies. 1799.

THE venerable author of this work has long maintained a respectable rank among those learned and pious divines who have devoted their time to the promotion of the sacred cause of truth, and who have laboured to guard the revelation of the Gospel not only from the rude attacks of libertines and infidels, but from the misjudged perversion of its tenets by the votaries of enthusiasm.

This writer, many years ago, published two discourses, tending to alluage the animosity of a party spirit in religion,

and also a brief sketch of the present address. He informs us, in the introduction, that 'an applause from different quarters, greatly surpassing his humble expectation, impelled him to a more careful and strict examination of a hasty performance, that issued solely from his own immediate sense of the moral and religious aspect of the times, and some disgust at many injudicious exhibitions of it, proceeding from inconsistent principles.' He considers the present work as the completion of that which he styles 'hasty and defective,' adapted to a different conjuncture, and the apparently altered state of the public mind.

After glancing at the anarchy as well as the apostasy observable in the republic of France, he adverts to the gloomy doubts which many well-meaning but self-tormenting zealots have been led to entertain respecting the prevalence and permanency of the Christian faith. From observing that 'some questionable symptoms often accompany these exhibitions of extreme despondency,' he properly asks, whether 'the object of their timid apprehension be the danger threatened against the permanency of those truths, which the word of God is well understood to enforce throughout, as of prime necessity to regulate first our moral conduct, and then our subsequent hopes and fears?'—or, 'whether their concern be not so entirely devoted to the stability of certain human ordinances, and disputed modes of faith, that it precludes all attention to the former, as of little moment in comparison?'—and whether their alarm be not principally occasioned by 'a supposed approaching failure of respect for the said mere modes which are by them esteemed the whole essence of religion?' And, if so, whether 'their zeal for the perpetuity of abuses supposed to be inseparably connected with the said ordinances, civil or ecclesiastical, be rightly applied, and properly defended by the parable of the tares?' &c.—The object of the work is to answer these queries; and we must do the worthy author the justice to say that, in the attempt, he discovers himself to be a sincere friend to our constitution, civil and religious, as well as to a prudent and temperate reform of those imperfections and abuses which, during the lapse of two centuries and a half, have been discovered in, or have crept into, our ecclesiastical establishment. He takes occasion to express his own confident expectation, and exhorts the faint-hearted Christian to believe, that, amidst the prevailing agitations in the moral and political world, 'some great and permanent future good shall arise from the present deplorable extremes of transient evil;' that 'a re-established and peaceable order of things is secretly advancing to maturity and unforeseen perfection;' and that 'an invisible hand is directing alike the self-destructive licence of the libertine,

and rage of the anarchist, on the one side, and the blind obstinacy of the bigot, and the adorer of despotism, and of all established abuses on the other, to a beneficent purpose,' and that both may be 'the unconscious instruments of a merciful Providence, to accelerate an improved and renovated system.'

In pursuance of this plan, our author lifts up the shield of defence on behalf of the Christian system against the rude and petulant attacks of the atheist, the sceptic, and the libertine on the one hand, and against the zeal of the bigot and enthusiast on the other. With reference to persons of the latter description, he says, that, though he is unwilling to provoke, yet he is compelled to expect their displeasure. 'The bigoted disparagers of all human reasoning upon religious subjects will passionately condemn his recommending to the clergy of the rising generation, the freest exercise of their mental faculties, in the critical scrutiny of their unsound arguments, adduced to prove that any of those perplexed doctrines, which have never yet been intelligibly expounded, can, without an insult to common sense, be deemed a fundamental part of what we equally at least with them revere, and more consistently call a *divine revelation*.' 'Their most violent invectives will,' he adds, 'be against his venturing to propose, what he esteems the sole unequivocal test of a *fundamental* article of faith—its being essentially connected with purity of manners, and integrity of heart—its tending necessarily to confirm our belief in the certainty of a future judgment, of a reward after death to the righteous, of punishment to the impenitent, and of mercy to the penitent sinner.'

There are interperfed, throughout the work, many political, moral, and religious reflections, evidently proceeding from a vein of good sense and piety, matured by observation and experience. Perhaps it may be thought that, in some parts of the address, the writer's mode of treating the different subjects is desultory and circuitous, bordering upon prolixity, and that the same sentiments frequently recur. But for these defects, as well as the freedom with which he offers advice to his younger brethren, we willingly accept his apology, namely, his advanced age, and his affectionate solicitude for their improvement. He exhorts them, among other points, to avoid all extremes, that tend to perpetuate abuses or wrongs, or to create confusion.

'As the true patriot,' he observes, 'looks down with a like disdain, upon the unprincipled tool of power, and the dupe or knave of faction, so the true religionist is alike secure from the trammels of bigotry, and the licence of infidelity. It behoves them both not to suffer their attachment to established modes, either civil or ecclesiastical, which, upon the most deliberate consideration, they esteem highly commendable, and sincerely love, to

beguile them into principles inconsistent with British liberty, and genuine Protestantism.' P. 37.

In consequence of this commendable moderation both in politics and religion, we find him candidly acknowledging, and justly remarking, that 'in every human institution, without doubt, all men of exact information, cool judgment and reflection, will expect to see many glaring defects, which the pliant tool alone of the party that finds an interest in their continuance, will basely stoop to palliate.'—'We may confidently and justly esteem our national constitution the least imperfect of all human establishments. But if we affect to boast its absolute perfection, do we not resist the means adapted to effectuate a nearer approach to it? Is it thus we think, by blinding the eyes of its defenders, to secure it against the attacks of its internal and external foes?'—'It requires no extraordinary portion of understanding to discern that a crisis must come, when temperate plans of reformation will be not obtruded by unadvised or ill-designing speculatists, but voluntarily adopted, upon proof maturely weighed of their absolute expediency, by all the firmest friends of our legal establishment.'

Such is the language of sober reflection, unbiassed by the spirit of party. Such doctrine, we doubt not, will one day be heard and regarded, to the discomfiture, on the one hand, of the obstinate abettors of established imperfections and abuses, and, on the other, of the advocates of violent and indiscriminate innovations.

As our author is a member of the ecclesiastical establishment, that part of the constitution chiefly engages his attention and regard. He is not so blind to its defects as to be unwilling to exculpate those members of the church, who ventured many years ago to express their pious wishes for what they deemed both honourable and expedient emendations, in its articles, forms, discipline, and canons.

He takes occasion to point out the expediency of clearing away the scholastic mist cast upon divine truth by officious vanity, that it may be displayed in its true light and primitive simplicity; and he observes, with pleasure, that

'some important advances have been making, from time to time, against the selfish opposition to it by the sons of darkness, since the commencement of this century. The alarm instantly caught, even in establishments founded themselves upon a like recurrence to pure and original principles, have of course engaged the indolent and timorous in perpetual enmity against what they ignorantly stile innovation. Do these obsequious abiders by what they find thus conveniently settled to their hands; really imagine themselves precluded from all obligation to apply their own hearts with all diligence to search for wisdom in the word of God? With

the coolest indifference, they declare: "That settled formulary determined completely, above two hundred years ago, all that was necessary to make them wise unto salvation. They neither know, nor are willing to be told, what progress the needless application of learned men has made in scriptural knowledge, since the church and state have sanctioned a system of faith, for them to subscribe, they are ready, with all due solemnity, to declare it perfect." Shrewdly convinced how aptly the success of all their present views is favoured by their own natural disposition to trouble their heads with nothing, which they find decided for them, they rejoice in the leisure it affords of turning their attention another way.

'To these groveling conceptions of worldly wisdom, I trust, my more liberally-minded young friends, you will not stoop to accede. Many awfully impressive lessons is Providence now dispensing to mankind, through the medium of a severe experience. Must we believe the whole species to be grown so stupid, as certain libellers of human nature are pleased to represent it? In this country especially, (where, by the blessing of God, the love of truth, and ardent spirit of inquiry, without running into the extravagant wildness of the new philosophism, still maintain their place in its distinguished character for solid good sense;) in Britain, shall it be said that we are grown so dull and spiritless as not to learn something from the wholesome discipline of this our best instructress? From the violent convulsive shocks we have felt, and are still most anxiously apprehending, from the troublesome revolutions of public affairs in all the world around us, can we fail to collect this knowledge:—that mankind are at this crisis less disposed than ever to see the same abuses perpetuated from generation to generation, which for ages have so often been, a thousand ways, displayed in all their deformity, which have embroiled, and endangered the safety of their peaceful establishments, time out of mind? Has not many an authentic record of our past errors and follies been exposed to public view, in the bolder strains of modern historians, and had some effect in quickening our callous sense of all their evil consequences?' p. 308.

These observations he enforces by quoting the sensible and bold remarks of a 'masterly writer *', who appears to have studied mankind well.'

In the course of the work we find Dr. Duncan inquiring what real foundation there is for supposing that the present times are worse than the former. He does not approve the affected tone of lamentation and despondency in vogue among persons of a certain description, who think themselves interested in alarming the public with the danger of an universal wreck of all social, moral, political, and religious principles. He combats such apprehensions with success, showing how in-

* Professor Dugald Stewart, in his *Elements of the Philosophy of the Human Mind*.

judiciously they are indulged and propagated. He, at the same time, notices the late work of Mr. Wiiberforce, and, after giving due praise to that writer for his pious zeal, he severely censures him for his uncharitable declarations, and for his ' declamatory and indiscriminate complaints of a general apostasy from the orthodox Christian faith.'

Where the author expostulates with erring religionists, the same mildness, candour, and judgement, are apparent as in the other parts of his work. In the section entitled *The Papist*, he expresses his unequivocal approbation of the repeal of the severe laws enacted against papists, which were so disgraceful to our statute-books; and, we think, successfully defends himself from a former attack made upon him by the anonymous author of "*The Pursuits of Literature*." 'The commendation,' he says, 'given of the conciliatory conduct observed of late towards the once most virulent foes to the church of England, supposed to be now no longer formidable to it, is not retracted here from a former edition of this work, your addresser being still persuaded of its propriety, notwithstanding some plausible arguments since advanced in opposition to it.' But that our author is, at the same time, sufficiently zealous on behalf of our protestant establishment against the attacks of popery, will appear from the following declaration:

'It has occasionally been matter of serious concern to me to hear the frank acknowledgment of young English clergymen, of no contemptible proficiency in other kinds of learning—"that the controversy of protestantism with popery, having, in their academical studies, been but seldom, and that slightly, recommended to their notice, they had bestowed very little attention upon what they considered as now grown obsolete, and no longer interesting to the state, and of no consequence to a candidate for church preferment; and what, from unprofitable curiosity, they had no inducement to meddle with. What their superiors had exhorted them to attend to, as an object of more immediate alarm, was the imminent danger to our establishment, arising from our protestant sectaries, but more especially from the bold sticklers for various amendments, in our forms and discipline, which they were engaged to declare, "not only admirably well designed, but completely perfect."'

7. 96.

He proceeds to offer to the clergy a variety of suitable and important advices, with regard to their manner of addressing different characters. Many of his exhortations are excellent, and will be found well adapted to the clergy of all denominations. The causes of scepticism and infidelity are traced with a masterly hand; and the duty incumbent upon Christian ministers, to act from a firm persuasion of divine truth, and agreeably to the precepts of the Gospel, is forcibly inculcated.

From these specimens and remarks our readers may judge what they are to expect from the present publication. It has, on various accounts, a strong claim to their attention and regard; and we may venture to suggest, that, by a due attention to the sentiments and advices which they will find here recorded, the clergy will support the credit of their order, and the true interests of their church.

We forbear to point out a few inaccuracies of expression. The sentiments are chiefly to be regarded; and in these we discern a sound judgement, matured by the experience of age, and the knowledge of men and things.

The Coffee-Planter of Saint Domingo; with an Appendix, containing a View of the Constitution, Government, Laws, and State of that Colony, previous to the Year 1789. To which are added, some Hints on the present State of the Island, under the British Government. By P. J. Laborie, LL.D. Planter in the North of St. Domingo, and Member of the Superior Council. 8vo. 10s. 6d. Boards. Cadell and Davies.

DR. Laborie informs us (in an address to his readers), that he was one of those who shared the benefits which 'his Britannic majesty, and the nation over which he rules, poured upon the unhappy planters of St. Domingo;' and that he published this work, the result of his practice in the cultivation of coffee, as a testimony of his gratitude. To the coffee-tree much attention has not yet been paid in the island of Jamaica; where he thinks it may be introduced with great advantage.

That part which is entitled 'The Coffee Planter,' is calculated for the use of English planters, and is entirely practical. It relates to the choice of the ground, the grubbing of it, the first plantations, and all the accessory articles; to the various establishments, namely, the work-houses, engines, negro-huts, and stables; to the mode of dressing or preparing the coffee, the cultivation of the tree in its several stages, and the discipline and management of the negroes and cattle. These subjects are illustrated by twenty-two plates, exhibiting the various machinery, buildings, &c. On this part of the work it cannot be expected that we should display any critical skill. It is, however, proper to add, that no author in our language has entered so fully into the subject, and that a planter disposed to speculate on the production of coffee, cannot follow with more security any set of rules than those which have been the result of such experience as our author has enjoyed.

The appendix comprehends a statistic view of St. Domingo, including the subjects of legislature, executive government and administration, religious and military establishments, courts of justice, different orders of inhabitants, population, revenues, produce, commerce, &c. Under these heads, we do not perceive much information that is new. The work of Mr. Bryan Edwards upon the same subject includes the more valuable part; but, in the 'hints concerning the present state of the British possessions in St. Domingo,' we find some interesting particulars, which are not less so now that we have been obliged to evacuate the island, because they throw some light on the ignorance and mismanagement which may have led to that event.

It appears, that by the accounts transmitted from the colony, three articles give great disgust, and are bitterly complained of in London:

Want of progress,
Immenſe expenſe,
And mortality of troops.

The truth of these charges cannot be denied. The two former are entirely attributed to the successive governor and commander in chief, the latter is imputed only to the climate. It is necessary that government and the nation be enabled to form a right judgment on points so material; I shall, therefore, candidly explain the true causes, as I have been an ocular witness of the circumstances.

With regard to want of progress; a memorial, stating the situation of the colony, and the means of securing the conquest, was communicated to the ministry so early as 1794. The number of troops necessary was stated at 15,000 men; but it was recommended that they should be dispatched in one embarkation, and that it should be so calculated that they might arrive about the beginning of October, a period when the season begins to be temperate; but this, unhappily, could not be accomplished.

Two small reinforcements, one of 1,500 and one of 2,000 men, arrived at different periods. The last consisted of about 5,000; but near 3,000 of these were foreign cavalry, troops very little capable of being serviceable in a country intersected with steep mountains, and covered with thick woods. It was found not possible to mount them instantly on landing, and as by their terms of service they could not be forced to serve on foot, they became in a manner useless. The British troops, of the three reinforcements, were newly recruited soldiers, entirely raw and unformed, with the majority of officers just entered into the service. Lastly, all those troops arrived in the beginning of summer, a season when the English suppose that every kind of exertion is fatal to Europeans, and which, in fact, is the least proper for the service of

the field. Thus it has been imagined that it was necessary to wait a season fitter than the present for operations; the troops have consequently been quartered in the garrisons, and disease has invariably destroyed them before they were usefully employed.

On the other hand, the chief officers do not appear to have had a proper idea of the species of war calculated for this country. They saw an extensive territory, apparently difficult for military operation; they estimated the number of the enemy according to the number of the negroes, on a supposition that they were equal to troops from Europe. They do not appear to have made a difference between war here and war in Europe, with difficulty persuading themselves that a handful of whites is capable of routing an army of negroes without courage or discipline, ill armed, and worse commanded.

Lastly, there does not appear to have been a plan; private views seem to have directed the few operations which were attempted; for instance, at the time that Port-au-Prince was attacked and taken possession of, the whole French republican government and force were at Port Depaix. That town was not then in a state of defence; the garrison was actually starving; it saw no possibility of retreat, as the two adjoining parishes to the east and south were in the hands of the Spaniards, and the English in possession of the west. Thus the conquest was easy, and it would have been decisive, by cutting off communication between the north and the rest of the island; and it further may be observed, that had the republican government been once destroyed, the negroes and mulattoes, without head or direction, had sunk into a state of despondency; the Cape would have become an easy conquest on the arrival of the first reinforcement, and its situation to windward, by commanding the whole island and the sea, is of great consequence. Port-au-Prince offered none of those advantages. But the conquest of it was preferred, because there was a large fleet in the harbour loaded with goods, a rich booty for the conquerors. The attempt against Leogane, the expedition of Bombarde, were also advised by private interested views of another kind. The former had very unfortunate consequences, as the admiral was obliged to be refitting at Jamaica when the last reinforcement arrived at the Mole. While he was expected, the troops suffered, and became sickly on board the ships. During this time also a republican squadron, with commissaries, troops, arms, and ammunition, entered into the Cape without opposition.

The seeming independance of the navy forms a great hindrance to the land service, where the co-operation of a fleet is necessary to the success of an enterprise. It is certain that a very excellent plan was suggested to, and adopted by, general Forbes, after the return of admiral William Parker from Jamaica; but partly disgusted at having been betrayed into the unfortunate attempt against Leogane, partly deceived by the reports artfully sent abroad, of a naval

armament expected at the Cape, the admiral could not be prevailed upon to assent. The troops were of course dispersed into the garrisons, and fell victims to idleness and inactivity rather than to the actual effects of the climate.

With regard to expenses, these have been immoderate and excessive. But still strong arguments may be pleaded in excuse of the necessity.

That great expenses were indispensable in this undertaking, and that the conquest of St. Domingo was able to repay with interest, by the accession of wealth and of commerce, are facts beyond contradiction. The necessity of fortifying the several posts, of forming the colonial military establishment, independent of the cost of British troops and charges annexed to government, could not fail to run high, especially when every article of materials, cloathing, and victuals, were scarce and excessively dear. The negro corps were particularly expensive, as they could not be trusted if liberty was not granted them, and as they could not be taken from the masters without an indemnity. A careful administration had undoubtedly saved great sums; but if such an administration has not existed, the fault may be imputed to the plan of loading a single man with all the details of civil government, war, and finance, a burthen too great for an individual, and still more so for a military man, who can seldom be supposed fit for intricate business. Thus, if government has gone into excess, if impositions and frauds have been practised upon it, allowances should be made for the situation in which it was placed,

General Williamson, one of the most virtuous, honest, generous, compassionate, and benevolent men existing, had a natural inclination to scatter benefits, and was too candid himself to suspect imposition in others. He had the success of the British arms in St. Domingo much at heart, and was sensible that the best means to accomplish this were by endeavouring to attach sincerely the French to the service and government of his majesty. Unhappily, the British government does not hold out those moral means, namely, the exterior distinctions and marks of honour which, in the French monarchy, were employed with much success to secure attachment, and without expense. High salaries and gratuities are the only or ordinary encouragements and rewards in the British service; and general Williamson having no other at his disposal, determined to employ them. First, he granted the usual rates of the British pay; the other allowances were requested, and seemed to follow of course. The cloathing of regiments is esteemed a perquisite or right of the colonel; this and the purveyance of regimental hospitals were insisted upon, objects which, under the present circumstances, might easily amount, and actually amounted to the most extravagant gain. There was no possibility of refusing what was deemed usual in the army. The plurality of places was also allowed, and much abused. Instances might be quoted, where

the same officer was major or captain of a corps, and colonel of another, where he had another company. It is said, that all the pay allowances and profits of a company of foot amount to 18,000 livres, those of a company of horse to 36,000 livres, those of a regiment of foot to 100,000, and of horse to 200,000 livres (the purveyance of cloathing and hospitals included), and perhaps to much more.

There is a great error in all this. Immense fortunes are engrossed, or scandalous expense made by a few men, the greater part of them strangers to the island, while brave lieutenants and ensigns can scarcely maintain themselves, and while respectable and formerly wealthy planters, with their families, are suffering from want. This is even aggravated by the circumstance, that the majority of those who reap so great gains were in the beginning in indigence and distress, would be glad to have been employed for daily bread, and on this footing would have served with as much zeal, cheerfulness, and loyalty as they do at present.

Money has been compared to the dropy; the more the patient drinks the more he desires to drink. The facility of obtaining has opened a door to ambition and rapacity, and example has perverted those who were considered as honest and disinterested. But even in excuse of this some allowance may be made. People see that the efforts of England in this colony are faint, that the progress is slow, that there is little hope of the restoration of culture and tranquillity. Some, who have not property in expectation, do not look forward to distant prospects. After ruin, every body finds here an opportunity in some measure of repairing their losses, and how long that opportunity will last they cannot foresee. It must be owned, that more than common honesty would be necessary to resist the temptation.

The French civilians are by no means free from the same disposition. Even it must not be supposed that the English in office are, during all this profusion of wealth, negligent of themselves. That is not by any means the case. They consider St. Domingo as a conquest, and they argue, that as conquerors they ought to share in the prize.

The fortifications of the posts, the ships hired and armed for the service of government, the carriage of provisions and ammunition to the advanced posts, form a class of expences very enormous, and in which there has been great abuse, especially in remote places, where the governor, not being able to see with his own eyes, is obliged to trust to representations of others.

General Forbes has been shocked at the enormity of expence; he has made some trifling reforms; but he is diffculted in finding a more effectual remedy; for when once a tree has acquired growth and strength, however wrong and irregular in its disposition and direction, it requires a very skilful hand to lop the parasitical branches, without hurting or destroying the existence of the tree itself.

'It is reported that governor Simcoe, who is already arrived at the Mole, comes out to act upon a plan of strict and regular economy; I hope he may be endowed with all the qualifications necessary for this truly Herculean task, which I consider as a critical operation for the colony. Great alarm is already spread among those who are highly pensioned, or in the practice of engrossing the public money. Honest well-meaning men will, as usual, preserve a respectful distance; intriguers will, as usual, also crowd round him, and contrive to sneak into his confidence. I really lament his situation, as I did that of his respectable predecessors; I regret also that he is deprived of the aid of two men designed to accompany general Abercromby.' P. 133.

Under the head 'Mortality of the Troops,' although the unavoidable insalubrity of the climate had a great effect, the same ignorance appears to have prevailed. Not only does our author assert that the management of the troops, in respect to clothing and diet, was improper; but 'a physician of the British staff has declared that it was such as our enemies might advise! and that, of six men who fall in the country, if one is the victim of climate, the other five are sacrificed to causes which might in general be obviated.'

The Genealogy of the Stewarts refuted: in a Letter to Andrew Stuart, Esq. M. P. 8vo. 4s. 6d. Boards. Robinson. 1799.

Supplement to the Genealogical History of the Stewarts, with Corrections and Additions: and containing Answers to an anonymous Attack on that History, published at Edinburgh in February, 1799, under the Title of "The Genealogical History of the Stewarts refuted." By Andrew Stuart, Esq. M. P. 4to. 6s. sewed. Cadell and Davies. 1799.

IN reviewing Mr. Stuart's Genealogical History of the Stewarts (New Arr. Vol. XXVI. p. 2.), we observed that the author 'appears to us to have made out his case, unless the earl (of Galloway) should employ more powerful aid for the discovery of fresh documents in his favour.'

Such aid is professed to be given in the first of the articles now before us. The author displays learning and talents: it is to be wished that they had been accompanied with equal candour; and unhappily even his learning and talents are not adapted to an investigation of this nature. Classical reading, and the talents of an able advocate, are here out of place: skill in ancient charters, and an acquaintance with the writings of the middle ages, are more requisite.

The question whether the earl of Galloway, or Stewart of

Castlemilk, be the chief of the family of Stewart, on the death of the cardinal of York, cannot be supposed to interest the general reader; nor shall we dwell on it, as the few, who may be curious in such points, may easily consult the tracts now under consideration.

In a point of view merely literary, we must reprobate the petulance, self-importance, and affectation of the pretended refuter. He affects to pay great attention to his style; yet his very title is inaccurately worded: it is not the genealogy which he attempts to *refute*, but some parts of it. He might as wisely have styled his book, "The History of England refuted."

The personalities against his antagonist deserve the warmest reprobation, and seem sufficient of themselves to indicate the weak side of the question. This he carries so far as to assert that Mr. Stuart's letters to lord Mansfield are anonymous; while in fact they bear his name in the title-page, and every letter, in the original impression, is signed with his own hand! If this be not *dashing* with a vengeance, we know not what is; and we find ourselves little disposed to credit, in any instance, a writer capable of such misrepresentation. His criticism on the same letters is truly risible: they are in truth full of the prolixity which he imputes to Mr. Stuart's Genealogy; and where he hints in Greek that they were the compositions of lord Loughborough, he forgets the far more likely pen of Mr. Dunning. We see no reason to doubt that they are Mr. Stuart's own compositions: the difference of style we are inclined to impute to a common cause, the difference of topics, it being an impossibility to write with minute accuracy, and frequent quotation, on a subject merely scientific, without a sacrifice of elocution. From a writer of letters we expect a beautiful style, but not from an author on antiquities or genealogy. *Ornari res ipsa negat*. In discussions of science we expect truth and exactness rather than beauty. Who ever thought of style in reading the works of sir Isaac Newton? We suppose that if the refuter were to receive a bond or a bank-bill, he would first examine whether the style were sufficiently pure, then mark all the doubtful words with an asterisk, and afterwards examine the more trifling points of sum, date, time of payment, and security.

We shall content ourselves with exhibiting a specimen of this work, after premising that the epistolary refuter is in a great error when he supposes the belief in lord Galloway's priority to be general, not a man versed in such topics having any such belief.

* Sir, It was not until very lately, that the publication, you are pleased to call a "Genealogical History of the Stewarts," fell into

my hands. Struck with its comprehensive title, I was induced to bestow some attention on the work; and I accordingly found, as I indeed expected, that the investigations it involved were in no small degree laborious, and the novel claims, attempted to be set up, supported only by inconclusive proofs, and feeble arguments.

‘That you are the only person, acquainted with the subject, who seriously entertains a doubt respecting the lineage of the earl of Galloway, I think I may pretty confidently assert; or who denies, that, after the surviving grandson of king James II. be actually represents the most ancient branch of the house of Stewart. The desire, indeed, to deprive him of that honourable distinction, may be considered as extremely natural, since you claim it for yourself. But such pretensions must be maintained by proofs more solid and satisfactory, than any exhibited in your book, before they can overcome the scruples, or procure the assent, of an unbiassed reader.

‘It was, I think, so far back as the year 1794, that you thought proper first to broach this controversy. A printed state of the evidence, drawn up with much labour, then announced, to your friends, the design you had formed of claiming the right to be heir-male and representative of the Darney and Lennox families, on the demise of the cardinal de York. Some time after, a counter-state of proofs, distinguished by its ingenuity and acuteness, appeared on the part of the earl of Galloway.

‘A comparative view of these documents was more than sufficient to decide the contest. The candid and judicious were soon satisfied: nor is the opinion they then formed, in any wise dissimilar from that which they entertain at this moment. Here, in my judgment, genealogical controversy was in its true sphere. The papers, thus circulated, found their way to all either interested in the question, or inquisitive about the issue. Individual curiosity was gratified to the full; and the result of private judgment quickly seen, and as easily collected.

‘But the degree of notoriety which the views of either competitor soon acquired, was not able to satisfy an ambition like yours. Anxious to display your pretensions to the world, you determined to bring them forth in a style far more conspicuous. A vast quarto volume accordingly was prepared. The descent of the Darnley, Lennox, and Castlemilk families, was minutely authenticated, and traced back to the twelfth century; and the work was dignified with the imposing title of a “Genealogical History of the Stewarts.” The competition with lord Galloway, which, from the beginning, might have been comprized in the size of a nut-shell, was now diffused over many a page. Of your own plea the weaknesses were sedulously palliated, the inconsistencies reconciled, and its specious parts brought forward with an air of triumph. But, in this new shape, the main points of discussion dwindled into insignificance. They were, in fact, scarcely discernible, amidst the

prodigious mass of deeds and charters, both public and private, that completely environed, and was ready to overlay them. Meanwhile, your lofty honours, whose summits were seen far and wide, dazzled the beholder, and delighted yourself: but their foundation was veiled, in a gloomy magnificence, from the prying eye.

What might have been your precise motives for such an exhibition, it is not easy to say. Nor shall I stop to inquire of how great moment it is to the public to learn, that you are "heir male, and lineal representative (after the cardinal York) of the first sir William Stewart, of Castlemilk," even had you succeeded in establishing that pretension. But in an age when literature and science are so successfully, as well as universally, cultivated, it might have been seen, that genealogy was superseded by more useful objects, and that, as a popular topic, it was out of date. Whether it was, that you had discovered the opinion of a few men of sense and impartiality, who had actually examined your claims, or whether you hoped, that the pride of lord Galloway would restrain him from a public conflict with an adversary he had already vanquished, I have not been able to learn. But it is certain, that, by this voluminous production, you have, with the ignorant, remained master of the field, in possession of the advantages and the triumphs of success, although, beyond a doubt, without the laurels of victory.' p. 3.

We proceed briefly to consider Mr. Stuart's answer to the anonymous attack. Every reader must allow that he has adduced many instances of the fallacies and misrepresentations of his antagonist. It is however to be lamented, that his Supplement has more of the manner of a private and legal paper, than of a work adapted to the perusal of the public.

Mr. Stuart thus states four objections to the claim of the earl of Galloway.

The first objection is: That sir William Stewart of Jedworth could not possibly be the sir William Stewart who went to the wars in France with his brother sir John Stewart of Derneley, in the year 1420 or 1421, and who was killed during the siege of Orleans in the year 1429; because it is ascertained by the concurring testimony of contemporary historians of the greatest credit, that sir William Stewart of Jedworth was taken prisoner at the battle of Hornliden in the year 1402, and was tried, condemned, and executed, at the instance of Hotspur Percy, immediately thereafter.

The second objection is: That sir William Stewart of Jedworth could not possibly have been the son of sir Alexander, or the brother of sir John Stewart of Derneley; because it is ascertained, in the most unquestionable manner, that sir Alexander Stewart of Derneley married dame Janet Keith of Galston, who was the mother of sir John Stewart of Derneley, and the mother of sir William Stewart, and all the other children of sir Alexander Stewart.

But it is proved, with equal certainty, that the mother of sir William Stewart of Jedworth was a person of the name of Turnbull, sister of sir John Turnbull of Minto.—These facts make it, at least, difficult to evince the identity of the two sir William Stewarts.

‘ The third objection is : That, in point of chronology, sir William Stewart of Jedworth, who had a son John marriageable, and actually married in the year 1396 to Marion Stewart, daughter of sir Walter Stewart of Dalswinton, could not have been sir William Stewart the brother of sir John Stewart of Derneley ; because, even if sir William Stewart of Jedworth had not been prematurely cut off, in the manner before mentioned, in the year 1402, his age must have been inconsistent with the actions ascribed to sir William, the brother of sir John Stewart of Derneley. For it appears that sir William Stewart of Jedworth, instead of being the son of the second sir Alexander Stewart of Derneley, was in a generation contemporary with him ; and that John Stewart, the son of that sir William Stewart, who married Marion, the heiress of Dalswinton, was in a generation precisely contemporary with sir John Stewart, the eldest son of sir Alexander. It would require a stretch of faith, therefore, to suppose that sir William Stewart of Jedworth could have been that sir William Stewart who went to the wars in France in the year 1420, and, after having been engaged for several years in active service, was at last killed in battle in the year 1429.

‘ The fourth objection, which is also rather material, is : That there have been discovered among the title-deeds of lord Minto’s estate, in his charter-room at Minto, various original papers relating to a dispute between sir William Stewart of Dalswinton, the grandson of sir William Stewart of Jedworth, on the one part, and the son and grandson of John Turnbull of Minto on the other part, in relation to the property of those lands of Minto which in the year 1390, as before mentioned, had been disposed by John Turnbull of Minto in favour of his nephew sir William Stewart of Jedworth. Amongst these papers there is the original instrument before-mentioned, dated 5th March 1425 ; the material part of which, as applicable to the present question, is, that both John Turnbull of Minto, who had made the grant, and sir William Stewart of Jedworth, in whose favour the grant of the lands of Minto had been made, are described as *then deceased* ; for the word *quondam* is prefixed both to the name of John Turnbull of Minto and to that of sir William Stewart of Jedworth ; and there cannot be a doubt that in both cases that word *quondam* had the same signification, to wit, that John Turnbull of Minto and sir William Stewart of Jedworth were both of them deceased before the date of the notarial instrument in March 1425 ; therefore sir William Stewart of Jedworth could not well be present at the siege of Orleans in 1429.

‘ The objections which have now been stated will probably not be considered as trifling or immaterial, and it is particularly unlucky

bes, for lord Galloway's pretensions, that it will not be sufficient to overturn any one, or two, or some of these four objections; but he will be under the disagreeable necessity of overturning all the four? p. 47.

Such are the radical difficulties on the side of lord Galloway; and they seem to us invincible. That sir William Stewart of Jedburgh was put to death in 1402, and could not be the sir William who was slain in France in 1429, is as certain as any historical fact of the age can be.

On the other hand, there are two objections, though not equally cogent, against Stewart of Castlemilk.

1. The sir William Stewart slain in 1429 is never *designed* of Castlemilk. Any record, denominating him in other terms, would be fatal*.

2. The *John* Stewart of Castlemilk, 1409, at the time when Mr. Stuart's claim requires *sir William*, is an awkward circumstance, rather than an invincible objection. He was probably the eldest son, who died before his father. Yet this injures the *certainty* of the pedigree.

As the case stands, with four objections against lord Galloway, and two against Mr. Stuart, it is probable that in a court of law both would be nonsuited: and perhaps the general voice may be, that, in affairs so ancient and obscure, no certainty can be found, and that the seniority may rest with some other branch of the family.

It is remarkable that this object, which seems much to interest both parties, should not have been referred by them to one or more persons deeply versed in antiquarian lore. Mr. Williams has shown neither research nor ability; and he has injured the earl's claim, by resting it on foundations historically false. The refuter is versed in the classics, and evinces talents for composition; but is a complete stranger to those kinds of reading, examination, and discussion, which are indispensable in pursuits of this laborious description. On the other hand, Mr. Stuart's abilities were never, so far as we can learn, previously exercised in the thorny paths of antiquarian research.

Doubts in eminent genealogies of France have been settled by the masterly researches of Du Cange; but we never heard that any were adjusted by the noblemen themselves, or by their chaplains. In the present instance both parties have begun at the wrong end, and are perhaps exerting themselves to injure their own cause. The researches of some able antiquary might prove that both claims rest on erroneous grounds; while, by digging deeper, solid foundations might be procured.

* This William is termed *Jeune* in the French records (1421). How could he, if he was *sir William*, a knight?

It seems to us highly probable that, as the essence of this controversy concerns personages of a period comparatively recent, many original documents might be found, and many modes of learned investigation adopted, which have escaped the unskilful combatants on either side. But in some cases it happens that great knowledge is required to discover one's own ignorance.

The History of Hindostan; its Arts, and its Sciences, as connected with the History of the other great Empires of Asia, during the most ancient Periods of the World. With numerous illustrative Engravings. By the Author of Indian Antiquities. Vol. II. 4to. 2l. 2s. Boards. Gardiner.*

INFIDELITY has, for the two last centuries, amused itself with eastern tales; and the chronology of Hindostan has been supposed to be subversive of scriptural history. But, by the indefatigable researches of men of great talents for science and literature, the chronology of the brahmins has been brought within due bounds; and it appears that their far-famed observations do not reach higher than the age of Nimrod. Still the records delivered to us by sacred authority may, it has been said, deserve no greater credit than the theology which other nations hold in equal esteem; and, if the two should be completely at variance, the mind might be left at liberty to reject one or both, or select only those parts which come within the bounds of probability. To the latter position we readily agree; and, taking the liberty of asserting that the concise history of mankind for the first two thousand years of their existence, given to us in holy writ, contains nothing in itself improbable, and that every thing relative to the changes in the earth is rendered worthy of credit both by its present state and the concurring traditions of the majority of nations, we do not scruple to call upon the infidel to produce from any nation so rational a history of the origin of mankind. Absurd as may be the traditions of different countries, we will venture to say, that, when the mask of fiction shall have been taken from them, there will remain a concurrence of tradition which will in the highest degree confirm the authority of scripture. A proof of this may be seen in the work before us; and too great praise cannot be given to Mr. Maurice for his unwearied endeavours to place the Hindoo records in their proper light, and to show, that, instead of destroying the credit of Revelation, they strongly tend to its support.

Astronomical science was cultivated in early times by

* See Crit. Rev. New Arr. Vol. XV. p. 508, 439.

the brahmins. The different periods of planetary conjunctions have given rise to mistaken notions of their chronology; and the want of accurate distinction between the ages of fable and true history has still farther increased their supposed pretensions to a very remote antiquity. The reputed descent of the heroes of Greece from the gods may lead us to suppose that the Trojan war bordered very nearly on the age of fable, and that every thing related of a period antecedent to that event must be referred to doubtful tradition. In the Hindoo history, the gods appear continually; but their incarnations and monstrous loves are not crowded together, like those of the deities of Greece, within the short period of a few hundreds of years: they extend through periods to be reckoned by thousands and millions. If in the Grecian stories we can find a chaos, a deluge, and a restoration of mankind, the same things are pointed out to us under different figures in the Hindoo stories. Traces of these events have been displayed in the former volume: in this our author begins with the history of the earliest post-diluvian ages, and exhibits the Indian avatars or descents of the deity from a Sanscreeet original.

The first address of the poet to his deity gives in these words the first avatar. 'Thou recoveredst the Veda in the water of the ocean of destruction, placing it joyfully in the bosom of an ark fabricated by thee.' The fabrication of an ark to save the Veda from the waters of destruction is evidently an allusion to the safety of the ark during the deluge; and the preservation of the virtuous monarch Satyaurata in the ark, after having floated for a day of Bramah, or a year, on the surface of the deep, shows the strength of the eastern tradition of the fate of Noah. Many inquiries have been made with regard to the place where this ark rested when the waters subsided. After examining with great judgement the different opinions on this subject, our author determines Baris to be the particular eminence in the range of mountains denominated Ararat in Armenia, on which the sacred ogdoas of the Egyptians, the great Satyaurata, and the seven pious reyshees of India (Noah and his family, according to the scriptures) first alighted. The next great events in scripture are the confusion at Babel; and the toots of Nimrod; which, according to Mr. Maurice, are concealed in the Nara-sing avatar, or the descent of Vishnu, under a form half man half lion, for the destruction of an impious tyrant who had brought the whole earth under his dominion. We shall wait for more light from the Sanscreeet history before we adopt this ingenious conjecture; and, by a comparison of the acts of Nirmaryada, an ancient sovereign of Egypt, we may probably be led to a more full conviction than is at present impressed on our minds. This avatar leads to a just account of the good and evil genti in the Hindoo

system; and of the effects produced by the extraordinary acts of penance to which the devout in India are addicted.

In the second chapter the Mosaic account is confirmed by the altar, one of the forty-eight constellations, and the bow, which was one of the fourteen sacred things disgorged by the churned ocean after the deluge. It is remarkable that, in the Sanscreeet geography, the descendants of Cusha possess a country given in scripture to the children of Cush, one part of which is in Asia, the other in Africa. The brahmins account for the names Cusha Dweepa without, and Cusha Dweepa within, by asserting that the descendants of Cusha, being obliged to leave their native country in Asia, migrated into Africa, where they gave to their new settlements the name of their ancestor. We may here observe that the Sanscreeet geography, with due regard to the names in that language, will, we have no doubt, throw great light upon scripture history, and be an acceptable present to the lovers of literature. The division of the earth by Satyawarman among his three sons, Sherma, Charana, and Jyapet, is not only a confirmation of the sacred records, but is a proof that we may learn from Sanscreeet descriptions the positions of many places in scripture which at present remain in great uncertainty.

In the third chapter Mr. Maxmice attempts to ascertain the chronology of the Hindoos. In this part much must be left to conjecture. It is sufficient that their enormous periods have been brought within a comparatively narrow compass; and the age of Belus seems with great probability to be made to correspond with that of Bali, the first regular sovereign of the Indians. In the remaining part of this book some Indian legends are related at full length, from which the reader may form a just opinion of the Hindoo taste for the marvellous.

In the third book is given a clear account of the invasions of India; and the Dionysius or Bacchus of the classical writers seems to be the Deva-Nahusha (an Egyptian sovereign according to the Sanscreeet) whose adventures are confounded with those of Ramah the true Indian Bacchus. The adventures of Hercules are to be found in those of Creeshna. Ninus and Semiramis are concealed in the appearances of Veesnu and Mahadeva; and the contest for empire between Senirannis and Sineschates or Shavar-Pati is related under the deep veil of mythology, and the battle is fought between Shavar-Pati and Sami-Rama. The invasion of Sesostris leads to the migration of the Palli; a subject of greater importance than any in this part of the work, which, from farther researches into Sanscreeet, Tartarian, and Persian records, we may hereafter be enabled to pursue with more accuracy. The conjectures in this book will afford a very useful clue to every one who wishes to dig in the vast mine of oriental literature.

In the fourth book Mr. Maurice resumes the history of the avatars, in which, if he seems to betray some credulity, and to give too great credit to spurious gospels, his justification of the true Gospel from the wild aspersions thrown upon it by Volney, and the comparison drawn between the adventures of Creeshna and several miracles of our Saviour, are evident proofs of learning, and may remove the prejudices imbibed from the declamation of the author of the Rise and Fall of Empires. Indeed, a better remedy cannot be applied to infidelity, founded on the supposed similarity between the incarnation of Creeshna and that of Christ, than the life of Creeshna, as it is here given from the Rhagavat Pooran. Creeshna is supposed to be made incarnate in the womb of a woman whose seven former children had been destroyed by a tyrant, under apprehensions of ruin to himself and his family from her issue. This eighth child is preserved in a miraculous manner, when the tyrant has given orders for the destruction of all the infants in his kingdom. The divine child acts in general like other children; but his power is sometimes manifested in the most ridiculous manner. His mother, looking into his mouth, sees the sun, moon, stars, and earth, within him; and this not once only; for the young god, having eaten up all the curds and cream in the house, and denying the fact, terrifies his mother a second time by these appearances instead of the vestiges of his theft. The omnipotent child plays many such frolics, eats his way through alligators, kills immense serpents, raises mountains, and destroys the tyrant. That such puerility and folly should be put in competition with the sobriety of the Gospel, might astonish any one who had not so much reason as ourselves to be acquainted with the credulity of infidels. The similarity of the words Christ and Creeshna were sufficient for the French historian. There were miracles in the lives of both; and this was enough to make them the same. As to an inquiry into the real history of both characters, this was below notice; and multitudes have probably been led away by the assuming demeanor of this wondrous traveller, as their ancestors were by the idle legends of the popish clergy.

On the erudition displayed in this work, or the service which it will render to true religion, it is needless for us to expatiate. The merits of the author, we understand with pleasure, are now known and felt by those who have it in their power to reward them; and, under the patronage of the heads of the church and the friends of literature, he may enjoy the means of completing a work which will be a lasting memorial of his talents, and a very important acquisition to the cause of sacred truth.

Historical and Political Survey of the Losses sustained by the French Nation, in Population, Agriculture, Colonies, Manufactures, and Commerce, in Consequence of the Revolution and the present War. From the French of Sir Francis D'Ivernois. To which is added a Supplement. 8vo. 7s. Boards. Wright. 1799.

IN the estimate of the finances of the *great nation*, a small mistake has been made by the directory. The resources of the republic are asserted to be entire; and the assertion meets with the same degree of credit in France and in England. If it be meant that the resources of France are the same now as at the fall of the monarchy, the desolation and misery which have ravaged that unhappy country must have been in a very unaccountable manner repaired. If it be meant only that France has now as great resources for its defence against the invasion of the confederate powers as at the beginning of the revolution, we are inclined, notwithstanding the statements contained in this work, to credit the assertion. The difference of opinion between ourselves and this writer arises only from the interpretation given to the word *resources*, and the application of them. The expenditure of the French government exceeds its income; and it has not the advantage of the credit of its enemy; consequently it has not the power of maintaining an immense army and navy at a distance from the country; and foreign conquests cannot be retained unless the conquered country can provide for this deficiency. The ill policy of the French, as is well shown in this work, has destroyed that resource; and recent events have manifested equally their folly and their wickedness. But their folly, and their inability to retain foreign conquests, may lead the confederates into dreadful errors. While the question is the grant of liberty to, or the conquest of, a foreign nation, their administration feels the weakness of its resources and the derangement of its finances: but, if the war be brought towards their homes, if every citizen be interested as he was on the first rising *en masse* for the defence of his home, his supposed liberty, and that government which was the object of his choice, the resources of the republic will be entire; the enthusiasm of the moment will be more efficacious than the loans of millions, and every step of the confederate army will only bring it nearer to its destruction. This is on the supposition that the real resources of the republic are entire; and the real resources consist in public opinion. As long as that public opinion shall be in favour of the existing government against the pretensions of monarchy, the arms of a foreign power will be as ineffectual for its overthrow.

as the arms of France for the retention of its distant conquests. If France should be almost equally divided between the partisans of the old and those of the new government, the introduction of a foreign power might give the preponderance to one party; but all external efforts against the grand majority of a nation favouring any form whatsoever serve only to consolidate the strength of those against whom they are directed. Charles the Second might in vain have attempted his restoration to the throne of these kingdoms, if all Europe had fought under his banners; and the efforts of his brother, to regain his lost dominions by the arms of a most powerful monarchy, served to show the weakness of force against public opinion.

Whether the directory be right in the latter sense, can be determined only by future events. It will be seen, on the entrance of the confederates into France, on which side public opinion ranges itself. But, true as we believe the greater part of the statements in this work to be, we cannot see the connection between the derangement of the finances and the restoration of monarchy. This derangement, on the contrary, holds out some alarming considerations to the neighbouring powers. The very want of means to carry on the war will leave them, on the return of peace, in a situation which may excite apprehensions for future security. But, if the people be industrious, the ravages of war will be very soon repaired; and the peace establishment, the load of public debt being removed, will be comparatively small. If returning good sense and religion should lead them to a proper knowledge of their duties, they may repair the evils which they have brought on society. We were pleased to see a remark which cannot be too often impressed on nations in a state of hostility with each other. It was a foolish boast that France had disappeared from the map of Europe. Foolish boast! for, if France had so disappeared, or had really been reduced to the greatest distress, every one of its neighbours must have suffered by the calamity. The pious Christian remembers the fate of the sons of Benjamin, and the lamentation of their brother tribes on the success of a war against them; and the history is equally applicable to the nations now at war in Europe.

‘Yes; I perceive the French nation sinking into a state of impoverishment, which, as soon as their neighbours shall have taken measures that will effectually repel their attacks, promises a long interval of repose. Yet if, on the one hand, this impoverishment gratifies their revenge, they must on the other expect that all Europe will ultimately suffer by its effects. Sweden will perhaps sell the same quantity of iron to the French, Germany an equal num-

ber of implements of agriculture, and Great Britain even a greater mass of sea-coal; but neither Piedmont nor the Levant will for a long time find in that country, the great market they want for their silks, Italy for her oils, Spain for her wool and her plaistres, England for her muslins, and the northern powers for their naval timber. Thus will all these surrounding nations suffer more or less by the loss of so rich and extensive a market. What if France should even sink into that state of indigence, of anarchy, and of barbarism, in which Persia is represented at this day as languishing? But let us still indulge a hope, that the timely salvation of a temperate monarchical constitution, will preserve her from this severe and perennial chastisement. Let us hope, that when she is reduced within her ancient boundaries, when her inhabitants shall have returned to the paths of wisdom and of peace, and shall again exert themselves to enter into the orbit of prosperity, from which the revolution has so violently hurled them, the rest of Europe will be sufficiently enlightened, not only to refuse taking advantage of their weakness, but to feel how important it is, even to them, that France should again become a happy country, and be attached to social order and commercial industry, beneath the beneficent protection of a wise and virtuous government.' P. 240.

- With this sentiment on the country itself, the writer indulges himself in every species of acrimony against its governors. *Regicidal* and *populicidal* are his epithets; and the nations are called upon with the utmost vehemence to assist in restoring monarchy to France. This fondness for monarchy is remarkable in one who was born and bred a republican; but, whatever change may have taken place in his political sentiments, our readers may find some useful hints in his details of the effects of the war on France. He shows that the population has suffered, that agriculture has been injured, that manufactures are overthrown, and that commerce is ruined. All this to a great extent is true; but the soil remains, and there remains also a population double of that of Great Britain. The forms of government may be altered, and the finances impaired; yet monarchy is not nearer to its restoration; and, the poorer the people become, the more dangerous may the republic be to its neighbours.

A Second Walk through Wales, by the Rev. Richard Warner, of Bath, in August and September 1798. 8vo. 8s. Boards. Dilly. 1799.

SO well pleased was Mr. Warner with his former walk through Wales*, that he was eager to take an opportunity of

* See our XXIII^d Vol. New Arr. p. 449.

renewing his peregrinations in the principality. With two associates he walked to the New-Passage, and soon arrived in the shire of Monmouth. His account of Caerleon, in that county, is eked out with a legendary tale, too long to be properly introduced into the letter of a tourist. In passing through Glamorganshire, he was attracted by the castle of Caerphilly; but his description of it is very unsatisfactory, though he dwells upon the history of it. He gives an unfavourable character of the inhabitants of the vale of Glamorgan, considered as farmers: they are, he thinks, ignorant, injudicious, and obstinate; but they will probably endeavour to profit by the example of more intelligent husbandmen.

Of the beauties of Margam our author speaks in high terms. It may, he says, 'really be considered as a cabinet of curiosities, combining so large a number of beauties, natural and artificial, as seldom fall to the lot of any one place.' He also speaks with rapture of the general attractions of the county in which it is situated.

'No district, perhaps, in the three kingdoms exhibits such a variety in its scenery, as this county [Glamorgan]; we have all the beauties of nature and all the charms of art, the richness of a fertile well-peopled valley, the wildness of rocks, the thundering of cascades, the elegancies of modern architecture, and the august remains of ancient abbeys and castles.' P. 93.

A remarkable object, in this part of Wales, is thus described. The account, as well as the print annexed, will interest the geological reader.—The *Bwa Maen*, or the stone of the bow,

'is a huge mass of rock, of the calcareous kind, burning into excellent lime, and taking a beautiful polish, becoming by these means a valuable black and grey marble; it consists of several strata, disposed in directions most whimsical and uncommon. The rock, which protrudes itself from the parent mountain, presents a flat face, beautifully variegated and ornamented with a wonderful variety of trees and shrubs—oaks, ashes, elms, hollies, hawthorns, ivy-bushes, lichens, and mosses; thickly tenanted by ravens, jack-daws, and different species of hawks, which build their nests, and rear their young, inaccessible to the foot of plunder, and secure from the hand of violence. The form of *Bwa Maen* approaches to that of a quarter of a circle, and its various strata preserve the direction of this outline. The height may be ninety or one hundred feet, and the breadth seventy or eighty; the curvature is formed by a sweep made in the strata from the left to the right. These continue their circular form till they reach the top of the rock, when they assume a different one, and drop suddenly to the earth, in nearly a vertical direction. The number of strata thus oddly disposed, may be seven or eight, and the area, or part of the rock not occupied by these curved strata, is filled up by others horizontally arranged. How far they con-

since this fantastic direction in the mountain is uncertain, though they may be traced pursuing their curvature about two hundred yards parallel to the brook, which runs to the left of the rock. On the right of the curved strata the lime-stone is thrown out by a fault *, and is replaced by the coal and iron-stone measures †; on the left also the rock is lime-stone. On this side it varies much in depth, but in no part is it less than from fifty to one hundred yards. Here the stratification is very various; in some places nearly vertical, in others moderately inclined, dipping to the north-west; whilst behind it the coal and iron-stone measures are brought in again by another fault.' p. 119.

Through the shires of Brecon, Radnor, and Cardigan, Mr. Warner proceeded into that of Merioneth, where, in his way to Bala, the scenery of the country, and the boldness of the mountaineers, forcibly struck him.

'The road conducted us up Bwlch-y-groes, or the pass of the cross, by a long ascent of nearly three miles. This is a remarkable feature of Merionethshire—an immense ravine of great depth and length, running through mountains whose declivities are nearly perpendicular. Along the western side of this hollow, is the road (an admirable one, made at a vast expence within these two or three years) gradually ascending, till, at the distance of nearly four miles from Llany-Mowddù, it reaches a point of elevation which commands a mountain prospect so sublime, as sets verbal description at defiance. Just at the spot where this singular road takes a turn, in order to creep up the first hill from Llany-Mowddù, an extraordinary rock scene presents itself on the left hand. The mountains, retiring as it were from each other, sink their craggy heads, and form a sweeping hollow, consisting of beds of rock so curiously arranged, as to give no inaccurate idea of a stupendous flight of stairs. This depression suffers the eye to range into Cwm-Arran, the awful recesses of one of the mightiest mountains in Wales. Thither we went, and were filled with astonishment at the objects before us—enormous rocks heaped on each other, vast hollows scooped by the gigantic hand of nature, their dark precipitous sides many hundred feet in depth, frowning upon the little vallies that were crouching at their feet. Whilst we were admiring this unusual scene, our attention was attracted by a feat performed by a peasant, who exhibited such a specimen of hardihood as astonished us. Peat is the fuel of the country, and is only to be procured on the spongy heads of the mountains. This the cottagers cut (with an instrument not unlike a marrow-spoon, supposing it to be angular instead of circular) into strips, about four inches square, and ten or twelve long, and bring them home in small sleds (without wheels), in shape similar to the body of a waggon, capable of containing two or

* The miner's term for a fracture, or division in the regular strata of the earth.

† The miner's term for all matter under which minerals are usually found.

three hundred weight of peat. The sled is drawn to the top of the mountain by a little stout Welsh pony, with which almost every cottager is provided, and there loaded with fuel. Thus filled, it is dragged to the brow of the mountain, the horse is disengaged from it, and the man placing himself with his back to the load, precedes and conducts it down declivities of perhaps a thousand feet deep, and which literally appear to the eye to be nearly perpendicular. Not having before witnessed a feat of this kind, we were struck with horror at it, and could scarcely trust the evidence of our senses, when we saw the peasant descending, with perfect coolness and steadiness, a declivity which we would not have clambered up for worlds, and a loaded vehicle pressing upon him; which, in the case of one false step, would have overwhelmed and annihilated him instantly.' p. 184.

We were pleased with the following tribute to the merits of the late Mr. Pennant, who had gratified Mr. Warner

'by an invitation to his house, the seat of virtue, kindness, and benevolence, as well as literature, science, and taste.' p. 222.

'To see the "literary veteran" by whom the public has been so much amused, and so much instructed, in the peaceful shades of his own academical bowers, spending the close of an honourable and useful life in active beneficence, crowned with the blessings of the poor, and the love and esteem of an extensive neighbourhood, would have conveyed to my mind an emotion of unspeakable pleasure, had it not been checked by the appearance of ill health and gradual decay, which is but too perceptible in the countenance of this valuable man. Not that the conviction of his declining state disturbs the serenity of Mr. Pennant. Virtue, my friend, feels no alarm at the prospect of changing time for eternity. Aware that its proper reward lies beyond the grave, it does not lose its tranquillity when about to descend into it; but like the glorious setting sun, shines with a steadier light, and a calmer radiance, in proportion as it approaches the horizon of mortality.' p. 223.

After traversing the northern counties of Wales, our author returned to the southward; and his last letter is dated from Swansea. His topographical and picturesque accounts are varied by agricultural, mineralogical, and commercial remarks; and entertaining anecdotes are interspersed. We would, however, advise Mr. Warner to abridge his two volumes, and compress them into one. The work will then be more convenient as a guide; and a sufficiency of real information may still be afforded.

A Practical Introduction to Spherics and Nautical Astronomy. Being an Attempt to simplify those useful Sciences. Containing, among other original Matter, the Discovery of a Projection for clearing the Lunar Distances, in order to find the Longitude at Sea; with a new Method of calculating this important Problem. By P. Kelly, Master of Finsbury-Square Academy. 8vo. 6s. Boards. Johnson.

THIS work is divided into two parts: the first treats of spherical geometry and trigonometry; the second, of the application of those sciences to astronomy, particularly to such problems as are chiefly useful in nautical practice.

The work commences with definitions and explanations of the chief properties of the sphere and of spherical angles and triangles. These are followed by rules and illustrations of stereographic projection, which are exemplified by many large and well-drawn figures. The solutions of spherical triangles are the next topics; and each problem is solved both by projection and calculation. The numerical solutions, which are brought out to seconds, are all performed upon the principles of lord Napier's celebrated theorem of circular parts. This Mr. Kelly has put into verse; a model which will be found useful in all rules of this kind where the memory must be exercised as well as the judgement. The solutions of oblique-angled spherical triangles are performed both with and without a perpendicular; and elaborate tables are given in which are introduced improved theorems and analogies of certain cases that are sometimes liable to vague or inaccurate solutions. This part concludes with remarks on the correction of proportional errors, of which the author observes, that

‘it is a subject rather of theory than practice; for if the error be already known it may be allowed for in the first instance, which will obviate the necessity of any subsequent corrections. Thus, in taking an altitude, if the error in the observed angle be known, it may be corrected before any other calculation is made, and thus it cannot affect the height of the object, or pervade any other part of the operation.

‘But the theory of estimating proportional errors in triangles affords some practical inferences. Thus in the case of taking altitudes it is found, that when the observed angle is 45° an error in the observation affects the height of the object less than at any other altitude, and this in the ratio of radius to double the sine of the observed angle; hence altitudes taken near the horizon or zenith are liable to greater errors than those taken at or near 45° .’ p. 96.

The second part of the work begins with a general view of astronomy, which is followed by particular definitions and explanations of the points, circles, arcs, and angles of the celestial sphere: these are very clear and well arranged. Various projections of the sphere are afterwards given, with several useful problems, which are performed with methodical perspicuity.

On the subject of the longitude Mr. Kelly seems to have bestowed much attention. What he has here done he thus states in his preface.

‘In the last section a general view is taken of the longitude and of the various methods hitherto devised for determining this important problem. The manner of finding the longitude by the lunar observations is explained at some length in an easy, familiar way, and the principles are illustrated by stereographic projections, from whence rules are deduced for estimating the correction. As this subject had not been attempted before, it required the more consideration, which has led to the discovery of a method of solving the problem by the projection of four right lines from the plane scale; and though this method cannot be insisted on as perfectly correct, yet, considering the complicated nature of the problem, and the great simplicity of the projection, the degree of accuracy must be a matter of surprise rather than of animadversion, as it will be found sufficiently correct for the general purposes of navigation. . . .

‘The book concludes with a new method of working the lunar observations, which has the peculiar advantage of being performed by sines only with one tangent. The various methods hitherto devised for solving this problem display great ingenuity and learning, but they shew at the same time (what might be otherwise demonstrated) the impossibility of doing it by an operation much shorter than that which must take place in the solution of two spheric triangles. Those methods therefore have been chiefly useful as substitutes for tables calculated to seconds; but these being now provided by the publication of Taylor’s Logarithms, the regular method by trigonometry is certainly preferable to any other; this Dr. Maskelyne seems to allow, by adopting it in his introduction to the above tables; and the method here given is founded on the same principles, but so contrived as to avoid the interference of cosines, which greatly assists the memory and prevents mistakes.’ p. viii.

The convenience of working the lunar observations from one table only, is obvious. But this method can be only useful to such persons as are in possession of Taylor’s Logarithms: seconds, it is true, may be calculated from the requisite tables; but the additional labour will over-balance those advantages which the author enumerates.

The new projection here given, for clearing the distance,

is in some degree useful. It is performed with great facility of operation; and, from several examples adduced, it appears to be accurate. The rules for estimating the correction before-hand certainly deserve the notice of every nautical astronomer, in whatever mode he may choose to take the lunar observations. These rules being short and plain, we will transcribe them.

‘ When the moon is the lower body, the correction is always subtractive, that is, the true distance is less than the apparent: but the converse of this only holds in a certain degree, for when the moon is the higher body, the true distance is not always greater than the apparent, though it can never be so but in this situation.

‘ When the sine of the moon’s altitude is to that of the star’s as radius is to the co-sine of the observed distance, then there will be little or no correction necessary; but when the moon’s altitude is greater than the star’s beyond this proportion, the correction is additive except when the distance is above 90 degrees.

‘ Although the correction additive does not occur so frequently as the subtractive one, nor is it in general so great, yet in some particular cases it is the greatest: when the star’s altitude is about 5° and the moon’s 25° in the same azimuth circle, the correction will be sometimes above a degree additive; but the correction subtractive is never so much as this.’ p. 200.

With regard to the difficulty of determining the longitude, the various modes offered for solving the problem, and the rewards offered for new discoveries, Mr. Kelly observes:

‘ Had there been any fixed object in the eastern or western hemispheres, its altitude would shew the longitude upon the same principles that the polar star, or any other object in the great circle of the meridian, shews the latitude; but the diurnal rotation of the earth on its axis, and its annual revolution round the sun, cause a continual change in the altitudes of the heavenly bodies in the above direction, and every change of latitude produces a still greater variation in those altitudes; hence the longitude can never be found by the height of any celestial object, without a laborious and doubtful calculation.

‘ The difficulty of finding the longitude by any easy and practical method, and the great importance of this problem to navigation and commerce, have induced different governments to offer immense rewards for the discovery. Such encouragement, united with the powerful incitements of emulation, honor and ambition, have called forth the most extraordinary efforts of genius, and have produced great improvements both in mechanics and astronomy; and notwithstanding the accuracy with which the longitude is now determined, considerable rewards are still held out for the discovery of a more practical method.

‘ It may seem a matter of astonishment that this question, which is probably the most interesting that ever engaged the human attention, is little more than to be able to tell what o’clock it is elsewhere; for the longitude is found by the comparison of local or relative time, and as the hour is easily found at the place of observation by altitudes, or otherwise, the only difficulty is to find the time at some other place whose longitude is known. For as the sun in his daily course passes over 360 degrees of longitude in 24 hours, he passes over 15 degrees in one hour, and over any other space in this proportion; and therefore if the difference between the times of any two places be known, and this turned into degrees, the difference of longitude is thence found. ’

‘ Hence if a perfect time-keeper could be constructed, it would obviate all difficulty on this subject, and render the longitude as simple a problem as the latitude; for such an instrument being set to the time of any place whose longitude is known (suppose to that of Greenwich Observatory, from whence we reckon our longitude) it would preserve this time in all other parts of the world, and by comparing this chronometer with a clock or watch properly regulated for the place of observation, the difference would shew the longitude. ’

‘ Notwithstanding the great degree of perfection to which time-keepers have been brought, they cannot be supposed such infallible guides to the longitude as the heavenly bodies; the only advantage the former have is that of being most easily consulted, but the prudent mariner will not trust to chronometers alone, though he may use them as helps or checks to his astronomical calculations; for such delicate and complicated pieces of mechanism must be ever more or less liable to be affected by the violence of motion or the vicissitudes of season and climate, and must moreover, like all other productions of human art, be subject to accident, disorder and decay; whereas the heavenly bodies are unchangeable, these only are the unerring time-keepers, which exhibit a true specimen of perpetual motion.’ p. 184.

We cannot but applaud this successful attempt to facilitate an abstruse and useful science; a science so essential to the perfection of that art by which the trade of this country has been carried to an extent far beyond that of any other age or nation.

MONTHLY CATALOGUE.

POLITICS, &c.

Constitutional Objections to the Government of Ireland by a separate Legislature, in a Letter to John Hamilton, Esq. Occasioned by his Remarks on a Memoir on the projected Union. By Theobald M'Kenna, Esq. 8vo. Dublin. 1799.

AS the time approaches for the formal re-consideration of the great question of union, the grounds for the adoption of this measure seem to be discussed with more tranquillity, and its propriety to be admitted by many who were averse even to the discussion of such a question. The writer of the present pamphlet is well acquainted with the real state of Ireland, clearly sees the defects of its constitution, and the impossibility of a remedy under the subsisting form of government; accurately describes the divisions and views of the parties which prevent any amelioration by an independent legislature; and points out the necessity of an imperial parliament to give peace and security to Ireland, and to elevate the bulk of its inhabitants to the enjoyment of those rights by which their fellow-subjects in Britain are distinguished. The state of the Irish government is well described in the following extract.

‘Embellish it by whatever splendid names you please, the government of Ireland is an oligarchy. In the popular member of our constitution, the weight of certain individuals is immense, and that of the people is inconsiderable. This bears materially upon the administration; for neither are the ministers of the crown acted upon in any eminent degree by the influence of the people; nor have these the benefit of that impartiality among his subjects, which must be the natural feeling of every monarch. There is a controul indeed over the royal authority; but as it is almost completely severed from the public interest, it is necessarily directed in its exercise by the private views, or at best by the personal character of the individuals who compose it. A compromise is made, such as can only consist with a very irregular government, and which, if it were not the result of disorders in the state, must eventually introduce them. The patronage and internal management of the country is given up to those who have power to do; what usually is called the king's business; that is, to raise the supplies, to preserve the British interest and an uniformity between the two governments.’ p. 68.

Mr. M'Kenna's ideas of the nature of our parliament seem to be founded on theory rather than experience: but, as he writes in a cool dispassionate manner, we hope that his work may contribute

to produce the desired effect in Ireland, and that, by the union of the kingdoms, a parliament may be formed in which the new house of commons shall really speak the sentiments and consult the interests of the people of the united empire.

A Treatise on the Causes of Sedition, on the best remedy against this great Evil, and on what ought to be the Dispositions of the British People at the present great Crisis of the Alarm of an Invasion by the French. By James Wright, A. M. &c. 8vo. 1s. 6d. Wright. 1798.

This worthy writer is one of the disciples of the school of Barriel and Robison; but he does not adopt all the delirious fancies of those authors. He makes an exception in favour of free-masonry, which he cannot allow to have been an instrument in occasioning the French revolution. We are not free-masons ourselves; nor have we so much respect for the craft as Mr. Wright seems to have; yet our opinion on this subject is the same with that which he entertains; and we scarcely know of any thing more unworthy of a Christian and a scholar than to hold out, in this pretended age of reason and philosophy, fresh and innocent victims to popular delusion and prejudice. We could have wished that equal care had been taken in the examination of every other point; for there are so many good remarks on the causes of sedition, that with concern we see them weakened by some erroneous opinions. We need only add, that, unless the cruelty, bigotry and despotism of Louis XIV., the improvement in knowledge throughout France from his patronage of the arts and sciences, and the absurdities and tyranny of the church, are taken into the account, no adequate causes can be assigned for the Gallic revolution. Rousseau, Voltaire, Diderot, and other philosophists, could not have made such an impression as they did, unless they had substantial ground for their attacks on the errors of the established government both in church and state. Popular topics were connected with their peculiar opinions. In consequence of their effusions, the clergy, who had not learned toleration, became the objects of public detestation; and not only their anti-christian tenets, but even what they still retained of the pure doctrines of our Saviour, were gradually the objects of general derision. This is a grand and awful lesson to all nations, teaching them that to prevent sedition they must support truth, and that vice and irreligion will produce tumult and sedition.

We are sometimes at a loss to understand this writer, as when he tells us 'that hordes of professed traitors who exercise the power of magistrates and judges, and who, without any form of law, prescribe and denounce peaceable fellow-citizens, are now to be found in every corner of the land, With these traitors the jails are now filled, and the executive government, still acting according to the mild spirit of our laws, gives them the benefit of a fair and

impartial trial.' Whether the prisons are filled in this manner we cannot tell; but, if they are, we do not see how the whole sentence hangs together; for the executive government assuredly has not brought hordes to trial, and we understand that the few under suspicion for treasonable practices are anxious for an opportunity of vindicating their innocence. The passage manifests our author's spirit; but, as some of our readers might hence form a bad opinion of him, we will correct it by another quotation.

'The preaching of the gospel, not by mysteries, but in its original plainness and simplicity, is the best means of instructing the people in the nature and obligations of every sort of religious duty, and of correcting that seditious spirit, which has made almost every kingdom of Europe to mourn and weep.' P. 61.

We wish that we could more frequently quote in this manner; and the writer might from the following specimen, by judiciously expunging many ill-founded passages, make his work a very acceptable present to the public.

'Every one ought to be pleased with his own station, and not repine at that of another, because it is the station which the supreme Lord of the world's great household has allotted to him; because it is the station in which he can be most useful; and because every other station is open to him, provided he becomes qualified to fill it, and provided God shall see it proper to place him in it. We see some men daily rising, and others daily descending in the scale of social rank and office. While this also produces variety, and gratifies our love of novelty, it has moreover its use, in the hands of the supreme Lord, in regard to the general good. Since such a strict relation subsists among all the members of the social body, we ought to consider every one's prosperity as making a part of our own. When I behold the large estate, the fine lawns, the beautiful gardens, and the stately palace of great and wealthy men, I consider all these as my own. They are indeed the property of the owners; but the sight of their plantations and buildings, and the pomp of their equipage and attendants, while it varies and enlivens the social state, afford as much pleasure to my eyes as they do to those of the proprietors. The sight of these things also raises the most pleasing sentimental reflections, from considering that this class of men are a part of that whole body, of which I am also a part. And as the blood flows through the whole natural body, communicating motion, and vigour, and life to the whole corporeal frame, so the prosperous state of any one rank or order of men in the society flows through innumerable channels, communicating good to the whole body politic. Therefore all the different ranks and orders of men ought to have a tender concern for one another. For, as in the natural body, "whether one member suffer, all the members suffer with it; or

one member be honoured, all the members rejoice with it;" so, in the case of the body politic, the depression and misfortunes of any one order of men in the society affect the whole with a greater or less degree of hurt. On the other hand, the prosperity of one class circulates through the whole society.' P. 100.

Remarks on the Explanation, lately published by Dr. Priestley, respecting the intercepted Letters of his Friend and Disciple, John H. Stone. To which is added, a Certificate of Civism for Joseph Priestley, Jun. By Peter Porcupine. 8vo. 1s. Wright. 1799.

Dr. Priestley is called in this work an 'apostle of sedition—miserable though perverse old man—cunning sectary—political viper—subtle hypocrite;' and there are, we understand, many persons who can behold with satisfaction this porcupine darting about his quills, regardless of decorum or character. Such gross language may suit the Americans; but he is unworthy of the English name who can approve this mode of pursuing even an enemy. At the same time, we cannot acquit Dr. Priestley of imprudence in writing to an individual of such a character; for it is evident that such a man would avail himself of every pretext for gratifying the malignity of his disposition. Dr. Priestley is certainly not answerable for the contents of a letter sent to him; but if from that letter a degree of friendship should be apparent between him and his correspondent, he must naturally expect that, if this correspondent does not stand well in the opinion of his other friends, they will not be pleased with such a connection, or satisfied with the mere assertion that the receiver of a letter is not accountable for the sentiments of the writer.

A concise Account of the material Events and Atrocities which occurred in the late Rebellion, with the Causes which produced them; and an Answer to Veritas's Vindication of the Roman Catholic Clergy of the Town of Wexford. By Veridicus. 8vo. 2s. Wright. 1799.

Every thing is here brought forward that can be urged against the catholics; and the atrocities of the Orange-men are in general concealed, though; in one place, the writer allows 'that the Orange-men in the county of Armagh, who obtained a decided superiority over their antagonists, pushed their revenge to an extreme; for they drove great numbers of the defenders into the province of Connaught in the year 1796.' The book is written; we fear, with a bad intention; and, instead of healing the bleeding wounds of Ireland, it tends only to embitter the animosity of the contending parties: but surely cool reflection ought to lead both to abhor the revengeful spirit with which they seem to have been mutually inflamed.

RELIGION.

A Charge delivered to the Clergy of the Diocese of Durham; at the ordinary Visitation of that Diocese, in the Year 1797. By Shute, Bishop of Durham. 4to. 2s. Payne.

The scepticism and infidelity of the present time are attributed in this discourse 'to an almost universal lukewarmness and indifference in Christians respecting the essentials of their religion;' and his lordship with great justice ascribes this lukewarmness to the following causes:

- '1. A want of religious impressions formed in the earliest teachable years of childhood by domestic instruction.
 - '2. A neglect of religious knowledge at school.
 - '3. An infrequency in the pulpit of those subjects which constitute the peculiar doctrines of Christianity.
 - '4. And lastly. A neglect of other means necessary to promote the general diffusion and advancement of religious information.'
- R. 18.

All these causes co-operate; and we are at all times happy when we see the third cause pointed out with earnestness by persons whose influence may tend to correct the evil. In academic groves moral discussions might be the daily theme of the philosopher; but from a Christian pulpit, though the lessons of morality are not to be neglected, they are to be enforced by higher motives than a heathen could inculcate; and the doctrine of the reconciliation of man to God by the medium of the anointed Saviour of the world is not to be gathered from scattered hints, instead of the direct declarations of the preacher. Agreeing thus firmly with our author on the necessity that in these days the pulpits should resound with the essential doctrines of the Gospel, we were surprised to observe a sentiment which does not seem to correspond with the other parts of the address, and which may afford some countenance to the merely moral preacher, and some triumph to the adversaries of our faith. 'In truth (says his lordship), genuine Christianity is no other than *the union of pure devotion with universal benevolence.*' Pure devotion and universal benevolence are parts; but they are by no means the whole of genuine Christianity. Faith and hope are very material parts; and pure devotion must arise out of faith in Christ, as the great mediator between God and man, whose kingdom, now only increasing, will, at the appointed time, be extended over the whole earth. It may be said, that his lordship includes in the term 'pure devotion' real Christian devotion; but, the sentence being so marked as to strike the eyes of all, and being suited to very mean apprehensions of the nature of Christianity, we could wish to have it guarded from the possibility of mistake.

His lordship, we read with pleasure, is an advocate for Sunday schools, than which there is not in the present times a better mean for securing the rising generation from the snares of infidelity; and this and other methods which he recommends for diffusing religious knowledge among the poor will not, we presume, be neglected by the clergy of his diocese.

Horæ Biblicæ, being a connected Series of miscellaneous Notes on the original Text, early Versions, and printed Editions of the Old and New Testament. 8vo. 5s. Boards. White. 1799.

The leisure hours of this author have been usefully employed; and the younger students in divinity may derive considerable aid from the information communicated in a very agreeable manner in the work before us. They will find such directions as will lead them to the best editions of the scriptures in different languages, and to the most important works connected with sacred criticism. The accounts of the Jews, of the Masorah and Cabala, of their sects, of their ancient and present state, show extensive and unusual reading. The excursus on the edition of the Vulgate New Testament, printed at Oxford for the use of the French emigrants, reflects credit on the writer's feelings; and the discrimination between the sobriety required by Christian piety, and the wild theories which are now so much in vogue among the critical divines of Germany, does honour to his judgement. It must be added, that the work was written 'solely for his own instruction in the bits and scraps of time which a very laborious discharge of the unceasing duties of a very laborious profession left at his command;' and this circumstance may be a spur to the younger clergy to make themselves masters of a branch of literature which more immediately belongs to their profession. We are surprised that the author, in mentioning the controversy between Stunica and Erasmus on the spurious verse (1 John v. 7) relating to the heavenly witnesses, and celebrating the late archdeacon Travis as the zealous defender of the verse, takes no notice of the complete refutation of the opinion of that divine by professor Porson and Mr. Marsh. In the account of the English Bibles also we observe, that, though little more than a page is given to it, two thirds of that space are occupied by the account of the English translations by the catholics; and yet the much more important work of Dr. Geddes is not honoured with mention. We agree, however, with the writer in recommending Dr. Fulke's Bible to both catholics and protestants, as many prejudices may be conquered by a mutual attention to the places where the catholic and protestant versions differ. We might point out other omissions; but we are unwilling to seem, in the apprehension of any of our readers, to disparage a work which may be productive of benefit to the public.

Two Letters, addressed to the Right Reverend the Lord Bishop of Landaff, occasioned by the Distinction his Lordship hath made between the Operation of the Holy Spirit in the primitive Ministers of Christ, and its Operation in Men at this Day, contained in an Address to young Persons, after Confirmation; which Distinction is shewn not to have Foundation in the New Testament. Also that the Promises of the Spirit to Christ's Disciples extend to the Days of the Apostles only. 8vo. 1s. Johnson. 1798.

The difficulties attending the distinction between the ordinary and extraordinary gifts of the spirit are well known to our theological readers. It is denied by many that such a distinction is well founded, and, by those who maintain the distinction, that the extraordinary gifts have been communicated since the times of the apostles. The subject deserves the severest scrutiny from all who have a regard for the scriptures; and the manner in which it is discussed by Mr. Ashdowne does him high credit. He has taken the unpopular side of the question. He maintains that there is no distinction between the ordinary and extraordinary gifts of the spirit, and supports his opinion by a variety of scriptural texts, on which he argues with skill and judgement. The respect which he pays to the bishop is commendable; and the reasons which he gives for not agreeing in opinion with his lordship are urged with such becoming submission, and at the same time with such zeal for scriptural truth, that we not only recommend this work to those who wish to understand the grounds on which the generally-received doctrine is opposed, but also indulge the hope that it will induce the bishop to enter more fully into his own explanation of the spiritual gifts mentioned in scripture.

Letters to William Wilberforce, Esq. M. P. on the Doctrine of Hereditary Depravity. By a Layman. 8vo. 3s. Johnson. 1799.

The writer opposes Mr. Wilberforce with great respect and greater force of argument. One position certainly deserves attention. Our author argues, that, if the doctrine of original sin be admitted, Christ himself was a sinner; but the scriptures assert that he was in all things like unto us, sin only excepted. We will give the whole argument as it stands in the work before us.

The doctrine of original depravity opposes with no less force, that of the true and proper incarnation of the Son of God. If it be true that our natures are universally corrupt, when the Godhead became man in the person of Jesus Christ, he must have taken our corrupt natures upon him; that is, he must also inevitably have partaken of this original hereditary depravity. If he remained untainted with original sin, it could not be our natures which he took upon himself. Admitting that the union of the divinity with humanity, may have preserved the latter from actual transgression,

may have checked and subdued every evil propensity, or may have prevented any from rising, yet the propensity must have been radically inherent in the person of Jesus Christ, as much as in ourselves. The divine nature must inevitably have taken the human, as it actually exists. Christ Jesus, therefore, as man, however perfect in character and in conduct, yet being a child of Adam, he was, equally with those he came to save, "liable to the wrath of God, and the pains of hell for ever!" The pen trembles as it traces these consequences; but they inevitably flow from your extravagant hypothesis! The idea might be enlarged upon, were not the subject too revolting.

The position that our Saviour was born out of the course of ordinary generation, does not solve the difficulty, unless it can be proved that Adam's depravity ran in the male line alone, notwithstanding that Eve was first in the transgression. Mary, the mother of Jesus, being born of parents naturally depraved, must have partaken of their depravity, and this must have been communicated to all her descendents, whether according to the course of ordinary generation or not. It is maintained by our opponents universally, that our Saviour was of the seed of David, alone in consequence of his having been born of Mary: but as you apply the declaration of David, that "he was born in sin, and in iniquity did his mother conceive him," to the pollution derived from Adam, Mary must also have partaken of, and communicated its dreadful effects to her son.

Thus it appears, without a possibility of evading the force of the argument, that if the doctrine of hereditary depravity be true, and if the Son of God be also the Son of Man, being descended from Adam, in the female line, he "sinned in him, and fell with him in his first transgression." P. 118.

But, if Adam was at his formation made perfect by God, and his nature was depraved by sin, might not the same act of God which produced him perfect from the dust of the earth give the same perfection to our Saviour, though born of a virgin? The question, however, has been so much discussed, and has led to such perversions both of scripture and reason, that, the existence of sin being acknowledged, we should rather accept with joy the terms of salvation offered by Christ, than be too nice in our speculations on the perfection and sin of our first parents.

A Discourse delivered by Thomas Paine, at the Society of the Theophilanthropists, at Paris, 1798. 8vo. 4d. Rickman.

This is a republication of Thomas Paine's first discourse, in which he vindicates religion from its two principal enemies, fanaticism and infidelity. By fanatics he means all who believe in the scriptures, and, by infidels, those who do not believe in the being of a God. In this use of words he is too much supported by vulgar practice; for Christians frequently stigmatise each other with

the term of fanatics when they are of different sects, and infidelity is the alternate reproach of Christians and Mohammedans.

The strange fancy of making the universe his bible is suited to such a philosopher as Paine, who does not recollect the infinity of disputes on the subject of the being of a God, and the mode of his existence, previous to the Christian æra. But we agree with him, and lament in common with all sincere Christians, that he has too much reason to dwell upon the intolerance of many who derive their theology from the scriptures; but we may affirm that nothing but prejudice, self-interest, base passion, or extreme ignorance, can derive from the Gospel 'fanaticism, rancour, and cruelty of temper.'

The Doctrine of Christianity on the Subject of War. A Sermon, preached at the Consecration of the Colours presented by the Honorable Mrs. Peachey to the Royston and Barkway Volunteer Corps, Thursday, August 1, 1799. By George Law. 4to. 1s. Faulder.

At our Saviour's birth angels from heaven proclaimed the good tidings of peace on earth, and good will towards man. Our Saviour himself, though he could command myriads of angels in his defence, rebuked an apostle for using the sword against his oppressors; and he commanded his disciples to bless their persecutors, and to endure, with confidence in the final success of the Gospel, every thing which the malice of the enemy could bring forward to impede its course. We were therefore, on seeing the title of this discourse, curious to learn what could be the doctrine of Christianity on the subject of war, a subject, it should seem, totally foreign to the whole tenour of our Saviour's life, as well as to his precepts. It is allowed by the preacher that he 'left no specific directions on the subject of war;' but it is also asserted, that, 'in this state of society, war in no part of the Gospel is absolutely forbidden;' and that the striking injunctions of Christ to love our enemies, not to resist evil, and the like, are to be taken with proper degrees of modification. As to resistance, 'we are left by Christianity, under the guidance of good principles, to the exercise of our own discretion.' It is now a question, whether the present war may be justified according to these good principles; and the question is answered in the affirmative, because 'the objects for which we are contending are our constitution, our property, and religion.' The zeal 'of the volunteers is praised,' but with some degree of indiscretion. 'For they consist not of hireling troops, which would fight for any despot in any cause, which are kept apart from the rest of their fellow-citizens, that they may not catch their patriotism and zeal; but they are a body of men, who, without any private advantages, have sacrificed many; who, still living intermixed with their brethren, partake of and express the general sentiments and feeling; and who have deducted a portion of time from the duties and calls

of their profession, that they might be enabled more effectually to defend the interest of themselves and of all.

The phrase *hiring troops* is liable to misapplication, and tends to make an improper distinction between the armies at home and abroad, united in the same cause. The whole is concluded in the style of Rolla the Peruvian, and with the true gallantry of the days of chivalry.

'Every motive which can influence the heart of man, impel you forwards in the path of duty. You are maintaining the rights of a king, enthroned in the hearts of his subjects. You are defending the possessions and liberty of your country. You are preserving its altars from sacrilege and plunder. In addition to all these motives for ennobling the banners which you have this day received, let me add an obligation which never can be without its weight—the honoured name and exemplary virtues of her who has presented them.' P. 16.

L A W.

An Enquiry into the Question, whether the Brother of the Paternal Grandmother shall succeed to the Inheritance of the Son, in Preference to the Brother of the Paternal Great-Grandmother? The Affirmative having been advanced by Mr. Justice Manwode; agreed to by Mr. Justice Harper, Mr. Justice Mansson, and the Lord Dyer; and adopted by Lord Bacon, Lord Hale, and the Lord Chief-Baron Gilbert; and the Negative maintained by Mr. Robinson, (the late Chief-Justice of Gibraltar), and Mr. Justice Blackstone. By Charles Watkins, Esq. 8vo. 2s. Butterworth. 1798.

The point which excited this inquiry has long been a *perpetua questio* among the professors of the law; and the discussion perhaps will not be soon terminated by the solemn repose of a juridical decision. On both sides of the question there are great names and venerable authorities. Mr. Watkins, the author and the editor of some respectable legal publications, supports the opinion of Blackstone with much strength of argument; and, upon the admitted feudal principles of descent, we consider the doctrine of the learned and elegant commentator as the more sound law.

The Security of Englishmen's Lives, or the Trust, Power, and Duty, of the Grand Juries of England. Explained according to the Fundamentals of the English Government, and the Declarations of the same made in Parliament by many Statutes. First published in the Year 1681. To which is prefixed, a Sketch of the History of Juries. By a Barrister. 8vo. 2s. 6d. Boards. West.

The editor of this valuable treatise thus introduces it to the notice of the reader.

'The treatise which is now offered to the world, is interesting

but not new. I have undertaken the task of re-publication, as it is now become extremely scarce, well convinced that its subject, and the instruction it contains, have a claim upon the attention of every man, who, from his rank and situation in life, may be called upon to serve his country in the honourable and important office of a grand juror. An office, essential to the administration of substantial justice! by which the grand juror, who faithfully discharges his duty, becomes the guardian of innocence, the avenger of guilt, the unbiassed organ of truth, the preserver of the public and private rights of the people, whensoever they are menaced by power, or endangered by popular violence.

To contribute to such important purposes, the following work was composed, in the reign of Charles II. It has been ascribed to several great names of that time, to the famous earl of Shaftesbury, to the earl of Essex, a martyr for the constitution, under the second Charles, as his father, the illustrious lord Capel, had been for his attachment to Charles I. but, with a greater degree of probability, to the first lord Somers, an able advocate for the constitution in that time of its danger: who lived to contribute to its re-establishment, by the revolution, and to strengthen it by the treaty of union of the two kingdoms.' P. v.

He then traces the origin of the trial by jury, and its introduction into England; and he concludes his preface with the following summary of the duty of a grand juror.

'The oath of the grand juror points out his two-fold duty.—To screen innocence from the blush and hazard of public trial, and to deliver real guilt over to it.

'As to the former and most pleasing part of his duty. Directed by the great and primary law of not doing to others what he would not have done to himself. He will neither find presentments, without sufficient proofs; or such as are so trivial as to infer no criminal design, or purpose, if they were proven. He will reject indictments, which, though matters of fact, are not crimes. The decisions of a grand jury should be models of wisdom, justice, and humanity.

'When the matter charged in the indictment is in its nature criminal, the grand juror will then attend to the evidence, and find according to the certainty of it, and the clear conviction it produces in his mind. The custom and law of England require the evidence to be impartial, true, and consistent: in no respect suspicious, or conjectural merely: such, in fine, it ought to be, as would justify the petty jury, to convict the prisoner, if not contradicted, by defensive evidence at the criminal bar.

'For a grand jury to find on less evidence, viz. that of mere probability, as some have held, is a dereliction of trust and of duty. The accused is thereby unjustly deprived of that protection, and double-sence; set around his person and character, by our law and

constitution: and the office and institution itself, sinks into an inert and passive formality of justice, if not into a servile, sanguinary instrument of power or popular prejudice.' P. xix.

This just and concise definition is expanded in the original treatise with a force of reasoning, and propriety of illustration, that render it worthy of the great names to which it has been attributed. It is a production which we earnestly recommend as a manual to every gentleman who wishes to know the principles of a most important duty, and to be acquainted with a radical part of the British constitution. We are pleased to observe the names of some very respectable members of the community as subscribers for several copies of the work.

M E D I C I N E, &c.

Considerations regarding Pulmonary Consumption. By Thomas Sutton, M. D. 8vo. Robinsons. 1799.

Dr. Sutton is of opinion, that the source of pulmonary consumption is really in the intestines, and that the lungs suffer secondarily. It is true, that complaints of the bowels sometimes accompany and perhaps often precede consumption; but there is probably no more connection between them than between strumous glands of the neck and phthisis. On a question so obscure, however, every one has a right to be heard; and those who will carefully peruse the present pamphlet will probably find the above-mentioned connection better supported than they might at first suppose it could be: but the arguments are not so satisfactory as to influence either our pathological reasoning or our practice.

A Case of Diabetes, with an Historical Sketch of that Disease. By Thomas Girdlestone, M. D. 8vo. 3s. Robinsons. 1799.

This is a full account of the case of captain M. related by Dr. Rollo with some inaccuracy, according to Dr. Girdlestone. On this occasion the latter has collected the various accounts of the disease from authors of different eras, occasionally confounding diabetes, we suspect, with calculous complaints, and with catarrhus vesicæ. The only additional symptom mentioned, is a preceding phimosi, the connection of which with diabetes we do not clearly perceive. The present author has not found the hepatic preparations, kali sulphuratum and hepatised ammonia, recommended by Dr. Rollo, of any great advantage. The profuse discharge of sweet saliva we have more than once seen; and it was seemingly connected with repelled eruptions.

Chirurgical Observations relative to the Eye, &c. By James Ware, Surgeon. 2 Vols. 8vo. 12s. Boards. Dilly.

These volumes consist of a collection of pieces formerly published in separate pamphlets.

A Treatise on Bilious Diseases and Indigestion; with the Effects of Quassia and Natron in these Disorders. By John Gibson, M. D. 8vo. 2s. Murray and Highley. 1799.

Dr. Gibson brings forward, in a pompous manner, much common practice and many general opinions. That quassia and sal sodæ are useful in bilious complaints, or that emetic tartar given on the attack of an intermittent will sometimes stop the paroxysm, we already know. The whole information, which it was the object of the author to communicate, seems to have been contained in the title, 'in the practice of surgery, &c. in London.'

TOPOGRAPHY, &c.

The Liverpool Guide; including a Sketch of the Environs: with a Map of the Town. By W. Moss. 8vo. 2s. 6d. Varnor and Hood.

As occasional travellers, we have so often felt the want of compilations of this kind, that we are pleased to find them extended to all the considerable towns in the kingdom. Among these, Liverpool bears a very high rank. The extent of its mercantile concerns, and the splendid appearance which commercial success has given to its public and private buildings, render it an object of particular curiosity. The present guide, therefore, will be highly acceptable to visitors. Liverpool now navigates one-twelfth part of all the shipping of Great Britain; it has one-fourth of the foreign trade of the kingdom; one-half of the trade of the city of London; and one-sixth of the general commerce of the nation. We transcribe what follows with less pleasure. 'By estimates which have been made, it appears, that one-fourth of the ships belonging to Liverpool are employed in the *African trade*; that it has five-eighths of the *African trade* of Great Britain, and three-sevenths of the *African trade* of Europe.' Our author adds to this statement a defence of the slave trade; but could a Liverpool man do less?

The History and Antiquities of Tewkesbury. By W. Dyde. The second Edition, with considerable Additions and Corrections. 8vo. 6s. Boards. Wilkie. 1798.

This is an elegant municipal guide: the print and the copper-plates are equally neat.

Mercia, p. 1, should rather be derived from its *merching*, or bordering, on the other kingdoms of the heptarchy. Meusenbry, p. 43, is not Meaux, but Meux-en-Brie.

EDUCATION.

An Experiment in Education, made at the Male Asylum of Madras. Suggesting a System by which a School or Family may teach itself under the Superintendence of the Master or Parent. By the Rev. Andrew Bell. 8vo. 1s. Cadell and Davies.

This experiment deserves our applause; and we recommend this

account to all the school-masters in Britain. It reflects great honour on the presidency, that it has given so much encouragement to an institution which promises to render essential service to the company. The children are educated in reading, writing, and arithmetic; and the school is so conducted that the higher boys become the teachers of the lower. We were highly gratified with the attention paid to morality and religion, as well as with the register of actions, by which the state of the school, and the proficiency of each boy, are at proper intervals regularly ascertained.

Letters on Subjects of Importance to the Happiness of Young Females, addressed by a Governess to her Pupils, chiefly while they were under her immediate Tuition: to which is added, a few practical Lessons on the Improprieties of Language, and Errors of Pronunciation, which frequently occur in common Conversation. By Helena Wells.
12mo. 4s. sewed. Peacock.

The reflections and advices interspersed in this little volume are such as may naturally be supposed to have occurred to an intelligent and prudent governess. The subjects, which are here thrown into an epistolary form of discussion, are various;—the advantages of adversity; the duties of children to parents; the importance of an early acquaintance with the scriptures; the impropriety of immoderate grief for the loss of friends and relatives; the folly of being discouraged at the obstacles which seem to impede the attainment of knowledge; courteous demeanour; cleanliness in dress and appearance, &c.

Useful observations and seasonable counsels are given on some of these topics. We must do the authoress the justice to say, that she discovers throughout the best intentions and a becoming zeal for the interests of religion, as connected with the happiness of mankind in general, and of those who were entrusted to her care in particular; and some of her remarks on human life are evidently the result of good sense.

Mrs. Wells recommends to her young pupils the reading of history and poetry, in preference to that of novels. Concerning the latter species of amusement, we could wish that her opinion had more weight than it appears to have with multitudes of the fair sex, whose rage for the novels of the day too often supplants the more profitable instruction to be derived from the perusal of historical and moral performances. Her opinion upon this head is thus expressed.

‘Novel reading tends to enervate the mind. We rise from the perusal of even the best writer languid and fatigued; such overcharged pictures of life and manners as they generally draw, make us sick of ourselves, and the homely beings with whom we are compelled to associate: we console ourselves by hoping that at some

more suspicious season we shall meet an Orlando or a lord Orville, who will do justice to our transcendent merit, by exalting us into that sphere in which vanity whispers we were born to shine. I do not say these are literally *your* sentiments, though that they are of nine girls out of ten, is no very bold assertion.' P. 16.

The volume terminates with corrections of 'errors of language and false pronunciations:' but we are sorry to observe, that the *governess* sometimes recommends glaring improprieties. Indeed, every page of her work abounds with inaccuracies of expression; but the remarks are such as will render it useful to young females.

Columbus; or, the Discovery of America: as related by a Father to his Children, and designed for the Instruction of Youth. Translated from the German of J. H. Campe. By Elizabeth Helme. 12mo. 3s. 6d. Law. 1799.

An excellent book for children. Its character may best be learned from a part of the author's preface.

'It is some years since I formed the design of composing a succession of little works, calculated to inform, in a useful and agreeable manner, the age of infancy and youth. The thought occurred to me from observing the absolute want of such a collection, made with care, and particularly with a view to those early periods. To attain this end the choice of materials was principally to be considered, and the gradation necessary to be observed both in the subjects and the style, that they might be so far adapted to the purpose, that young people of every age might be successively instructed and amused. This is what I in part attempted to execute when I published "*La petite Bibliotheque des Enfants*," and "*Robinson le Jeune*;" which last ought to precede the histories of Columbus and Cortez; the children who have read my former works being the sole readers I had in view when I digested the present. I have considered no greater stock of ideas necessary than those acquired from the perusal of the books alluded to; and what Robinson has left imperfect in the developement of these ideas, will be easily completed by Columbus; the style of which may on this account be found in some measure more elevated than that of the former work.

'It may be asked, for what kind of reading the history of Columbus is to prepare my young readers? I answer, for the histories of Cortez and Pizarro, which will immediately follow it, and afterwards for a collection of voyages properly arranged for their instruction. In the composition of such a selection, I would introduce no idea of cosmography, geography, history, &c. that may not have been previously acquired by the perusal of the works before mentioned, and a course of ordinary studies.' P. ix.

Favourite Stories and Dialogues, composed chiefly in Words of Two Syllables, for the Use of Schools, and young Readers. 12mo. 1s. 6d. Vernor and Hood. 1799.

Some very useful information for young persons respecting the growth and manufacture of many articles used in common life, interspersed with little narratives tending to inculcate the minor duties of morality.

Plain Tales, chiefly intended for the Use of Charity Schools. 12mo. 6d. Vernor and Hood. 1799.

These plain tales are ingenious and sensible attempts to reconcile the children of the poor to industry and content.

The Hare; or, Hunting incompatible with Humanity: written as a Stimulus to Youth towards a proper Treatment of Animals. 12mo. 2s. Vernor and Hood. 1799.

An entertaining piece of *brute*-biography calculated to instill sentiments of humanity into the minds of the rising generation.

P O E T R Y.

Addisoni Epistola missa ex Italia ad illustrem Dominum Halifax, Anno 1701. Auctore, A. Murphy. 4to. 2s. 6d. Rivingtons. 1799.

We have not scrupled on former occasions to declare our decided disapprobation of these literary exertions on Latin poetry in *grown-up* gentlemen: they have their place and their propriety as amusements and exercises for the school-boy, as prologues for an academic student, as efforts of emulous contention for prizes in our universities, as dedications of new editions of the classics, and occasionally as charitable appeals to the community, when an indigent scholar has left no resource for a widow and orphans but in these juvenile effusions of his fancy and erudition. In all other instances, if these sacrifices to the Muse cannot be deemed a mis-employment of time, they are at least a superfluous and unseasonable oblation to the republic of letters from such a veteran as the author of this version.

We may also object to the typographical execution of this piece. Even on elegant paper, and in an octavo size, this sportive effort might have been easily afforded for *one shilling*; but a huge form, with *sesquipedalian* letters, and lines at a considerable distance from each other, on a brown paper, is presented to the purchaser for *half a crown*! And there is not that correctness of the press which we have a right to demand in a short composition.

This poem of Addison may be said, in the language of the poet, to have been elaborated for the most part

Τεκτονος ἐν παλαμῶσιν ἀνυμονος, ὅς παρ' ἐκείνῳ
 Εὐ εἶδη σοφίης, ὑπὸ βῆμοςσυνῇσιν Ἀθηνῶν.

Mr. M. is an admirable artificer of Latin versification, and fails not in the variety, the elegance, or the tunefulness, of his words and numbers. Yet, if rigorous and learned criticism could condescend to a detailed examination of such a work, perhaps scarcely a single line, not manufactured from an ancient poet, would be found wholly blameless; so impracticable is impeccability in a dead language, and so unadvisable are these occupations of learned industry!

We will give a specimen in proof of our opinion from the Alcaic ode of dedication to the lord-chancellor.

‘ O qui sagaci mentis acumine
Audis querelas, et retegis dolos
Fraudesque fallaces, nocentium
Insidiis animosus hostis.’ P. 5.

The primary signification of the word *acumen* is *point*, or *sharpness*, derived from a penetrating tool or instrument: no word, therefore, in strict propriety of composition, is associable, as an epithet, with this, in its secondary or translated sense of *intellectual penetration*, unless it has also a reference to its original import: but *sagaci* is not a word of that character: *sagaci acumine*, therefore, must be deemed an injudicious and incorrect association.

The ode is spirited, elegant, and correct, in the proportion of similar compositions from similar versifiers in Latin: but there is one stanza, in an ebullition of political zeal, which unfortunately leaves the reader in some uneasiness of suspense to the conclusion of the last verse:

‘ Dum sueta raptò vivere gens ferox
Invadit urbes, templaque Numinis
Vastare gaudet; dum furentes
Bella cient truculenta Galli.’ P. 6.

A calm observer, who should cast his eyes on England and Ireland, on Switzerland and Italy, on the shores of Guinea, and the peninsula of India, will be distracted by a variety of fancies, correspondent with his sentiments on the great transactions which now agitate the theatre of the world, till his embarrassments are happily relieved by the introduction of the word GALLI.

A prominent feature of this version is unnecessary dilatation. We will present our readers with some specimens in corroboration of our remarks, and then leave the performance to their decision and its own merits.

‘ Interdum temerè per florea rura vagantem
Sylvarum latebras, sacrosquè invisere fontes
Musa jubet; juvat ire, lacus et flumina nota
Quærere, quæ prisca cecinerunt omnia vates.
Ah! nulli fontes, jam flumina nulla supersunt!

Arct humus, dumiquè tegunt, ulvæquè palustres.
Non tamen unda siset, sedenim per dulcia labens
Carmina, perpetuo nitidas argentea cursu
Volvit aquas, versuquè ciet ~~lure~~ murmur in omni.' P. 17.

' Sometimes misguided by the tuneful throng,
I look for streams immortaliz'd in song,
That lost in silence and oblivion lie,
(Dumb are their fountains, and their channels dry)
Yet run for ever by the Muse's skill,
And in the smooth description murmur still.' P. 16.

The omission of a copula before *lacus* in the *third* line is a defect: the word *omnia* in the *fourth* is a miserable expletive: in the *fifth*, *ah!* or *jam*, should have been repeated. The other lines are good.

' Et jam plectra silent, fugit omnis ab aure voluptas,
Invitatque oculos : æquata palatia cœlo
Magnifico splendore nitent ; de marmore templa
Stant veneranda Deum vastis innixa columnis,
Regalique situ surgunt ad sidera turres.' P. 33.

' Here domes and temples rise in distant views,
And opening palaces invite my Muse.' P. 32.

What diffusion is here, with a proportional want of nerve and spirit! Another quotation shall conclude our criticism.

' Ad Tamefis ripas tibi fundunt vota Britanni,
Templaque rite struunt de marmore, tequè petitam
Per medias acies, per mille pericula Martis,
Te, Dea, te celebrant ; tibi thus et dona ferentes
Suppliciter sanctum venerantur Numen ad aras.' P. 37.

' Thee, Goddess, thee Britannia's Isle adores ;
How oft has she exhausted all her stores ;
How oft in fields of death thy presence sought,
Nor thinks the mighty prize too dearly bought!' P. 36.

In the last line some epithet for *aras* should have been inserted instead of *suppliciter* ; and, in dignified heroic poetry, the latter syllable of *rite* in the *second* verse cannot be *shortened* before the first consonants of *struunt*.—And now, though we are mindful of the poet's censure, *Stultus labor est inepriarum*, we will propose a more compressed translation of the beautiful passage first quoted from this epistle of our illustrious moralist, for the entertainment of those readers who are interested in these levities of learning.

Flumina mox, suavi deceptus carmine mentem,
Magnorum repetens vagor immensalia vatum.
Heu ! cæci fontes nullum de rupe silenti
Murmur agunt, nullo recreant uligine campum :

Castalii sed enim faciunt modulamina cœtus
Et scatere æternum et lapsu trepidare loquaci.

An Essay on the Passions: with other Poems. By A. Denougue.
8vo. 3s. Champaute and Whitrow. 1799.

'What heart so callous but holds as sacred the tear of sorrow? What brow so stern but will relax at the cry of unfeigning misery? That tear, that cry is mine. I have felt as many woes as ever tore the bosom of a Petrarch, and have struggled with as many penurious calamities as ever agonized the soul of a Chatterton; will not then a generous public pardon my presumption, when informed, that I woke my simple and un aspiring reed, but to claim the obolus of commiseration, and touch if possible the heart of sympathy and kind concern? Whatever is wanting in sprightliness of fancy, and fertility of genius, let the happier sons of the muses forgive. I have here endeavoured, and my endeavour is laudable, to add a little to what is necessary to the necessities of life. Reader, be candid where you can—I have my errors.—But here is no sound that can raise the blush of Virtue, or the frown of Religion.' *Preface.*

This would disarm criticism, if the poems merited censure: but, though they are marked with the usual inaccuracies of a young writer, they discover more than usual merit.

'Here tho' no sweets, no flow'rs Paræssian bloom,
No starry sights on eagle-pinion'd plume;
No living fire th' extatic Muse reveals,
No pompous numbers, and no swelling peals;
Yet let not Censure's venenated tooth
Condemn the labors of an hapless youth.
Faint sings the bird when o'er the dreary waste
Stern Winter sweeps with desolating blast.
O'er me Adversity's chill tempests roll,
Beat heavy on my youth, and freeze my soul.
Once in the walks of academic shade,
With brow solate and sunny breast I stray'd;
Then Frolic spun with silk each sportive bow,
Or Science woo'd me to her noiseless bow'r.
The scene how chang'd! full oft had I beheld
The brightest sun with sudden tempest veil'd;
But ah! flush'd by the promise of my dawn,
The fatal semblance I had never drawn
Of life's vicissitudes, with varying skies:
Hope cast her anchor, Genius shew'd his prize.
The dream is o'er—the splendid morn o'ercast—
Loud raves the tempest with redoubled blast.
Toft to and fro, my little helmless bark
Holds fruitless contest in the stormy dark.

And must Affliction mark me for her own,
 Ere scarce four lustres of short life are flown?
 Oh! dark futurity! horrific sight!
 From thee I turn with sorrow and affright.
 Are these thy laurels; Genius! this thy meed?
 To know my every want—to weep—to bleed—
 Still keener pangs, more exquisite despair,
 With all the sad pre-eminence of care?
 Is it for this with unremitting toil,
 My youth oft pales beside the midnight oil?
 For this unwearied o'er the scrolls of time
 Have por'd to cull the beauties of each clime?
 Alas! with Ignorance, in her humbler vale,
 Would Heav'n had link'd me to Contentment's snail.
 From Sorrow's cup then had I never quaff'd;
 Nor Sensibility with barbed shaft,
 Unpitying dealt her deep, her deadly blow,
 Nor this heart swollen with pregnancy of woe.' P. 3.

*The Links o' Forth: or, a parting Peep at the Carse o' Stirling; a
 Plaint. By Hector Macneil, Esq. 8vo. Vernor and Hood.
 1799.*

A poem by the author 'O' Will and Jean' must excite the expectation of all lovers of poetry. In the present little publication the interest of story is wanting; but the writer's usual powers are conspicuous, as the following stanzas will prove.

' (38.) — Dark lower'd the morn, wi' aspect drie,
 Whan Scotia, sad, wi' tearfu' ee,
 Saw, frae her pine-wav'd cliffs on hie,
 And aiken bowers,
 Her King, and Independence flee
 Strevlina's towers!

' Not sae the morn, that beaming shed
 A blaze round Wallace' helmed head,
 As bald in Freedom's cause he led
 His patriot train,
 And dyed these blood-drench'd furrows red
 Wi' hostile stain!

" Nor yet, O Bruce! the morn that shone
 Bright, bright! whan (Edward's host ow'rthrown)
 High, on yon proud hill's standard stone,
 Thy banners flew;
 While Freedom, loud, in raptured tone,
 Her clarion blew!

" — Enchanting morn! whase magic reign
 Brake forging Thralldom's galling chain;

Led Ceres, wi' her laughing train
 And golden store,
 Round Bannockburn's ensanguin'd plain,
 And Carron's shore.

" Round Carun's stream, o' classic name,
 Whar Fingal fought, and ay ow'rcame;
 Whar Ossian wak'd, wi' kindling flame,
 His heav'n taught lays,
 And sang his Oscar's deathless fame
 At Dunipace!

" —Names, gratefu' to the patriot's ear!
 Which Scotia's sons delight to hear!—
 Names, that the brave will lang revere
 Wi' valour's sigh!
 —Dear to the Muse!—but doubly dear
 To Liberty!"

' Thus (blind to Prudence' warning light)
 Aft sigh'd and sang the pensive wight!—
 Reckless, alas! o' Fortune's blight,
 And warldly blame,
 He'd muse, and dream, till dark midnight,
 Then daunder hame!

' —Ye classic plains, and winding stream!
 Ye stately towers! whar morn's first beam,
 Mid glittering, gilds with golden gleam!
 —'Twas yours the crime!
 'Twas ye first tempt' his youth to dream
 In thriftless rhyme!

' 'Twas ye first taught him to despise
 The oil of Flattery's false disguise,
 And all the winding wiles that rise
 To wealth and state;
 And told him still bold Truth to prize,
 Unaw'd by fate.

'Twas ye first learnt him to explore
 The charms of Nature's boundless store!
 Whether he gaz'd her beauties o'er
 On Britain's isle;
 Or caught them on some foreign shore,
 With softer smile!

We observe, in this poem, a mixture of *modern* words with the Scottish dialect, and, at the close, stanzas of perfect English. This is ill-judged: it is a want of keeping, it is disfiguring a Gothic edifice with modern architecture.

A Tear of Regret to the Memory of Lieutenant-Colonel Shadwell, of the Twenty-fifth Regiment of Light Dragoons, shot through the Heart by a Deserter, at Wrotham, on Saturday the first Day of June, 1799. By the Rev. W. Cole, Maidstone. 4to. 1s. 6d. Cadell and Davies.

We have heard of salt tears, bitter tears, and sweet tears; but this is a tasteless tear. We observe in the poem our fine bathos!

‘Boast how he liv’d, by all in arms approv’d,
By all lamented, and by Skeene below’d.

An Epistle from the Devil to Peter Pindar. 4to. 1s. 6d. No Bookseller’s Name.

This is a dull devil—and he talks French! a downright heresy! Exorcists always speak to the devil in Latin, as the language which he best understands.

The Margate New Guide; or, Memoirs of Five Families out of Six;

*Who in Town discontent with a good Situation,
Make Margate the Place of their Summer Migration.*

With Notes, and occasional Anecdotes. 12mo. 2s. 6d. Dutton. 1799.

The Bath Guide ought by its excellence to have precluded imitation. In this work we are reminded of Mr. Anbey’s Guide by the title, the plan, and the metre, but not by the wit or the poetry.

D R A M A.

The Red-Cross Knights. A Play, in five Acts. As performed at the Theatre-Royal, Hay-Market. Founded on the Robbers of Schiller. By J. G. Holman. 8vo. 2s. Caythorn. 1799.

For this alteration let Mr. Holman be heard in his own defence.

‘In an avowed alteration of the robbers of Schiller, it may surprise and disappoint many admirers of that highly celebrated work to find so much of the original displaced for the introduction of new matter. I therefore feel it necessary to state my motives for having rather founded a play on Schiller’s than merely adapted the Robbers for representation.

‘Captivated by its beauties, I had no other plan when I first undertook to prepare the work for the stage, than to make curtailments, and such variations as most dramas require that are not native productions. When completed agreeably to this design, its performance was prohibited by the licenser. I was unable at the time to account for this interdict, having carefully expunged all sentiments that appeared to war against establishments and good order. I am aware of an objection which has been made to Charles

de Moor, the hero of the Robbers, importing that the grandeur of his character renders him more likely to excite imitation than abhorrence; but this objection I have ever considered as unfounded. For surely to exhibit a man whose youthful irregularities are the primary cause of his subsequent misery, and who, driven by desperation to a life of infamy, feels the most pungent anguish for his crimes, and expects that eternal torments will be his punishment, is so far from violating the purest system of ethics, that I am at a loss to conceive how a more forcible lesson of morality can be inculcated.

On a more dispassionate investigation of the play, however, I found much to justify the licenser's decision. Compunction for villainy seems the peculiar feature of Charles: the rest of the robbers combine brutal insensibility of their enormities with the most heroic attachment to their leader. This junction of sublime virtue with consummate depravity, though it may be found in nature, should never be dragged into view:—the heroism dazzles the mind, and renders it blind to the atrocity.

Still unwilling wholly to abandon a favourite object, I determined on forming a play, which should retain as much as possible of the original, with the omission of all that could be deemed objectionable. This point was only to be accomplished by converting the enterprize of the leading character and his associates from an infamous into an honourable pursuit. The history of chivalry naturally suggested itself, as abounding with instances of such warlike combinations in the cause of religion and justice. Spain presented the most eligible scene of action, where those associations were so frequent, that many of the most glorious victories over the Moors were effected solely by bands of knight-adventurers, and the orders of St. Jago, Calatrava, Alcántara, &c. owe their origin to such laudable confederacies.

By this change in the outline I have been enabled to submit a portion of Schiller's Robbers to an English audience. The labour that has attended this alteration must obviously have been considerable, as I was compelled to reconcile contradictions, to produce the same effects from totally opposite causes: in short, in the words of my archetype, to make "angels of criminals." P. i.

Such is Mr. Holman's defence. He has preserved the outlines of the plot of Schiller—the treacherous brother, the deceived father, and the tower in the forest. But the spirited character of Charles de Moor is altered; and thus the life, the soul of the play, are destroyed; for he is tamed down to such a common-sense character as any foot-labourer might conceive, any lord-chamberlain's licence, any stroller represent.

We remember in the history of literature only two instances of alterations that equally improve the original—the Psalms of David adapted to the use of churches by Thomas Sternhold and John

Hopkins, and the *Paradise Lost*, *prosed*, for the sake of devout persons who are not fond of poetry.

The Bachelors, a Comedy in five Acts. Translated from the German of W. A. Iffland. 8vo. 2s. Piceathley. 1799.

The chief character in this drama is that of a bachelor imposed upon by an avaricious maiden sister and a rascally servant: he escapes from their tyranny, and marries a country girl, one of those characters which the Germans may think natural and simple, but which the English deem forward and foolish.

The Castle of Sorrento. A Comic Opera, in two Acts. Altered from the French, and adapted to the English Stage, by Henry Heartwell, Esq. 8vo. 1s. Cadell and Davies. 1799.

We have reviewed this little drama under a different title.

N O V E L S, &c.

The Subterranean Cavern; or, Memoirs of Antoinette de Monfrance. By the Author of Delia and Rossa. 4 Vols. 12mo. 14s. sewed. Lane.

The incidents of this novel are interesting, and display the early characteristics of the French revolution in very critical and lively attitudes.

The characters display traits of genius. La Favresse is a curious original, though rather highly coloured. But the introduction of the Irish catholic priest is a blemish to the work; and we wish that the story of Theodora had been omitted. Upon the whole, however, we consider the *Subterranean Cavern* as a novel much superior to the common class of similar productions. The style is, perhaps, too uniformly florid; but it sometimes rises into genuine eloquence.

The Stranger; or, Llewellyn Family. A Cambrian Tale. 2 Vols. 12mo. 7s. sewed. Lane.

This novel exhibits some correct features of real life, and is recommended by the moral of rewarding the perseverance and the energies of virtue and genius. The mysterious 'Stranger' who watches the progress of young Marmaduke the hero of the tale; and Mrs. Llewellyn the rich and pedantic aunt of the latter, are characters that give some degree of originality to the work.

Norman Banditti, or the Portress of Constance. A Tale. By Felix Edlin. 2 Vols. 12mo. 7s. sewed. Lane. 1800.

A feeble and rapid exhibition of the machinery of our popular modern romances—a story without interest, principally turning on

See p. 353 of our present volume.

an incident (the confinement of a father by his son) borrowed from Schiller's Tragedy of the Robbers.

The Gipsy Countess; a Novel. By Miss Gunning. 4 Vols. 12mo. 14s. Boards. Longman and Rees. 1799.

The past and the present are strangely blended in this novel. Lady Ossington's narrative of her adventures is unpleasantly interrupted by the circumstances of the day.

Inmelina; a Novel. 3 Vols. 12mo. 9s. sewed. Lane. 1799.

The heroine of this novel, being committed by colonel Montauban, her supposed father, to the protection of the baron de Rosenfeld, is importuned by the addresses of the baron's son Veremund, and of the count de Mansfeld. Both these lovers she treats with a coolness which inspires the one with a more ardent desire of possessing her, and inflames the other with rancorous hatred. Both resolve to carry her off; and she suddenly disappears from the baron's mansion. By an agent of Mansfeld, she is conveyed to a ruinous castle; and orders are given for her assassination; but, when the villain is on the point of executing the count's command, he falls into a closet in which were the bones of a nobleman whom he had murdered, and is wounded in his fall by his own dagger. Seized with compunction, he becomes the friend of Inmelina, who proves to be the daughter of the murdered count Chevelin. Maasfeld, who had usurped the title and estate of that nobleman, relinquishes his claim to our heroine. In the wife of the baron de Rosenfeld, she finds her mother, who had deserted Chevelin. She now receives the addresses of the marquis de St. Triviers, of whom Montauban proves to be the uncle; and the novel, as usual, terminates with a marriage.

The merit of this performance is not very great. The incidents are trite; the characters are in no respect original; and the language is not correct. But the work will amuse and interest many readers; and it will not injure the morals of any.

Analais and Aïmar; a Provençal History of the thirteenth Century; from an ancient Manuscript. 3 Vols. 12mo. 10s. 6d. sewed. Lane. 1799.

Those readers who are pleased with a recurrence to the days of chivalry, will reap entertainment from this romance. The manners and costume of those times are, in general, well preserved by the author; but the narrative is sometimes tedious and uninteresting.

The Reckless Matron; a Legendary Tale. 3 Vols. 12mo. 10s. 6d. sewed. Lane. 1799.

The reckless matron is a spirit who wanders in a state of perturbation and anxiety till some curses connected with the family to which she belonged are removed. But we deem it unnecessary to

gives a sketch of an absurd, confused, and uninteresting tale, which will not repay the attention of the reader.

MISCELLANEOUS LIST.

Remarks on the Signs of the Times. By Edward King, F. R. S. A. S. 4to. 2s. 6d. Nicoll.

A Supplement to the Remarks on the Signs of the Times, with many additional Remarks. By Edward King, Esq. F. R. S. A. S. 4to. 3s. Nicoll, 1799.

The present neglect of the prophetic writings deserves the most pointed animadversion; for, when the judgements of God are upon the earth, it is evidently the duty of all Christians, and more particularly of those who are employed in the administration of the divine word, to inquire diligently how far they may be involved in these judgements, and what calls there may be upon them for the true *metanoia*, or change of sentiment and life. On this account, notwithstanding some things in the pamphlets before us, which may appear fanciful to others as well as to ourselves, we respect the author for his piety, for his zeal, for his attention to divine truth: He sees (and who that has eyes cannot see?) that the period in which we live is marked by events portending a great change in the political and religious system of the Christian world. The prophecies relating to the overthrow of antichrist, or of papal usurpation and Mohammedan superstition, are drawing so nearly to their completion, that, before the middle of the next century, the obscurity in which some parts of the Revelations are involved will be entirely dispersed, and the wisdom of God will be manifest in the permission of the evils which have so long desolated the world, and in the removal of them when the period allotted to their duration shall be completed.

We agree with Mr. King that there is a solemn call on every believer to attend to the language of scripture.

‘These are not days to compliment away the truth, out of respect of persons, or of opinions; or to be timid in declaring it.’

‘Truth is awfully great. Let it ever fairly be brought to light; and left to its own energetic strength, to prevail.’ Remarks, p. 40.

‘That wise politicians—and men of erudition, in all ages—are too—too apt,—in contemplating what is going forwards, in the several periods of the world, to attribute too much to man:—and to conceive far too much, to be in the power of man’s designs and devices,—forgetting those words, pronounced by the mouth of the holy inspired prophet, Isaiah, chap. xlv. ver. 7. “I form the light,—and create darkness:—I make peace,—and create evil:—I the Lord do all these things.” Supp. to Remarks, p. 58.

But, if it is our duty to aim at the understanding of prophetic

denunciations, we must not suffer our minds to be biased by any events which may appear more important than they really are, and we must give our interpretations with great humility. In the latter respect our author is highly to be commended; and, if we differ from him in opinion on several events, we only take that liberty which should be granted to every one on so difficult a subject. It is of great consequence, in the interpretation of prophecy, to discover any one date which may be a clue to us in the solution of the whole. Hence, if the eighteenth verse of the sixteenth chapter of the Revelations relates to the present times, the events accompanying it will not be hereafter of very difficult interpretation. Mr. King is of this opinion; but his remarks on the accompanying events do not seem to us to be well founded; and perhaps some years more must pass before we shall be able to form on this subject a decided opinion.

The fall of Babylon is an important topic; and on this point we shall not scruple to offer a considerable extract, as it appears to us highly worthy of serious reflection. The author considers the 1260 years as now completed; and he assigns the following reasons for such an opinion.

‘ This is the year 1798.—And just 1260 years ago; in the very beginning of the year 538, Belisarius put an end to the empire, and dominion of the Goths, at Rome.

‘ He had entered the city on the 10th of the preceding December, in triumph, in the name of Justinian, emperor of the East: and had soon after made it tributary to him: leaving thenceforward from A. D. 538, no power in Rome, that could be said to rule over the earth,—excepting the ecclesiastical pontifical power.

‘ A power that was now become sufficiently established for that purpose.—And which was also still further supported, just about this time, by the first establishment of the first religious order, the Benedictines, in the year 518: whilst a most characteristic badge of corruption had also now begun to be confirmed; by the worship of the Virgin Mary being ordained, by a general council at Constantinople, in 528: instead of mankind being allowed simply to maintain the just veneration, and regard, due to the memory of her, whom all generations were to call blessed.

‘ And whilst it is moreover remarkable, that the use of the Christian æra itself had just been first introduced in the year 516.

‘ It is true, that after this entry of Belisarius, Rome was twice retaken by Totila, and the Goths. But instead of setting up any empire there, he, the first time, carried away all the senate, and drove out all the inhabitants; and, the second time, he was himself soon defeated, and killed; and Rome was recovered for Justinian, by Narses.

‘ Still, however, no dominion, no power ruling over the world, ever had any seat there, any more, except the papal. For the

date of Rome, appointed by Longinus, in 569, was no more than a subordinate civil officer; and even under the exarch. While the exarch of Ravenna (at the same time that he was in reality, exercising power at Rome) was, at most, himself only a subordinate officer, under the emperor of the East. And the dominion and power of the emperor of the East, was quite different, and distinct, from what could at all properly be called any Roman power. For nothing could, by any means, fairly come under such a description; but either the dominion of the western emperors; or the dominion of the kings of the Goths; or the papal dominion.

We have reason to apprehend then, that the 1260 years are now completed.—And that we may venture to date the commencement of that period, not as most commentators have hitherto done, either from Pepin's giving the pope Ravenna; or from Charlemagne's determining, and adjudging the pope to be God's vicar on earth; but from the end of the Gothic power at Rome. Because both those other circumstances were only (like subsequent gifts, or acquisitions of territory, and revenue) mere augmentations of splendour, and confirmations of that state of ecclesiastical supremacy, in which the papal power had been left, at Rome, by Belisarius, on his driving out the Goths, and ruining their kingdom.

And if these things are so;—then truly that great city Babylon is fallen,—is fallen:—is thrown down; and shall be found no more at all. And nothing remains, but for us to wait, with awful apprehensions, for the end. Even for the completion of the further closing events, which are, in the emblematical language of holy prophecy, described as being at hand.

As, in my former commentaries, I stopped short, at what appeared to be the precise description of the period in which we were then living: so do I now, at the present dread period. Praying earnestly, for the safety, welfare, and prosperity of our king, and country,' Remarks, p. 16.

On the particular application of some prophecies to the French, we make a pause, not absolutely agreeing with the writer, nor yet so determined in our own minds as to deny several points in which he thinks that they are the ministers of God's judgements. The explanation of the land shadowing with wings appears to us fanciful; and the encomiums on the book of Exodus cannot readily be admitted: but the explanation given by the author of the discoveries of the compass, the telescope, and the air-balloon, is sufficient to screen him from the sneers of the infidel, as well as from the suspicions of the true Christian. But our limits do not permit us to dwell longer on this highly interesting topic. We recommend these publications to the clergy of all denominations, who, while they reject some of the interpretations, may be led by others to a just comparison of the great events now passing in the world with the predictions given in the holy scriptures.

The Female Advocate: an attempt to recover the Rights of Women from Male Usurpation. By Mary Anne Radcliffe. Second Edition. Vernon and Hood. 1799.

The writer of this essay strenuously urges the utility of an institution similar to that of the Magdalen, for the reception of those young females who, from an improper education, are unable to supply the deficiency of pecuniary resources by their personal industry. We have no doubt that, by such an institution, many females might be rendered happy in themselves, and useful to society, instead of being reduced to the miserable alternative of want or prostitution. We also agree with Mrs. R. in reprobating the assumption, by men, of so many employments which would be more properly exercised by women; and we hope that an amelioration of the condition of unprotected and unfortunate females will gradually take place. The motives of this publication certainly deserve praise. It contains, however, scarcely any novelty of remark; and, if the subject were not deeply interesting, the feeble and declamatory style in which it is treated would have very little effect in stimulating those feelings which it is the view of the authoress to excite.

An Address delivered to the Committees of the several Parishes of St. Peter and Paul, St. James, St. Michael, Lyncomb and Widcomb, and Bathwick. Met to deliberate upon the Propriety of incorporating for the better Relief and Employment of the Poor, by the Establishment of an House of Industry. By J. Wood, a Director of the Shrewsbury House. 8vo. 1s. Dilly.

The experience which the direction of a house of industry has afforded to this writer entitles his observations to respect from all persons engaged in similar undertakings; and whatever may be the objections to houses of industry for extensive districts, the advantage of them in towns can scarcely be doubted. The grounds of this advantage are not too strongly stated in the present address, though the existence of such establishments in any country may seem to prove that we are not yet very far advanced in the knowledge of real civilisation. These houses of industry, it appears, form a striking contrast to the situation in which the families of the poor are generally placed in our cities and populous towns. Their habitations are the sinks of filth, profligacy, and vice; the morals of the children are early contaminated by evil communications and bad examples; lying is the first lesson of their tongues, and theft too often the first exercise of their hands; every object they see is at war with decency, and every impression they receive is a vice. p. 7.

‘ In those narrow alleys and miserable dwellings, where the poor congregate in our cities and large towns, the circulation of pure air is impeded, or it is impregnated with noxious putrid effluvia; and

within doors, a still greater stagnation or corruption of this vital fluid takes place. The pale countenances and squalid appearance of the wretched inhabitants, undeniably evince the injurious effects that result from this general cause.' P. 12.

This is too true a picture of the state of the poor in great towns; and their distresses, we fear, are not heightened by this accurate inspector of their situation, when he tells us that 'the poor, struggling with misfortune, worn down by incessant labour, or worn out by intemperance and debauchery, seldom live out more than half their days.' Who that has feeling can forbear to wish success to every undertaking which gives a comfortable and healthy lodging to the poor? We should be more pleased, however, to see some degree of attention paid to them in their own habitations, as a variety of crimes which they are tempted to commit might be prevented by an increase of their accommodations.

L'Amie des Dames. Par Madame. Félicité Guériot. 12mo.
Dulau and Co. 1799.

The Friend of the Ladies.

To the production of an emigrant we are sorry to see so small a list of subscribers as we find annexed to this volume. The merit of its intention deserved greater success.

The Rational Humourist: consisting of a Selection of Anecdotes, Bons Mots, &c. elegant, sentimental, and mirthful. 12mo. 2s.
Vernor and Hood. 1799.

The frontispiece is certainly the most humorous part of this publication. The *bons mots* which it contains are, in the language of our old and facetious friend Joe Miller, calculated for those whom 'a very little thing' will cause to laugh.

A HINT.

The professed object of a review is to give a just account of the works which are presented to the world. The offer of a bribe, therefore, to the editor of such a publication, is not only an affront to the person who is thus supposed capable of violating his honor and deviating from his duty, but an insult to those readers who are the objects of the intended deception. We allude, on this occasion, to the recent attempt of the author of a new pamphlet to procure, by a pecuniary present, a 'favorable report' of his performance.

ERRATUM.

In p. 344 of this volume, l. 2, after *be*, insert *they*.

6213

S. HAMILTON,
Printer, Fleet-Street, London.

A P P E N D I X

TO THE

TWENTY-SEVENTH VOLUME

OF THE

NEW ARRANGEMENT

OF THE

CRITICAL REVIEW.

FOREIGN ARTICLES.

Lettres Historiques et Critiques sur l'Italie, de Charles de Broffes, avec des Notes relatives à la Situation actuelle de l'Italie, et la Liste raisonnée des Tableaux et autres Monuments qui ont été apportés à Paris, de Milan, de Rome, de Venise, &c.

Historical and Critical Letters on Italy, by the President de Broffes, with Observations on the present State of that Country, and a critical List of the Paintings, and other Monuments of Art, which have been conveyed to Paris from Milan, &c. 3 Vols. - 8vo. Paris. 1799.

NUMEROUS are the descriptions which have been published of the interesting country of Italy. If we confine ourselves to modern times, pages might be employed in the bare enumeration of names, from the days of Alberti, whose classical quotations were afterwards to decorate the refined volume of Addison. Among the later French travellers, we remember Misson, Lalande, Richard, Grosley, and Dupaty, all of whom, in our opinion, must yield the palm to the present tourist.

The president de Broffes was before well known to the learned world, by the erudition and taste which he displayed in restoring the lost history of Sallust. His travels may well introduce him to the general reader, as an accurate observer of life and manners, and as a traveller of great acuteness, knowledge, and taste. The letters now published were written many years ago, and were only shown to his friends (one of whom, Lalande, mentions them in his preface): but they re-

tain the prerogative of genius and wit, that perpetual bloom which time rather improves than injures.

We now attempt a most difficult task, that of translating some parts of this interesting work; for the style is of such peculiar force, shrewdness, gaiety, and *naïveté*, that great allowance must be made for any transference into another language.

M. de Broffes, in his first letter, describes his journey from Dijon to Avignon. In his second, he gives a description of the latter place.

‘No town in Europe,’ he says, ‘can boast of more beautiful walls: they are all of hewn stone, of an equal height, with vedaus and machicolations around, and, at the distance of fifty paces, square towers of uniform height and structure. Pope Innocent V. lavished this expense, though without rendering the place capable of sustaining a modern siege. Avignon is more than a league in circumference. Almost the whole of the glacis is planted with two rows of trees, which form an indifferent promenade. The streets are large and open; almost all the houses are of very white hewn stone, which contributes much to the beauty of the mansions. The inhabitants are generally handsome: women of rank make use of a considerable quantity of rouge: the females in general have white and large bosoms.

I must give up all intentions of being understood by the natives, or of understanding them, till Desperiez shall have been received into the academy, in consideration of the beauty of his language.

‘The monks begin here to have the tincture of the Italian neighbourhood, and domination; and give more examples of vigour than of virtue.

Justice is also administered in the ultramontane way. An auditor superintends it in the first instance: from him appeals are made to another, from whose judgements appeals may be made to Rome, where three other courts must be passed through, so that a process may continue a long time.’

Sometimes the editor has not properly read the MS. Thus in p. 92, 93, *del Farté* is put for *del Sarto*. There are several other instances.

The *Isola Bella*, one of the celebrated Borromean islands, is described in lively colours.

‘A number of arcades, constructed in the middle of a lake, support a pyramidal mountain of four sides, covered with thirty-six terraces, like stairs, that is, nine on each side, as one would conceive before landing; but these terraces are not in fact so numerous, because buildings occupy a part of the sides of the

pyramid. Each terrace has, behind, a kind of tapestry of jasmine, pomegranate, or orange-trees, and, in front, a balustrade covered with flower-pots. The top of the pyramid is terminated by an equestrian statue, which forms a *jet d'eau*, as I am informed, for I have not seen it play; and on the four angles are statues, obelisks, and *jets d'eau*. There are, assuredly, in France many beauties of art and nature superior to this; but I have in no part of that country seen any so singular or so singularly placed: this resembles nothing, except a palace of enchantment. The general view of this romantic spot is the most enticing: as to the castle, it is a crowd of edifices, without order or elegance in the exterior, though the inside is not deficient in those respects. Nothing can be more charming than the ground-floor, which is a little lower than the exterior soil, and is entirely composed of grottos, distributed as apartments: all the walls, pavement, and ceilings, are formed of pebbles and shells in compartments, with views on all sides towards the lake, and fountains in the midst of the chambers, spouting into basins of marble.'

The next extract shall be from the tenth letter, which is addressed to the learned president Bouhier.

'I intend to communicate to you, my dear president, a kind of literary phenomenon, which I have just witnessed, and which appeared to me more wonderful than the dome of Milan. At the same time, I must confess that I was almost caught in a trap. I have lately returned from a visit to Signora Aguary. On entering a large and elegant apartment, I found thirty persons of all the nations in Europe ranged in a circle, and miss Aguary, with her little sister, sitting on a sofa. She is a girl of eighteen or twenty years of age, neither ugly nor pretty, but with a fair complexion, and a simple and mild countenance. At first, abundance of iced water was served, which I considered as a favourable omen, since I only wished for some chat with the lady; instead of which, count Belloni, who introduced me, addressed her in a Latin harangue. She answered remarkably well. Then they began to dispute, in the same language, on the origin of fountains, and on the cause of the flux and reflux that some springs have, in common with the sea. She spoke like an angel on the subject; and I never heard any thing more satisfactory.

'This being discussed, count Belloni desired me to converse with her on any subject of the philosophical or mathematical kind. I was confounded, on finding it expected that I should harangue *impromptu*, and speak for an hour, in a language to which I was not accustomed. However, I made her a fine compliment; then we began to dispute on the manner in which the soul may be stricken with corporeal objects, and then

communicate them to the organs of the brain ; and afterwards on the emanation of light, and the primitive colours. Loppin then discoursed with her on the transparency of bodies, and on certain curve lines in geometry, of which I understood nothing. He spoke in French ; but she begged leave to answer in Latin, as she was afraid that the terms of art would not so readily occur to her memory in French. She spoke amazingly well on all those topics, on which she was certainly as little prepared as we were. She is very much attached to the Newtonian philosophy ; and it is really a prodigy to see a girl of her age conversant in such abstruse matters. Yet, however astonished I was at her knowledge, I was perhaps still more surprised at her speaking Latin (to which she is certainly little accustomed) with so much ease and correctness, that I may safely say I never read any modern Latin book written in so pure a style as her conversation.

‘ After she had answered Loppin, we arose, and the conversation became general. Every one spoke in the language of his country ; and she answered each in the same. She told me she was vexed that the discourse had unexpectedly assumed the form of theses ; that she was not pleased with talking of such things in company, where, for one that was amused with them, twenty were tired, as they were in fact only fit for the discourse of two or three persons of similar tastes. These observations appeared to me as sensible as any of her preceding ones. I was much concerned to hear that she intended to go into a convent, not from necessity, for she is very rich. After we had chatted a while, her little sister played some pieces of Rameau on the harpsichord, as well as Rameau could have done, and also pieces of her own composition, which she accompanied with her voice.’

Our well-informed traveller is equally at home in numerous departments of art and science. Accounts of statues, and pictures, are contrasted with affairs of gallantry and opera-girls. At Verona, he observes that the dancing females of Italy exceed those of France in strength and agility, but yield to them in grace and taste.

‘ Let me not forget to tell you,’ he says, ‘ the great surprise which occurred the first time I went to the theatre. One of the church bells having sounded once, I heard behind me a sudden tumult, as if the amphitheatre were falling ; an idea the more impressive, as at the same time I saw the actresses run away, though one of them, as her part bore, had just fainted away. Hear the cause of this confusion and my astonishment : the *angelus* or *pardon* having sounded, all the audience immediately threw themselves on their knees towards the east, and the actors did the same on the sides of the stage. The *Ave*

Maria was very well sung; after which the actress who had fainted returned, made her courtesy as usual after the *angelus*, put herself again in the fainting way, and the piece went on. The effect of this stage-trick must be seen, before one can form any conception of its originality.

M. de Brosses proceeded from Verona, by Padua, to Venice.

‘Have I told you,’ he writes, ‘how we left Padua? We embarked on the canal of the Brenta, with a contrary wind, as always happens to us. Yet this time the devil was a dupe; for we had excellent horses which dragged us along. Our vessel was named the *Bucentaur*: it was, you may imagine, a very little child of the real *Bucentaur*, but the prettiest child in the world, formed like our *diligences-d’eau*, but much more neat; containing a little antichamber for servants, behind which is a chamber hung with brocatello of Venice, with a table, &c.

‘After sailing some miles, we had the honour of entering the Adriatic Sea, and, soon after, of seeing Venice. To confess the truth, the first appearance of this city did not surprise me so much as I expected. It had no other effect on me than that of a place situated on the sea-shore; and the entrance by the grand channel seemed to be that of Lyons, or Paris, by the river. But when one proceeds, when one sees rising from the water, on all sides, palaces, churches, streets, entire cities, for in fact there are more than one, and when one finds that one cannot step without having the sea by one’s side, it appears to me so surprising that even now I am more astonished than I was at first. Add the wonder of beholding a city open on all sides, without gates, without fortifications, without the slightest garrison, yet impregnable by sea as well as by land; for ships of war cannot approach it because the lagunes are too shallow. In a word, this city is so singular in its situation, its customs, its manners which might kill one with laughter, the liberty which prevails, and the tranquillity enjoyed, that I am tempted to regard it as the second city in Europe, and I know not whether Rome will cure me of this prejudice.’

In a subsequent letter, concerning Venice, the president thus speaks:

‘Although, my dear Quintin, I have already desired Blancey to inform you that I would say nothing of the buildings of this place, I cannot entirely keep my resolution. You may, perhaps, have false ideas of the subject, which it is my duty to remove. For example, you know by reputation the palace of St. Mark: it is an ugly building, if ever there was one; massy, gloomy, Gothic, and in the worst taste. Yet the large court

within has, particularly on one side, something magnificent in its construction; it is adorned in a remarkable manner with two wells, the prodigious brims of which are of one entire piece of cast bronze, ornamented with great labour; and with a superb stair-case of white and violet-coloured marble, which was named by anticipation (for they knew that I should ascend it) the giant's stair-case. This leads to another, highly decorated with statues and gilding, and to the halls where the several councils are holden. The apartments, as usual in ancient palaces, are ill laid out, ill kept, and very dark; but they are so rich in paintings of the greatest masters, that it cost me not less than eight days to see the whole. The doge resides in this palace; and of all the state-prisoners he is in my opinion the worst lodged; for the common place of confinement, which is near the palace, is a most commodious and elegant building.'

Of Bologna M. de Broffes gives the following sketch.

'Bologna is full of elegant churches, and of beautiful private buildings. It is entirely built, like Padua, with porticoes, beneath which the foot-passengers walk under cover: but, instead of the infamous porches of Padua, here are broad long streets, bordered on both sides with vaulted porticoes of considerable height, supported with endless ranges of columns, of all sorts of orders, and with square pilasters. Although the style of these columns be sometimes good, and sometimes bad, the *ensemble* of this uniformity produces, in my opinion, the finest and most regular effect that can be imagined; and the more so as the pillars commonly support very beautiful houses, all built of brick, according to the custom of the country.'

The description of the institute, or academy of sciences, at Bologna, founded by the celebrated count Marigli, is curious and interesting, but is too long to be extracted.

In the second volume we find our traveller at Florence. His account of the gallery displays good taste. Those who have seen the St. John in the Desert, by Raphael, in the Orleans gallery, will be interested by his remarks on that fine painting. Similar pictures existed at Bologna and at Florence; but it was not discoverable which of the three was the original. It is to be presumed that Raphael, much pleased with this admirable performance, repeated it for various purchasers.

'A decided love of the arts renders the family of Medici highly respectable. It cannot receive a greater eulogium than the observation, that, after having usurped the sovereignty over a free people, the Medici are beloved and regretted by that people. Florence, indeed, has suffered an incalculable loss in

the extinction of that family. So fully persuaded are the Tuscans of this truth, that there is scarcely one of them but would give a third of his property to procure its revivification, and another third, that the house of Lorraine had not succeeded: I do not believe that the contempt here manifested for the latter race can be equaled, except by the hatred of the people of Milan against the Piedmontese.

We will next attend our interesting traveller to the Campagna, or country around Rome.

‘ We are at last in the Campagna, which is wretched beyond all expression. Not a tree, not a house, are to be seen; and yet Romulus is not to be blamed. I was in the wrong when I blamed him in a former letter: the soil is the most fertile in the world, and, if cultivated, would yield whatever you please. You will say, Why is it not cultivated? The answer will be, because the air is pernicious, and kills those who are rash enough to reside amidst it. But I reply, that this proposition is reciprocal. It is not inhabited, because the air is bad; and the air is bad, because there are no inhabitants. How can it be otherwise in this vast region, surrounded with mountains, which preserve it from the winds, like the bottom of a cask; where there are no houses, woods, or trees, to break the air into currents; nor any fire lighted to purify it; where the land is never stirred, nor any outlet afforded to the waters? In the great heats, the air, being without motion, like water stagnant in a marsh, produces a deadly contagion. But an evident proof that this effect does not proceed from the climate is, that this contagion does not extend to Rome, which is situated in the midst of this very plain; or to its environs, distant about half a league, because the land is inhabited.

‘ The first source of this calamity was, as is said, a false piece of policy of pope Sixtus V. who, doubtless, could not foresee its consequences. When he was elevated to the papacy, disorder and impunity reigned in the state, the principal nobles having assumed the power of so many petty tyrants. Openly to check this evil would have been a work of danger and difficulty. Sixtus wished to check the insolence of the nobles, by diminishing the immense rents which they derived from their estates. He issued an absolute prohibition against the exportation of grain from the lands of the church. The people at first heard with pleasure an edict, which seemed to promise provisions in greater abundance, and at a cheaper rate; but, as the country produced far more corn than could be consumed, it became so cheap, that agriculture was neglected. Only the necessary supply was raised, large estates remained uncultivated, and hence the air becoming un-

healthy, depopulation took place; so that the evil having spread from one district to another, the whole is reduced to the state above-mentioned. The ruin of the land has occasioned that of the people; the destruction of the people that of the land, which is here at a low price. The princess, Borghese lately assured me, that she had many estates, of which she would assign two thirds in absolute property to any persons who would inhabit and cultivate the remaining third. I said, "Madam, men are like trees; they seldom come without having been planted." And how can the human race be prevented from becoming scarce, in a country where fortune is only to be won by embracing a profession which prohibits population? Ah! what strange virtue that is, which aims at the destruction of mankind!"

M. de Brosse proceeded to Naples, and afterwards returned to Rome, where he remained a considerable time. He thus mentions Herculaneum.

'I entered by the gate of the city, which is a very deep well. I do not recollect that I saw any steeples; but I saw an amphitheatre as clearly as I now see you, with a number of statues, mosaics, painted walls, some standing, some fallen; and from day to day new curiosities are found. The most valuable is a piece of ancient painting in fresco, larger than any other that exists, and very well preserved. It represents the children of Athens returning thanks to Theseus for the defeat of the Minotaur. The figure of Theseus is standing, the size that of life, naked, and of very correct design.'—In his opinion, this painting approaches nearer to the manner of Raphael than to that of any other modern master.

At Naples he found the rich collection of medals of the Farnese family, which had been brought from Parma; and he particularly praises the mode of arrangement, which he describes so minutely, that we despair of rendering, with due exactness, the technical terms.

In speaking of St. Januarius, he finds the same miracle in the days of Horace, who describes the frankincense at Gnatius as dissolving without fire, and adds

—————Credat Judæus apella,
Non ego.————

He represents the populace of Naples as 'the most abominable set, the most disgusting vermin, that ever crawled upon the face of the earth; and, what is worse, the evil is abundant, the city being peopled to excess. All the banditti, and idle poor, of the country, crowd to the capital. They are called *Lazzarielli* (or *Lazaroni*); they have no houses, but pass their lives in the streets, doing nothing, and living on the

abns given at the convents. Every morning they crowd the stairs and entire square of the Olivetans, and present a hideous spectacle.'

In describing Rome, the president makes the following sensible observations.

' I have frequently occasion to compare the different kinds of pride, habitual to the French and Italians ; and, to speak without disguise, that of the latter appears to me infinitely more rich, more noble, more agreeable, more useful, more magnificent, and approaching more to real grandeur. What is commonly called in France " making a great figure," consists in keeping a well-furnished table. An opulent man, with the help of cooks, treats with several courses, and elegant desserts ; indeed, with a profusion of victuals, of which one third would have sufficed for the guests.'

The author proceeds to remark that the French nobleman is forgotten after digestion ; while the Italian lives in a frugal manner, and gratifies his ambition by erecting some public edifice, useful or ornamental ; thus employing the useful trades, while in France those of mere luxury are the most prosperous.

The character given of the young pretender is very pleasing, and interspersed with curious anecdotes, which might be useful to an author, in giving a detail of the rebellion of the year 1745. At the present moment the following candid observations will be found peculiarly interesting.

' This ardent vivacity of the French, joined with their disgusting habit of preferring aloud the customs of their country to those of any other, is one of the chief causes why they are worse received abroad than any other people. It occasions the remark, that they can never be regarded as companions, but always presume to be masters, and never speak but in a despotic tone. Besides, the Italian character little sympathises with our manners, which are open, and void of circumspection. The Italians say that the general character of our nation is, to be for ever prating, when silence would be far more advantageous : they pronounce us entire strangers to that phlegm, which they so highly value ; but they agree that when this quality is found in a Frenchman, he is superior to any other foreigner. All this is just ; but it is also true that other nations form, as it were, a common cause against us ; because the great power of France, at the same time that it occasions its being dreaded, and respected as the first country in Europe, likewise excites envy and jealousy against the French name.'

In the third and last volume M. de Brosses continues his interesting account of Rome ; and then describes his return by

Modena and Turin. Our extracts from this volume must be brief, as we have already exceeded our intended limits.

With regard to a celebrated picture, our author says, 'the Last Judgement, by Michael Angelo, in the chapel Sixto, belongs to the first class of paintings in fresco. This famous work, and perhaps still more the figures of the frieze, in all sorts of forced attitudes, are a *fury* of anatomy and design. To speak truth, I know no other fine painting by M. Angelo, except these: he was, in a word, a bad designer, but could well delineate objects of terror. We owe to this vigorous genius the banishment of the meagre Gothic style, and the glory of bringing others back to natural ease, while he himself outraged it. The figures of this frieze, their force, and foreshortening, transport the imagination beyond its usual limits, like the sublime of the great Corneille. Nothing of the kind can be finer. His picture of the Last Judgement is celebrated, because it is a confused subject, where disorder is proper; and because he has given it a colouring without harmony, a bad, general, contiguous tint of bluish and reddish air, which bears a resemblance to the mixture of elements in the destruction of nature.'

We cannot omit a specimen of the president's humorous narrations.

'Eight or ten persons were in the chamber of madame Borghese, chatting around her bed; for she had been lately delivered of a child. We began to talk of the ladies of Rome: they asked us how we liked them, and which pleased my fancy most. I extolled madame Ricci. My taste, however, was not approved in the assembly, because she is only pretty; and *here* beauty is supposed to consist in large and well-proportioned features. The Italians have even no word in their language to express what we call a pretty girl. After this Legouz began to say, "For my part I am for Virginia Patrizzi. She is not pretty; she is very brown, very thin, marked with the small-pox; but she pleased me more than any of the rest. She is young, gay, of a mild and witty humour: she is of an easy figure, and has little, black, piercing eyes, which penetrate my very heart. She is my mistress. I do not know signor Montorio, her husband; but I intend to go frequently to his house, and I will so curvet about him, that he must be a strange fellow if he should not ask me to dinner twice a week." All bit their lips, to avoid laughing. I wished to interrupt him at the first word; for the signor her husband was then present, sitting near the bed; but madame Borghese, near whom I sat, held me firmly by the arm. Montorio began to say gravely, "What do you mean, sir? I have not been deceived in my wife. God has made her ugly; ugly I have taken her; ugly I will keep

her. I did not imagine that any body would become enamoured of her : and I am very well pleased that a man of wit, and of good taste, has come from such a distance to admire her, and prefer her to more handsome women. To let you see that we are not so surly here, as is commonly believed, or so difficult to form acquaintance, I invite you to come to-morrow, and dine at my house." The intrepidity of Legouz was at first a little disconcerted ; but he soon recollected himself ; and he has in fact gone frequently to dine with Montorio.'

Our traveller observes (vol. iii. p. 87.) that the sturgeon of the Tiber is so much superior to that eaten at Paris, that he was no longer surprised at the praise bestowed by Roman epicures on this fish.—The *Italia Liberata* of Trissino is highly praised (p. 132.) for its Homeric simplicity.—M. de Brosse blames Wasse for complaining of the negligence of the editors of Sallust (p. 139.), whereas, upon comparing many MSS. he found much correctness in the common editions.—The description of the annual feast, given by the French ambassador at Rome (p. 209, &c.) is written with great humour. Unusual candor and justness of taste appear in almost every part of these intelligent travels, but in none more than in the elaborate details concerning French and Italian music.

We regret leaving such an agreeable companion, but must close our extract with the character of Metastasio.

' Never did any poet equal him in the art of the *exposition* of a subject. This faculty, which torments all our poets of the second class, and in which even our first masters have failed more than once, occasions no trouble to Metastasio ; for he always succeeds in it. I do not know how he contrives to manage his *prologis* in such a manner, that, almost without any recital, the spectator finds himself informed of all that is necessary for understanding the piece. He commonly opens his first scene with some remarkable action, and continues with the same rapidity to conduct his subject to the developement of the plot. He wonderfully well understands the management of the passions. He is full of incident, and of surprising stage-effect : with these his pieces are sometimes over-loaded, so as to injure the verisimilitude. Hence his best dramas, such as *Adrian*, *Artaxerxes*, *Titus*, *Achilles*, &c. are very interesting ; and the middling ones, such as *Hypsipyle*, *Semiramis*, &c. are at least curious. He composes with extreme facility, and has fertile and varied inventions. In his pieces the action is generally double ; but he unites the two actions so well, that they cannot proceed without the aid of each other ; which nevertheless occasions a want of unity in the interest of the play.'

Œuvres Posthumes de [M.] d'Alembert. Paris. 1799.

Posthumous Works of d'Alembert. 2 Vols. 12mo. 7s. Imported by De Boffe.

THE reputation of d'Alembert, established on the extent and variety of his talents, and his connections with the chief personages in the literary and scientific world, before the era of the French revolution, will excite among his admirers a strong desire of perusing his posthumous works; and even those who lament that his abilities were frequently ill directed, will be curious to know every particular of so extraordinary a character. Both parties, therefore, will be gratified by this publication, which was compiled from the papers left to the unfortunate Condorcet, whose widow put them into the hands of the editor. It contains several original papers, and an interesting correspondence: in the latter, the chief writers are the king of Prussia, the empress of Russia, marshal Keith, Beccaria, Caraccioli, Rousseau, Montesquieu, and Diderot. From d'Alembert's account of himself, and the eulogium read at the academy by Marmontel, the chief events of his life are accurately related, and the principal traits of his character are well delineated. The following particulars respecting this ingenious man deserve to be recalled to the recollection of our readers.

John le Rond d'Alembert was born at Paris on the 16th of November, 1717. After the usual education at school and college, and unsuccessful attempts to familiarise himself with law and physic, he devoted himself to mathematical studies; and, at the age of 23, he was, for two important papers, elected a member of the academy of sciences. In 1746 he obtained a prize from the Berlin academy for a paper on the general cause of the winds. In 1752 he declined the offer made to him by the king of Prussia of the presidency of that society; but, in 1754, he accepted from that monarch a pension of sixty pounds a year, which was the first public reward for his labours. In 1756 the king of France bestowed on him an equal pension; and in 1762 the empress of Russia requested him to undertake the care of her son for four thousand pounds a year, which he declined. In 1763 he made a tour into Germany, on the invitation of the king of Prussia, at whose table he was received every day. On quitting Berlin, he was assured by the king that the presidency of the academy would remain vacant till he should undertake the office. From that time, till his death in 1786, he lived chiefly in Paris, employed in mathematical works, in translations, in the labours of the *Encyclopedie*, &c. uniting the solidity and precision of the mathematics with true taste in the belles

lettres, and the purest energies of eloquence. Disinterestedness, independence, and the love of study, marked his character: but neither seclusion from the world, nor philosophical pursuits, destroyed the finer feelings of nature; and the grief expressed by him on the loss of his dearest friend, bore ample testimony to his sensibility.

His love of independence is evident from a letter written in the year 1752, on declining an offer made to him by the king of Prussia. 'The situation in which I am, might, perhaps, be a sufficient motive to many persons to renounce their country. My fortune is below mediocrity: seventy pounds form the whole of my annual income. Entirely independent, and master of my inclinations, I have no family to oppose them. Forgotten by government, persecuted as much as one can be who avoids every occasion of exposing himself to the malice of the world, I have no share of the rewards which are here bestowed on men of letters with more profusion than discretion. The only reasonable expectation that I can form is to have a moderate pension, which will probably come very late, and will scarcely suffice for my maintenance, if I should have the fortune, good or bad, to arrive at old age. This resource is also far from being certain, if the court of France be as ill as the king of Prussia is well disposed towards me. Notwithstanding all this, the tranquillity which I enjoy is so complete, that I cannot resolve to run the risque of losing it. Superior as I am to misfortune, the various trials to which I have been exposed have hardened me against poverty, and have left me sensibility for those only who resemble me. My wants have accustomed me to be contented, without effort, with mere necessaries; and I can divide even my small fortune with men of worth who are poorer than myself. I began, like other men, by wishing for preferment and wealth; I end by renouncing them entirely; and each day I find myself better for my choice. The retired and sufficiently obscure life which I lead is perfectly conformable to my character, to my extreme love for independence, and perhaps to a small degree of misanthropy which the events of my life may have inspired. Retirement and regimen, prescribed both by age and inclination, have secured to me the most perfect health, the chief good to a philosopher. In short, I have the happiness to enjoy a small number of friends, whose society and confidence form the comfort and charm of my life. Judge now, Sir, yourself, whether I ought to renounce these advantages, and exchange a certain happiness for a situation splendid indeed, but precarious.'

Another ground for declining the offer does him great honour. 'I may add, Sir, that nothing can induce me to accept the place of M. de Maupertuis, during his life, and to

come to Berlin to inherit (if I may use the expression) his property. He was my friend.'

After many expressions of gratitude he concludes, 'If persecution and misfortune should one day oblige me to quit my country and my friends, I would seek an asylum in the Prussian territories, and would only request the satisfaction of dying free and poor, near his majesty.'

It is to be lamented that these exalted sentiments were not softened by the graces of Christianity. He appears to have been one of the determined enemies of that religion; and the language used to him by the daughter of a friend, shows in what light he was viewed by persons who had a due sense of piety. Madame de la Ferté-Imbaut addressed him in these terms:

'In my mother's chamber, Sept. 2, 1776.

'Sir, I shall speak to you with my natural frankness. You have for many years rendered all persons of good character indisposed towards you by your indecorous and imprudent manner of speaking against religion. I associate only with the virtuous and the devout; and many think that it is a duty which I owe to religion and public example to prohibit your access to my mother since she has received the sacraments. In the state in which she is, I am indeed responsible for every thing; and I think that my friends are in the right; but, at the same time, Christian charity obliges me to inform you of this circumstance, rather than to raise a clamour against you. After this information, Sir, I advise you, for the sake of your self-love and your judgement, to use that language in the world, when you speak of my mother, which may be sufficiently becoming and reasonable not to compel me to shut her door against you. You are well acquainted with her talents, because both of you possess talents; but her soul is better than yours, more devoted to virtue and the love of order than yours; consequently you cannot be friends. My mother was, for ten years of her youth, as devout as an angel, loving God and her religion with strict sincerity. For many years after, she spoke in feeling terms of her devotion; and she has often told me that she was much happier during her religious life than since she appeared to have quitted it; and it is a duty I owe to religion and truth, to tell you, Sir, that she has always loved God much more than she ever loved you, or those who resemble you.'

As the mother was thus influenced by her daughter, we find, by a letter from d'Alembert, that his visits were from this time prohibited. 'All the friends (he says) of Madame de Geoffrin now know that Madame de la Ferté-Imbaut, her daughter, a silly creature, and a devotee from policy, shut her mother's door against me, a year before

her death, to please the fanatics, and to the great regret of the unfortunate woman, who wished to see me, yet did not dare to complain of being deprived of my company. That the philosopher entertained a great respect for this lady, that her death afflicted him with poignant sorrow, and that he highly honoured her memory, we may conclude from the correspondence in this work, and from his reflections on her tomb. How far the daughter was justified in separating two intimate friends under the pretext of difference in religious sentiments, it is not our business to determine: but the sorrows of infidelity, and the total want of every species of consolation in the wretched system adopted by the philosopher, are finely painted in the effusions of his grief, and may be usefully contrasted with the more endearing topics which would have been suggested to a mind cheered by the enlivening rays of Christianity.

The Encyclopedie will be a lasting memorial of the fame of d'Alembert; and his preliminary discourse will remain a model for future arrangements in science. We give him credit for his sincerity; and he is, in our opinion, completely justified in his pretensions to this virtue. 'If you will take the pains of re-perusing my preliminary discourse, you will see that I have there praised Fontenelle only for method, perspicuity, and precision, in treating very difficult subjects; and in those qualities his real talents consisted; Buffon only for the grandeur and sublimity with which he displayed the truths of philosophy; and this is true; Maupertuis only for the advantage that he had in being the first follower of Newton in France; and this is true; Voltaire only for his superior talent in writing; and this is true; Montesquieu only for the reputation which his work on the Spirit of Laws justly enjoys over all Europe; and this is true; Rameau only for his symphonies and his books. In short, madam, I can assure you that in every word which I wrote I had posterity before my eyes, and endeavoured to form and deliver only such opinions as would be ratified by the suffrages of future times.'

In the correspondence are many interesting letters. We cannot deny ourselves the pleasure of quoting a part of one written by the late empress of Russia to our philosopher. 'Permit me to tell you that you contradict yourself; you load me with praises, and yet are unwilling to be better acquainted with me. Perhaps you entertain the opinion of those who say that the great are better known at a distance. You also tell me that I shine in the gazettes, and that the north gives lessons to the south: but whence comes it that you of the south pass for such enlightened people, if the most natural and simple regulations have not taken root amongst you? Have they, from your excess of refinement, escaped you? I conceive, however, that, when your parliament shall have

freed you from the power beyond the Alps, you will return to your natural interests; for it is a wretched bondage to regulate our interest by the schemes and caprices of those who view it in a very different light. In short, I think that efficacious grace will ultimately bring all things right. We have too much respect for spiritual things to mix them with temporal. Each branch is confined to itself; and the directors of one department have not the least wish to interfere in the concerns of the other. If heretics were not suffered, the faithful would despair of drawing them again within the pale of the church. Articles of faith are immovable; there can be no dispute about them: philosophers will make no attack upon them; and of the opinions of this world every one thinks according to his pleasure. This is the state of affairs with us; and I shall not easily suffer an alteration.'

When a despotic prince speaks in this manner, we shall not suffer ourselves to be led astray by the sentiments of Caraccioli, though few men had greater experience in courts than he had. 'I have prated too much to talk to you of politics; the subject is unimportant to you, and now that I am no longer in the *corps diplomatique*, I give myself no trouble about it. In short, all governments are alike, administrations are the same among all princes. Tyranny is the rule of action. Hence it is indifferent to me who are to govern, and what are the respective advantages of each country, since those who preside over nations consider the state as mere property, which they have a right to enjoy without the least regard to poor humanity.' Such a sentiment might be overthrown by another letter from Caraccioli, written when he was viceroy of Sicily; and his interesting account of the destruction of the inquisition in that island, under his own auspices, is a proof that 'poor humanity' is sometimes regarded in the cabinets of princes. If he, as viceroy, could have so much regard for the people under his care, why should he suppose that the sovereign himself (though we allow that too many sovereigns are forgetful of their duties) never had any other end in view than his own enjoyment or aggrandisement? 'I am fully occupied (he says of himself in Sicily) in doing all the good I can to this country. Unfortunately I meet with many obstacles; the greatest, the most disagreeable, come from those whose chains we wish to strike off; so true it is, my dear friend, that a long habit of slavery degrades the soul, and makes it feel a pleasure even in its bondage.' Poor humanity may then complain of the people, as well as of the prince. For the credit, however, of Caraccioli, be it always remembered that he really did good to Sicily.

The second volume is taken up chiefly with miscellaneous papers on the *belles lettres* and philosophy. Many just di-

distinctions are drawn between the supposed synonyms of the French language. The reflections on public education in France had too good a foundation in that unhappy country, and may serve as a beacon to our own. From this account it appears, that 'a young man, after having spent ten of the most valuable years of his life at school and college, even if he has employed his time well, carries away with him a very imperfect knowledge of a dead language, with precepts of rhetoric and principles of philosophy which he ought to take pains to forget; and he often retires with corrupt morals, the least consequence of which is the destruction of health, sometimes with principles of devotion ill understood, but more commonly with so superficial a tincture of religion, that it falls a prey to the first impious conversation, or the first book of evil tendency.'

We are inclined to agree with the philosopher on the study of history, which is strangely neglected in our public schools. 'My opinion respecting history, and the sciences connected with it, as chronology and geography, is the same. In spite of the little attention paid to the study of history in schools, childhood is the best time to apply to it. History, useless to the generality of men, is very useful to children by the examples presented to them, and the lessons of virtue given to them in an age when they have yet no fixed principles either good or bad. It is too late at thirty years of age to begin to learn, except to indulge curiosity, because at that age the reasoning powers are settled for life. A person of my acquaintance wishes that history should be studied backwards, that is, by beginning at our own time, and thence going to the earliest ages. This idea appears to me very just and philosophical. Of what use is it to tire a child with the history of Pharamond, Clovis, Charlemagne, Cæsar, and Alexander, and leave him in ignorance of that of his own time, from the disgust excited by his first lessons?'

We might, from a work of so miscellaneous a nature, cull a variety of extracts to entertain the reader, and to confirm his opinion of the true taste and profound judgement of our philosopher. These volumes, indeed, form an excellent supplement to his works, and will be highly prized by those who wish for an intimate acquaintance with him and his associates in literature.

Histoire de l'Origine, des Progrès, et de la Décadence des Sciences dans la Grèce; traduite de l'Allemand de Christophe Meiners, Professeur Ordinaire de Philosophie, à l'Université de Göttingue. Par J. Ch. Laveaux..

History of the Origin, Progress, and Decline, of the Sciences in Greece; translated from the German of C. Meiners, Professor of Philosophy at Göttingen, by J. Ch. Laveaux. 5 Vols. 8vo. Paris. 1799.

FROM the title of this book, a reader might suppose it to be a general history of the sciences cultivated by the Greeks; but it is, in fact, only the history of a part of their philosophy. After the similar productions of Stanley and of Brucker, we cannot expect much novelty in this compilation of M. Meiners. He has the merit, however, of having had recourse to the original fountains, which he has examined with great care and accuracy, and in several instances with a criticism at once new and just. From this French translation it appears that the original German is very inaccurately printed, particularly in the quotations from the Greek authors, which are in this edition carefully corrected. But, though the work is now published in a more general language, and a more correct manner, it will not be found very interesting by the common reader. The prolixity of the discussions, and the dryness of the manner, will always confine it to the shelves of the learned.

M. Meiners has written a long preface on the causes that accelerate or retard the progress of knowledge.

‘ Who is not surprised (he remarks) that in Greece the sciences did not appear for many generations after the arts had arisen, and that in the fifteenth and sixteenth centuries the latter had with an astonishing rapidity almost attained their highest degree of perfection, while the former only followed them with very slow steps? This phenomenon appears so much the more inexplicable, as there have remained, if we consider the proportion, many more great works of the chief writers of Greece and Rome, which might serve as models, than masterpieces of the great artists; and as the former have been infinitely more multiplied, or more spread abroad, than the latter. For a long time the writings of the ancients were read and explained as if they were not understood; and those which were the most admired are precisely those whose loss ought not to have been regretted; for instance, the works of the new Platonists. The small number of men who thought for themselves, and who had not enlisted in the array of the applauders of Plato or Aristotle, discouraged of philosophy in a

manner as unintelligible as the most ancient philosophers of Greece; and, in perusing their works, one would think that they had flourished between the 76th and 80th Olympiads, and that they had no acquaintance with the masterly productions of the ancients.'

'The great minds of those individuals to whom the world is indebted for useful inventions, were equally developed in countries where they had nothing to expect but captivity, famine, and misery, as in those where they might hope for the flattery of kings and of the great. They were developed amidst the dangers and in the prisons of the inquisition, as well as in the peaceful retreats and under the beneficent shades of Liberty.'

M. Meiners proceeds to explain the nature of his plan. By his own account, it excludes the consideration of many of the most important sciences; and it follows from his own confession, that his title-page is rather new than just, rather alluring than precise. With more propriety he apologises for his style in the words of Cicero: '*Est, ut dicis, sed tamen omne, quod de re bonâ dilucidè dicitur, mihi præclare dici videtur; istiusmodi autem res dicere ornatè velle, puerile est: planè autem et perspicuè expedire posse, docti et intelligentis viri.*'

The subsequent explanation will be listened to with a more doubtful ear.

'Many readers will be astonished that I have not quoted my predecessors and some authors whose writings I esteem as archives of ancient philosophy, or at least that I have only quoted them when I found in their writings some passages which I could not relate or repeat. The cause of this silence must not be ascribed either to a haughty contempt of the merit of those learned men, or to any ignorance or deficiency in my studies, for I have read them all, though without consulting them either for the part which I now give to the public, or for the subsequent divisions of my labour. But the reason of this conduct must be sought in the mode of research which I have adopted for many years. I long ago remarked, that all compilations, even those which are regarded as the most useful and the most perfect, have always some imperfection: that their authors usually copy the passages of the ancients from other authors or from indexes, and neglect those very parts which might illustrate the manners, the opinions, and the characters, of ages or of individuals; and that, indeed, many of the testimonies are either truncated, or presented in a false point of view. These considerations induced me to renounce entirely the feeble and uncertain assistance which I might have derived from the compilations of Brucker, Stan-

ley, and many others, and to read anew all the authors which they examined or might have examined, as if they never had been read; and as if no materials had been hitherto drawn from them. It is in this way that I have collected the materials for the work of which I now publish the first part. The more I read, the more my knowledge increases. The more I see the career which I wish to run extend itself before me, the more important do I find certain objects to which I had not before paid due attention—the more new questions arise to my mind, of which I had before formed no conception. The importance of these new researches which successively offered themselves, and which had not entered into the intention of my studies, often obliged me to begin anew. I can therefore assure my readers that I have not only read all that remains to us of the works of the Greeks and Romans in which any materials can exist for such a production as this, but have re-perused, with different views, the most important of those works.

Mr. Meiners deserves applause for his attentive examination of the original writers; but the general practice in similar researches has been for the author to balance his own opinion, especially in the explication of difficult passages, with that of his predecessors; a practice which, if not carried into too minute a detail, is more satisfactory to the reader, and more honorable to the candour of the compiler; for it seems illiberal and ungenerous to pass in silence the labours of those who have preceded us in the same career.

The following note, near the close of the preface, deserves approbation.

‘I have exerted every effort to observe a strict fidelity in the chronology. If writers fail in this exactness, without which there can be no genuine history of manners, of revolutions, or of events, it must be through want of talents, through ignorance, or through indolence. In order to avoid this suspicion, some will say, that such exactness is impracticable, because, if we suppose an author to be the first who spoke of a custom, &c. it does not follow that such custom began in the time of that author, or a short period before the age in which he wrote. But a reasoning man will not draw such a conclusion, which is in fact only a pretext for not doing what ought to have been done. Ought not chronology to be followed, when often the same writers in different works describe in a contradictory manner the customs and constitutions of their time, or when they say that in the time of their fathers, or of their ancestors, matters were different from those of their own time, or that such a person, such an age, or such an event, have produced such and such effects?’

If in every case we wish accurately to distinguish the chronology, we must not only discriminate the age of the narrators, but also that of the works, which are often contradictory.

The first book of this compilation presents an account of Greece, at an early period, and of the seven sages of that country: in the next book M. Meiners traces the first scientific attainments of the Greeks; and, in the third, we find an elaborate and prolix account of Pythagoras and of his philosophy.

In speaking of the seven sages, our author observes that they 'lived in states where the command of armies or the government of the people could not be acquired by right of succession, by birth, or by inherited opulence, but where, on the contrary, the first dignities were the rewards of superior qualities, eminent virtues, transcendent merit—where it was a rule without exception that those who were placed at the head of affairs by the people had great qualities of the mind and of the heart, which rendered them worthy of those elevated situations. When therefore men acquired such high regard as attended the Grecian sages, it must have flowed from their having rendered to their fellow-citizens important services, from their having more deeply studied mankind, and bestowed more reflexion on the real value of things, on the good or bad consequences of human actions.'

In another passage our author offers the following reflexions on the licentious verses ascribed to Solon and other sages.

'Licentiousness in writing is not always a proof of the corruption of manners in the authors, or of that of their contemporaries. I shall not here quote the wise king Solomon, who instructed his people by his maxims, and composed at the same time the Song of Songs. But it is certain that Archilochus, who lived in an age in which the beginning of the corruption of manners among the Greeks cannot reasonably be dated, wrote in so licentious a manner as to be expelled from Sparta for that reason only. We know also that among the Romans, at the very time when they were as remarkable for their temperance and the purity of their morals as for their courage and their patriotism, the Saturnine and Fescennine songs were full of licentiousness and impurity. Among the Greeks and the Romans the greatest statesmen, generals, magistrates, and philosophers, whose manners were irreproachable, amused themselves with composing pieces of light poetry. The great names of these men are mentioned by Apuleius, who justifies himself by their example.'

The author afterwards repeats his surprise that the arts so

long preceded the sciences in Greece and other countries. We must confess that we behold this circumstance without wonder. The sciences require many combined causes in order to attain any degree of vigour. One discovery slowly conducts to another; for the cultivation of the sciences a gradual progress of previous illumination is requisite; and the whole depends so much on these circumstances, that what is science in one century will become ignorance in the next. The arts, on the contrary, are either produced by indispensable necessity, or by the instantaneous effusion of creative genius. The state of the arts in any country may therefore, in general, be measured by the trivial standard of its opulence. Hence it is not a matter of surprise that the arts had obtained a considerable degree of perfection in the empires of Mexico and Peru, where the manners were barbarous and sanguinary, and where the sciences may be said to have been totally unknown.

At the present day the following observations may not be unseasonable. 'The democratic government which Mardonius introduced into the states of Greece was not more useful to them than the liberty which in later times the Romans restored. With all this pretended liberty the Greeks remained in a strict dependence on the ruling nations; and that deceitful image with which they were amused only served to convulse them with violent factions, to render them successively the prey of a few contemptible demagogues, and to disgust and discourage the real patriots who might have laboured effectually in promoting the felicity of their country.'

The remarks of our author on the different writers who have given accounts of the life and philosophy of Pythagoras, evince great care and precision, particularly that part which relates to the writings of Porphyry and Jamblichus. In the life of Pythagoras by the latter, M. Meiners endeavours to discriminate the several writers whose varied expressions are used in that cento.

We shall not follow him through these prolix discussions. The second volume is chiefly occupied with attempts to unravel the real epoch of Pythagoras, and to distinguish the genuine tenets of that philosopher from those which have been imputed to him. In discussing these topics, M. Meiners is too severe on his predecessors, and particularly reproaches Stanley and Brucker with gross ignorance.

The third volume presents an account of Grecian philosophers from the time of Pythagoras to that of Zeno; which is followed by a description of the constitution and revolutions of Athens down to the 80th Olympiad, and by a history of the ancient sophists.

In the fourth volume is given a history of the war of Pelo-

ponnefus, and of the intestine troubles of Greece to the time of the peace of Antalcidas, ferving as an introduction to the history of Socrates and his philofophy.

The laft volume contains a brief view of Grecian history from the peace of Antalcidas to the battle of Chæronea, which introduces the account of the difciples of Socrates, followed by an ample detail of the Platonic fystem of philofophy. The criticism on Plato we will tranfcribe.

Plato piqued himfelf more on writing well than on thinking rightly; nor did he endeavour to conceal that he paid more attention to his words and to his ftyle, than to the truth of his thoughts. He even feems not to have been offended by the reproach of not fpeaking the language of man, but that of gods, and of preferring the lyric enthufiafm of Pindar, or even the burning rage of the Bacchantes, to the plain and natural tone of profe. Few writers equaled him, as thofe of his critics who have the leaft moderation own, in the happy invention of new words, or the art of uſing ancient energetic expreſſions, and of making them appear in all their beauty; few were fo prolific in pleasing and fublime images; in comparifons, allegories, fictions; or, finally, in descriptions full of dignity and magnificence. The two greateſt orators have avowed that they were indebted to him for an inexhauſtible ſtore of thoughts and of words, and that they did not attain the perfection of their art in the obſcure ſchools of the rhetors, but amidſt the ſhades of the academic groves. Nevertheless they were obliged to allow, with his other rational admirers, that the abundance of Plato often degenerates into a barbarous magnificence, and a laxity of ſtyle unworthy of a philoſopher; that he often drowns his thoughts in a deluge of ſonorous words, deſtitute of meaning; that his imagery is ſometimes extended to an inſupportable length; that it is ſometimes clothed with impenetrable darkneſs, or ſwells to a dithyrambic extravagance; that his new words are often monſtrous, while the old ones are far-fetched and overſtrained; that his descriptions are overloaded, his comparifons and his allegories miſplaced, cold, or void of verifimilitude, or like the tales of nurſes; that, in certain moments of artificial enthufiafm, he ſpeaks of the moſt ſimple things with Pindaric pomp; and that, when this enthufiafm fails, he treats the moſt ſublime objects with a diſgufting coldneſs and languor; that ſometimes, either ſtruggling after beautiful expreſſion, or fatigued by ufeleſs effort, he violates the chief rules of language and of harmony, and allows himſelf to make uſe of ſolecifms or of a very harſh phraſeology. All agree that his ſtyle rather belongs to poetry than profe, that at leaſt it is between the two, and that many paſſages of his writings only want rhythm

to form Pindaric odes. This is an additional reason, why Plato is rather a beautiful writer than a great orator. When he mounts the tribunal, and attempts either to defend innocence, or to extol the virtue of heroes, one perceives immediately that he has never spoken either before the judges, or in the assemblies of the people. Let his apology for Socrates, and his eulogy of the warriors who died for their country, be compared with the discourses of Demosthenes on such topics; and it will be found that there is as much difference between them as between the weapons and armour of a man going to battle, and those of a man who only wishes to show himself in public; as between living and true sentiments and mere dreams; or as between bodies hardened by being accustomed to heat and cold, and those which are enfeebled by effeminacy. The discourses of Plato are only beautiful; those of Demosthenes are useful and instructive. The former may be compared to agreeable meadows, which afford only a momentary delight; the latter to a fertile country, the aspect of which rejoices the sight, at the same time that it affords things necessary for human existence.

Lettre encyclique de plusieurs Evêques de France à leurs Frères les autres Evêques et aux Eglises vacantes. Paris.

Circular Letter of several Bishops of France to their Brethren the other Bishops, and to the vacant Churches.

THE state of Christianity in France is little understood in this country. By some it is supposed, that an all-devouring atheism has superseded the ancient superstition, and that the name of Christ is no longer mentioned in the territories of France; by others, that all the priests capable of officiating at the altar have emigrated, and that the unhappy country is entirely destitute of pastors; by some, that there is no longer any religious worship in the republic; and by others, that, if it is secretly practised, the priests who officiate are unworthy instruments of religion. We are happy to learn from the perusal of the work before us, and from several other publications on this important subject, that these opinions are ill-founded; and it will give pleasure to the serious Christian to know, that the Gallican church, though it has not become protestant, has, by the terrible persecution which it has suffered, been brought to a better sense of its duty to God and man, and is purified from many errors which it had embraced in consequence of its connexion with the see of Rome.

The proscriptions of religion and its ministers under the reign of terror are well known to our readers. The measures taken to revive it are highly honourable to the catholic bishops

who first conceived the plan for this purpose, and used the utmost exertions for putting it into execution. In the year 1795 it was proposed that the catholics should be united as a religious body, agreeably to the rules prescribed by the constitution; and, on the fifteenth of March, this circular letter was addressed by five bishops to their brethren.

The epistle begins with the mention of the lamentable state of the church from the late persecution, and the necessity of taking the proper steps for its restoration. The abuses which had prevailed in it are acknowledged; and its misfortune was so much the greater as it appeared to be without remedy. 'Those who could remove the evil were insensible of its effects: those who were sensible of the injury done to religion could not remove it. From the events which have taken place since the revolution, God seems in his mercy to have pointed out the time which makes necessary and renders easy the re-establishment of ecclesiastical discipline. Religion has no longer a political foundation in France; and thus all the obstacles to its re-establishment are at once removed. Henceforward the reciprocal ties are, on the part of the government, justice, safety, protection; on our part, submission, fidelity, attachment to the republic.'

The connexion being thus dissolved between the church and the state, the former is compelled to provide some means for its existence in the new order of things; and, for the establishment of uniformity in doctrine and discipline, the calling of a council seems requisite. This is the grand object of the letter; but, as the situation of the church required that the principles of the writers should be well known, they have subjoined a declaration of their faith and sentiments, from which an opinion may be formed of the state of religion among those who still adhere to the catholic communion.

The first article represents the church as the congregation of the faithful, whose invisible head is Christ, and whose visible head is the pope. The doctrine of the catholic church is acknowledged, and the interpretation, by Bossuet, adopted.

The fifth is a very important article. 'We acknowledge that the government of the church is entirely spiritual, and that it cannot interfere directly or indirectly with the state.' This general and true position is not thought sufficient; and, in the twelfth article, the writers descend more into particulars. 'Religion prescribes obedience to the civil power. Following the example of the first Christians, and of the faithful of every age, we consider it as our duty to submit to the laws of the republic, to pray for it, to be interested in its prosperity, to respect its magistrates, and to inspire the faithful committed to our care, with the same sentiments.' On the subject of marriage they are guarded, and seem to have drawn the line properly between

the temporal and spiritual powers. 'We acknowledge that marriages authorised by the civil power ought to enjoy civil benefits; but no human power can alter the purity of gospel morality. The doctrine of the catholic church does not permit divorce; and it prohibits its ministers from giving the nuptial benediction to those who are divorced.' In the next article, the celibacy of priests is required: some rules are given for the conduct to be observed towards the divines who fell away in the late persecution, and for the discipline which ought to prevail in dioceses and parishes.

The letter seems to have been well received by the clergy; for thirty-four bishops, besides other ecclesiastics, subscribed the articles. It was followed by another of the same kind on the thirteenth of December. In this second letter the subject of the government of the church was more particularly enlarged upon; and the necessity of making it correspond with the civil arrangements was pointed out from the example of former times, and the obvious utility of such an alteration in the church. It was proposed that there should be ten metropolitan churches, that there should be an episcopal see in each department, and that the parishes should be served by a single rector. The mode was pointed out for filling up vacancies in bishoprics and inferior benefices, and plans were formed for defraying the expenses of the churches, hospitals, schools, &c. which should belong to the community of catholics. In all these particulars, reference was made to the writings of the fathers, and decrees of the ancient councils; and there was an evident solicitude not to deviate from what was apprehended to be the doctrine of the catholic church. We will select some passages from which the spirit of this epistle may be collected.

'The government of the Christian republic is entirely spiritual, and is founded upon the scriptures and tradition. Charity is the essence of its character; and the obedience which it requires is conformable to reason. This government is not monarchical: it was entrusted to all the apostles, of whom St. Peter was the first. Jesus Christ promised to the apostles to be with them to the consummation of the ages. The church cannot deceive or be deceived. Its decisions on faith and morals are infallible; and all the faithful are bound to submit to them. The faithful will not forget that they were born citizens before they became Christians. By becoming a Christian, the citizen has a new obligation to obey the laws of the state: the doctrine of Jesus Christ sanctifies, by the purity of its motives, obedience to the laws, and love to the country. The pope is not the universal bishop, or the bishop of bishops. The bishops have received immediately from Christ the power of

conducting the flock committed by the church to their care. The Gallican church neither acknowledges nor receives from Rome any rescripts, bulls, or briefs, until it has been ascertained that these are authentic acts, and do not contain anything repugnant to the holy canons, to the liberties of the church, or to the laws of the state. This church condemns and justly abhors all pretensions contrary to the rights of the hierarchy; nor will it allow that France should be considered as a country for *missions*, or that the lawful authority of bishops should be superseded by the usurpation of apostolical vicars, whose existence was unknown to the primitive church, and is an intolerable scandal to every church properly constituted. This church detests the inquisition, and every species of violence exercised under the name or the pretext of religion. Œcumenical councils hold their power immediately from Jesus Christ: all catholics, the pope not excepted, are bound to obey them. The assembly for electing a bishop is composed of the clergy, and the faithful in the parish. Every citizen who has attained the age of twenty-one years, and who is an acknowledged member of the catholic church, is permitted to vote. When any one has all or two-thirds of the votes, the president declares him bishop of the diocese. If the person elected is not a priest, the bishops of the province are to examine him, and to determine the interval within which he shall take orders. To approach as much as possible to the customs of the primitive church, seven persons of acknowledged probity, full of prudence and the spirit of God, shall be elected at a general meeting of the parish, for the management of its temporal affairs. This committee can have no concern with the ceremonies of the church or with its spiritual government.

Our limits do not permit us to offer farther extracts, or to give the reasons for each of the positions which we have quoted. They are drawn up with judgement; and the most affectionate appeals are made as well to the people in general as to those clergymen who, having emigrated, would stigmatise such as remain with the name of schismatics. It is evident, from a perusal of the whole, that a great body of the catholics are firmly attached to the unity of the church, and the pre-eminence of the pope; but his power is so restricted, that it cannot be injurious to the newly established church. The refusal of admitting apostolical vicars, and the confinement of the discipline of the church to bishops and priests elected by the people, must produce some extraordinary changes; and it is natural to expect, that in a short time the weak tie which connects the Gallican church with the see of Rome will be broken, that the scriptures will be better studied, tradition rejected, and the Latin ritual abrogated,

Canons et Décrets du Concile National de France, tenu a Paris, en l'an ae l'Ere Chrétienne 1797, commencé le 15 Aout (28 Thermidor an 5 de la République Française) et terminé le 12 Novembre (22 Brumaire an 6). Mis en Ordre par les Evêques réunis a-Paris.

Canons and Decrees of the National Council of France, holden at Paris in the Year 1797 (which was opened on the 15th of August, and terminated on the 12th of November); digested by the Bishops re-united at Paris.

In consequence of the circular letters, and the evident wishes of a great body of catholics, a national council met at Paris in the year 1797; and in this volume an account is given of its proceedings. It was attended by thirty-three bishops, five representatives of vacant sees, and fifty three priests deputed to represent the inferior clergy of different dioceses. The council was holden in the metropolitan church; and as it was opened on the day of the assumption of the Virgin Mary, to whom that church is dedicated, the first act was for the renewal of the solemn vow by which catholic France had long been under her particular protection. It was then decreed that letters should be addressed to the clergy, inviting them, in the most affectionate terms, to an union, and also one to the pope, to acquaint him with the meeting, and to request his assistance in restoring peace and harmony to the church. These acts were followed by a profession of faith in the form ordained by Pius the IVth. Eleven congregations or committees were formed, to prepare the business on which the council was to deliberate. The first was to digest the proper means for restoring peace to the church; the second, to vindicate the rights of the present pastors; the third, to engage itself entirely in matters of faith; the fourth, in those of morality; the fifth was to defend the common rights of all churches; the sixth had the sacraments referred to it; the seventh took in charge the organisation of dioceses; the eighth, the examination of works intended for publication; the ninth, religious ceremonies; the tenth, the fundamental principles of the liturgy; and the eleventh, the temporal administration of diocesan and parochial churches. By these committees every thing seems to have been well arranged for the final decision of the councils; and the respectful manner in which the priests acknowledged the superiority of the bishops, when the latter were deprived of exterior marks of ancient pre-eminence, seemed to announce that the decrees of the council would be received with joyful approbation by the whole of the Gallican church.

In the new plan, the first thing required is submission to the laws of the republic; the second, the maintenance

of the principles and rights of the church; the third, conformity to the new code of discipline, agreeing with the ancient canons, and adapted to the present state of the church, in which a fundamental principle is the election of the bishop by the clergy and people. That the emigrant and refractory clergy may be the more easily reconciled to the new regulations, the members of the council 'protest an inviolable attachment to the catholic, apostolic, Roman church, and acknowledge that the pope is by divine right its visible head, and has the pre-eminence of honour and jurisdiction. We believe and teach (they say) that the church has received from Jesus Christ the power of self-government, a power essential to every society; but its authority is merely spiritual, and its object is the salvation of souls. We condemn the error of Arius and the presbyterians, as destructive of the hierarchy, and tending to annihilate episcopacy: we believe that episcopacy is essential to the government of the church, and that bishops are by divine right superior in jurisdiction to priests.'—They add some sentiments, which will not find universal reception with the catholic clergy—'that bishops and priests are not created for themselves, but solely for the people, and that their ministry is a ministry of confidence, not of domination.'

In the decree on faith is an article which ought to be inculcated in every church. 'We condemn all maxims and propositions tending to encourage acts of violence under the pretence of defending the catholic faith. We condemn such measures as antichristian and subversive of the principles of our holy religion, which establishes itself by meekness and love, and knows no other arms than prayer and the word of God.'

Among the directions given to the bishops and pastors, one is to 'instruct the people, that religion considers it as a sacred duty to love one's country, and that it is an essential breach of that duty to refuse to take up arms in its defence when the law requires it; but that it is an enormous crime to take up arms against one's country under any pretext whatsoever.'

Very great attention is paid by the council to the education of children; and the schools are put under the joint care of the bishop, the rector, and the parishioners. 'The primary objects of Christian schools are to teach children the elements of religion, and to explain to them the principal points of gospel morality. They are to learn the morning and evening prayers, the commandments of God and the church, the epistles and gospels, and the catechism of the diocese.' They are also to receive instructions in reading, writing, and arithmetic, as well as in good manners.

As the political oath of hatred to royalty required some explanation, great pains are taken to reconcile it to tender con-

sciences, and to prove its consistency with that maxim of the council which enjoins obedience to the state in all cases where religion is not immediately concerned. It is observed, that 'among the laws rendered necessary by circumstances, is one which requires hatred to royalty and anarchy. Hatred to anarchy is enjoined, because anarchy is a plague destructive of all society; hatred to royalty, because royalty is the implacable enemy of the republic. Yet why hatred to anarchy? to ward off the disasters, the inevitable and innumerable evils which it produces; that our country may not be ravaged by fire and sword, that a strong barrier may be opposed to disorder, to unbridled licentiousness, to robbery, assassination, and every crime. Why also hatred to royalty? that France may not be exposed to new and more terrible convulsions, that the horrors of civil war may be avoided, and that a nation which has regained its rights may not fall back into the arms of despotism, which, unable to erect the throne on any other foundation than slaughter, would quench its revenge in streams of blood. This hatred to royalty, without which the French liberty and republic cannot subsist, is not blind fanaticism, ready to pursue royalty with fury where-ever it is established. Nothing can prevent us from forming good wishes for all who live under regal power, from esteeming them, loving them, respecting their customs, opinions, and submission. This oath, by the avowal even of the legislature, does not include the proscription of royalty in general. It is the effect of an enlightened knowledge of national interest: it establishes only the common wish for republican government, and, by natural consequence, an aversion for every party which should undertake the restoration of monarchy. This obligation the nation has a right to, and does exact, by its representatives, under the solemnity of an oath; and certainly there is nothing in this engagement contrary to the laws of the gospel.'

At the close of the session, a letter was written to the pope, acquainting him with the proceedings of the assembly, and earnestly requesting him to call a general council. On the whole, there are, in the proceedings of this council, grounds both for commendation and censure. As protestants we must lament that it still retains the antichristian notion that the pope is the visible head of the church; that it allows prayers in a language not generally known; that it retains its seven sacraments, and prayers and feasts in honour of the Romish saints; and that it appeals to tradition, the writings of the fathers, and the decrees of councils, instead of grounding every regulation upon the words of scripture. But the Gallican church has evidently restrained the papal power within narrow bounds: it has made a just distinction between religion and the state; and, by disclaiming every pretension to the right of persecut-

ion in matters of religion, has made some amends for its wickedness on the day of St. Bartholomew, and in the revocation of the edict of Nantes. If the church should act up to the principles of this council, the triumph of infidelity will be very short-lived in the republic of France.

Compte rendu par le Citoyen Grégoire, au Concile National, des Travaux des Evêques réunis à Paris; imprimé par Ordre du Concile National. Paris. 1797.

Account laid before the national Council, by Citizen Gregory, of the Labours of the Bishops re-united at Paris; printed by Order of the National Council.

In this work an interesting account is given of the state of the church previous to the meeting of the council, and of the efforts of the bishops for the restoration of religion.

Among the means used by these prelates, the circulation of religious books may be mentioned as not the least important. In the list we were pleased to see Dr. Watson's 'Apology for the Bible.' Missions also were established; and a regular correspondence took place between them and the holy see. We suspect that the reporter had not exact intelligence, when he says that Socinianism is the prevalent doctrine in Denmark, and in most protestant countries; for Socinianism is a word with catholics to express a variety of opinions, in which the protestant churches considerably differ from the doctrines of Socinus. Nor can we allow that the hospitality shown in this country to the emigrant clergy arose merely 'from the fear, in our own clerical body, of the loss of its tithes, and its political existence, by a revolution similar to that of France.' We cannot add some farther reflections on our own country, though we were sorry to find the treatment of the catholics in Ireland adduced as an argument that the treatment of the French clergy was merely the parade of humanity.

Lettre Pastorale des Evêques réunis à Paris aux Pasteurs et aux Fidèles des Colonies Françaises.

Pastoral Letter of the Bishops re-united at Paris to the Pastors and the Faithful in the French Colonies.

This is an affectionate letter from the bishops, exhorting the colonists to unite with the Gallican church, and giving an account of the proceedings of its council.

Traité de l'Accord des Institutions Republicaines avec les Règles de l'Eglise.

Treatise on the Agreement between Republican Institutions and the Rules of the Church.

From the subversion of the ancient church by the subtrac-

tion of all temporal power from it, and the new regulations adopted by the state in affairs which were presumed to belong to the church, it was natural to suppose that the new establishment of the Gallican church would meet with opposition from those who were most zealously attached to the see of Rome, and that many pious minds would find it difficult to reconcile themselves to the new order both in church and state. The object of this treatise is to show, that the real Christian has nothing to apprehend from republican institutions; that they do not interfere with his highest duty, obedience to the law of God; and that, in obeying the law of the land, he is still at liberty to pursue with a safe conscience his eternal salvation. To prove this, the writer has recourse to the maxim, *that the church is entirely of a spiritual nature, and is bound to acquiesce in every social tie which has in view civil, not spiritual, connections*; and upon these grounds the chief points which have given offence to Christians are examined.

Marriage is one of the most important articles of which this work treats. 'No marriages (the writer observes) can be made valid by the ministers of religion. Their jurisdiction is confined to the sacrament. The only power which they have received from Jesus Christ is to apply to the persons lawfully united that grace which should sanctify their union. No marriages can be blessed by the church, unless they have been contracted according to the forms prescribed by the law of the land.' To these principles no objection will be made by protestants; and the changes that have been made in the laws of marriage by parliament, show that it is considered in this country as a civil institution.

The changes made in the months and weeks have given offence; but this is easily removed. The early Christians acquiesced in the pagan calendar; and modern Christians are not prevented, by conforming with a republican calendar, from having one of their own. The Jews follow a calendar of their own among themselves, but, in the intercourse with others, that of the state. Besides, the alterations in the names of the months and days are not unfavourable to Christianity, as thus pagan names are superseded. The decadary days are not worse than ides, nones, and calends; nor do they prevent the pious Christian from sanctifying his sabbath, which, though not to be observed in the rigid manner of the Jewish sabbath, is to be always a day of repose to the Christian world.

Other changes are defended; and, as the state allows to the church the free exercise of religion, and makes no inquiries into the religious principles of the citizens, it can have no reasonable ground of complaint against the civil power. In England the Jew is obliged to shut up his shop on the Sunday: in France the state may with equal right make a similar

demand on every tenth day. While the state does not exact from the Christian any unchristian compliance, it must be left to itself to make its own regulations. The Gallican church is evidently placed in a situation in which it may exhibit the true principles of Christianity, and contribute to the ruin of infidelity.

Traité de Mécanique Céleste, &c. Paris. 1799.

A Treatise on the Mechanism of the Celestial Bodies, by P. S. Laplace, Member of the National Institute of France, and of the Board of Longitude. 2 Vols. 4to. 2l. 2s. Boards. Imported by De Boffe.

WE have, in this work, another remarkable instance of the success with which the profound sciences are cultivated in France; especially by such able mathematicians as Laplace, Lagrange, Montucla, Legendre, Sajour, &c. Amidst all the convulsions of the state, the sciences continue to flourish, with a splendor almost beyond example in any age or country. In all changes of government, the rulers, far from fearing the effects of the illumination of the human mind, have permitted, have encouraged, have even commanded, the cultivation of the sciences and arts, at once glorious to themselves, and useful to the world.

The immortal Newton published, near the close of the last century, the discovery of universal gravitation. Since that time, mathematicians have referred to this grand law of nature all the known phenomena of the system of the world, and thus have given, to theories and to astronomical tables, a precision before unknown.

It would be a laborious task, to attempt an enumeration of the names of all who have contributed to this great effect, or to peruse the numerous works written on these subjects. M. Laplace, therefore, has here collected, into one point of view, theorems scattered through a great number of works; a collection which comprises all the results from the principle of universal gravitation, concerning the equilibrium and the motions of the bodies, both solid and fluid, which compose the solar system, and the other similar systems dispersed through the immensity of space.

Astronomy, considered in the most general manner, is a grand problem in physics, of which the elements of the celestial motions form the assistant data, and the means of comparison and verification; its solution depends, therefore, both on the accuracy of the observations, and the perfection of analysis; and it is of great importance to exclude from it all

prejudice, and to borrow from observations only the most indispensable data. To the accomplishment of so interesting an object, M. Laplace professes to devote this work. In consideration of the importance and the difficulty of the subject, he trusts that mathematicians and astronomers will receive it with indulgence, and that they will find in it results worthy of being employed in their future researches.

The work is divided into two parts. In the former of these, the author states the methods of determining the motions of the centres of gravity of the celestial bodies; the figures of those bodies; the oscillations of the fluids which surround or cover them; and their motions around their own centres of gravity. In the second part, the formulæ, given in the first, are applied to the circumstances of the planets, of the satellites, and of the comets; and the whole is terminated by an examination of various questions relative to the system of the world, and by a brief historical account of the labours of mathematicians on the subject. In the conduct of this work, Laplace adopts the new or decimal division, both of the quadrant for angles, and of the natural day for time; and he gives a report of the several linear measures, and of the length of the metre, the new French standard measure, determined from the arc of the terrestrial meridian, comprised and measured between Dunkirk and Barcelona.

Such is the general view of this treatise on celestial mechanism, the character of which is of a pure analytical nature, like most of the modern French books upon physics, without one geometrical figure or diagram. This circumstance renders it less pleasing to many mathematicians; and, indeed, as the mathematical sciences assist each other, the happy medium must consist in a proper mixture of the different branches of geometry and modern analysis, sometimes the preference being due to the one of these methods, and sometimes to the other.

The whole work is divided into five books, two in the first volume, and three in the second; and each book into a number of chapters and sections, through which the matter is disposed in an orderly, masterly, and luminous manner. The first book treats of the equilibrium and composition of forces which act on a material point, or a particle of matter; of the motion of a material point; of the equilibrium in a system of bodies; of that of fluids; of the general principles of the motion of a system of bodies; of the laws of motion of a system of bodies, in all the possible mathematical relations between the force and the velocity; of the motion of a solid body of any figure whatever; and of the motions of fluids. All these chapters comprise a mass of general laws and principles, delivered and laid down in regular order, as prepa-

tory to the applications afterward to be made to the particular cases of general attraction, and the motions of the celestial bodies. Here, among many other general laws and equations, on the directions and velocities produced by the action of any number of forces, it is shown, what are the equations of the motion of a point solicited by any forces, and what is the general expression for the square of its velocity. It is represented as describing a curve, in which the integral of the product of its velocity, by the element or fluxion of that curve, is a minimum; and the foregoing principles are applied to a particle actuated by gravity, in a resisting medium, and to the motion of a heavy body on a spherical surface. The general equations of the equilibrium of fluids are applied to that of a homogeneous fluid, whose exterior surface is free, and which envelopes a solid nucleus of any figure whatever. The general principles of the motion of a system of bodies are applied to the principle of living forces; and it is shown, that this principle exists only when the motions of bodies change by insensibly small variations. It is shown that the principle of the conservation of areas, as described by lines drawn to the bodies in motion, takes place when an abrupt change occurs in the motion of a system. The writer determines the length of a simple pendulum, which oscillates in the same time as a solid body revolves about a fixed axis. He also determines the small oscillations of a fluid homogeneous mass, recovering a spheroid, having a rotatory motion, applied to the motion of the sea, on the supposition of its being deranged from the state of equilibrium, by the action of very small forces. He treats of the terrestrial atmosphere, in the state of equilibrium; then of the oscillations which it suffers in a state of motion, regarding only the regular causes which affect it; also of the variations which these movements produce in the heights of the barometer.

The second book has for its object the law of universal gravitation, and the motion of the centres of gravity of celestial bodies, in eight chapters; of which the chief heads are as follow: the law of universal gravitation, deduced from phenomena or experiments; the differential equations of the motion of a system of bodies attracting each other; the first approximation of the celestial motions, or theory of elliptic motion; determination of the elements of elliptic motion; general methods for determining, by successive approximations, the motions of the celestial bodies; the secondary approximation of the celestial motions, or theory of their perturbations, and of the secular inequalities of the celestial motions. Among the numerous important subjects here treated, in a masterly way, are the following particulars, viz.

the correspondence between the directions towards the centre of the sun; the force attracting the planets, with the proportionality to the time; the areas described by the radii vectores of planets, in their motion about the sun; the correspondence between the orbits of comets, as conic sections, and their attracting forces in the inverse ratio of the square of the sun's distance; the correspondence between the law of the squares of the times of revolution, and the cubes of the greater axes of the orbits, in planets and satellites, or the law of the areas, described in equal times, being proportional to the square roots of their parameters, in different orbits, with the identity or equality of the actuating force at equal distances. It is also shown, that the attracting force of the earth is of the same nature with that of all the celestial bodies; that all the small parcels of matter are endued with attractions, which are directly proportional to their masses, and inversely proportional to the square of the distances; that the motion of the centre of gravity, of the system of a planet and its satellites, about the sun, is nearly the same as if all the bodies in the system were united in that point, and as if the system acted on the other bodies, very nearly as in that hypothesis; that a point within a spherical shell is equally attracted on all sides by it; and that a point, without the shell, is attracted in the same manner, as if all the matter of the shell were united in its centre; that the case is the same with regard to solid globes, formed of concentric shells or strata, of variable density from the centre to the circumference; that a point placed within a cylindrical shell, of uniform thickness, is equally attracted on all sides; and that, without considering the masses of the planets relatively to that of the sun, the squares of the times of revolution are as the cubes of the greater axes of the orbits. The author also treats of the motion of planets in orbits that are elliptic, or parabolic, or hyperbolic; and of the equations for expressing the relation of the masses of planets, accompanied with satellites, to the mass of the sun. He affirms, that the system of the orbits of planets and satellites, is fixed, in respect to the eccentricities, *i. e.* that the eccentricities remain always very small; and that the system only oscillates about a mean state of ellipticity, from which it varies very little. The system of Jupiter's satellites includes some remarkable circumstances, among which are the two following, *viz.* that the mean motion of the first satellite, minus three times that of the second, plus two times that of the third, is exactly and constantly equal to nothing; and that the mean longitude of the first satellite, minus three times that of the second, plus two times that of the third, is constantly equal to two right angles. These theorems always take place, notwithstanding

the alteration which the mean motions of the satellites may receive, either by a cause similar to that which alters the mean motion of the moon, or by the resistance of a very rare medium.

The third book, with which the second volume commences, treats of the figure of the celestial bodies. Accounts are given of the attractions of homogeneous spheroids, terminated by surfaces of the second order; of the series which express the attractions of any spheroids; of the figure of a fluid homogeneous mass *in æquilibrio*, having a rotatory motion; of the figure of a spheroid, very little different from a sphere, covered with a stratum of fluid *in æquilibrio*; of the form of Saturn's ring; and of the figures of the atmospheres of the celestial bodies. Among the topics we find the following particulars. A general equation is mentioned, in the state of equilibrium, at the surface of a fluid homogeneous revolving mass: the ellipsoid satisfies that equation. The weights at the pole and at the equator are in proportion to each other, as the equatorial diameter to the polar axis. Two elliptic figures, and not more, satisfy the conditions of a given angular motion of rotation; and with regard to the earth supposed homogeneous, the equatorial diameter is to the polar axis, as 680.49 to unity, in the flattest ellipsoid; and as 231.7 to 230.7, in the least flat ellipsoid; a fluid homogeneous mass cannot be *in æquilibrio* with an elliptic figure, except in the case in which the duration of its rotation exceeds the product of 0.1009 of a day, by the square root of the ratio of the mean density of the earth, to that of the mass: if the original duration of rotation be less than this limit, it augments by the flattening of the fluid mass; and whatever be the original impressed forces, the fluid, by virtue of the tenacity of its parts, at length fixes in a permanent elliptic figure, which is determined by the nature of these forces: the axis of rotation is that which, passing by the centre of gravity, was at first the axis of the greatest momentum of the forces. In the comparison of observations with the theory of a spheroid, little different from a globe, covered with a stratum of fluid, are given the equations of the curve of the terrestrial meridians, and of the curve traced out by geographical measurements; also expressions for the longitude, latitude, and the angle of azimuth, corresponding with the extremities of a geographical line traced on the earth, whether parallel or perpendicular to the plane of the celestial meridian; with a general expression for the osculatory radius of a geodetical line. Among all the geodetical lines which meet in the same point, there are two which are perpendicular to each other, and with which correspond the greatest and the least osculatory radius.

Hence arises a method of determining the elliptical figure in which the greatest deviation of the measured degrees is the least possible; as also a method of determining the elliptic figure, in which the sum of the errors of the measured arcs is either nothing, or a minimum. These methods are applied to the degrees of the meridians, measured in Peru, at the Cape of Good Hope, in Pennsylvania, in Italy, in France, in Austria, and in Lapland. On the elliptic hypothesis, one cannot avoid committing an error of 180 metres, in any one of these degrees. Here it appears that the ellipticity corresponding with the least error, is $\frac{1}{334}$; also, that the elliptic figure in which the sum of the errors of the measured arcs is nothing, and the sum of the errors, taken positively, may be a minimum, has $\frac{1}{332}$ for its ellipticity.

This figure gives an error of 336 metres, in the degree measured in Pennsylvania. As to the principal results of the operations lately made in France, by Delambre and Méchain, if the observed latitudes be altered only $4''.4$, the measures will then agree with an elliptic figure: the ellipticity answering to this minimum of error, is $\frac{1}{150.6}$, and the degree of the meridian bisected by the medium parallel, is 99984.7 metres. This ellipsoid, which may be considered as the osculatory ellipsoid of France, agrees also very nearly with the measurements taken in England, in Italy, and in Austria, and even with those in Pennsylvania and Lapland. It appears that the arc lately measured in France, compared with that of Peru, gives $\frac{1}{334}$ for the ellipticity of the earth; and from these

measures, it is concluded that the length of the metre, or new French standard measure, being the ten-millionth part of the quadrant of the meridian, is 0.513074 of the toise, or 3.28083 English feet. By the observations made in this part, it appears, that whatever be the figure of the earth, from the circumstance only of the meridional degrees diminishing from the poles to the equator, the radii of the earth must augment, and the earth be flattened at the poles; circumstances thus incontestably proved. The foregoing methods are applied to fifteen observations on the length of the seconds' pendulum; from which it appears, that all these can be made to agree with an elliptic figure of the earth, by admitting only an error of $\frac{18}{100000}$ of that length; and the ellipticity of the figure

corresponding with this minimum of error, is $\frac{1}{321}$. A determination is made of the most probable elliptic figure, which these observations give to the form of the earth; and the ellipticity of this figure is $\frac{1}{335}$. A general expression is also given for the lengths of the seconds' pendulum, which is, $0.99676 + 0.0056724 \sin 2 \text{ latitude}$, of the metre; the constant number 0.99676 being the pendulum at the equator. The ellipticity of the figure of the planet Jupiter is determined from the same principles, as well as the figure of Saturn's ring. It is shown that the ellipticity of Jupiter is included between the limits 0.10967 and 0.04387, on the hypothesis of an homogeneous fluid; but the calculation derived from the motion of the nodes of Jupiter's satellites gives the medium quantity 0.0747, which agrees nearly with the actual ellipticity observed by the English astronomers, Pound, Short, &c.; and, by analogy, this number gives $\frac{1}{338}$ nearly for the

ellipticity of the earth; a number which differs very little from that ellipticity, as deduced from other measurements. Concerning the figure of Saturn's ring, we have first a general expression for the attraction of rings, whatever their generating figure may be, and then the application to the case where that figure is an ellipse. A ring being supposed fluid and homogeneous, an equilibrium may subsist with an elliptical generatrix, the determination of which figure is given. The period of the rotation of the ring is the same as that of a satellite which circulates around the planet, at a distance equal to that of the centre of the generatrix; and that period is about 0.44 of a day for Saturn's interior ring. For the stability of the equilibrium of rings, it is necessary that they be irregular solids, whose centre of gravity does not coincide with the centre of their figure. As to the figure of the atmospheres, after the general equation for that figure, it is shown that the sun's atmosphere cannot extend so far as the orbit of Mercury; that it is not of a lenticular figure, which would appear to have the zodiacal light; and in the case of the flattest form of its figure, the polar axis is to the equatorial in the ratio of two to three.

The fourth book relates to the oscillations of the sea and the atmosphere. It is observed, that the action of the sun and moon, on the ocean, gives occasion to three different kinds of oscillations in the water; that, in the first of these, the period of the oscillations is independent of the rotatory motion of the earth; that, in the second, this period is about one day; while, in the third, it is nearly half of a day. That part of

these oscillations, which depends on the motion of the nodes of the lunar orbit, may be very considerable. These large oscillations, however, are caused by the resistances which the sea meets with in its motion; in consequence of these resistances, it happens that these oscillations are nearly the same as if the flood were brought at every instant *in æquilibrio*, under the luminary which attracts it. The general expression is given for the tides, in the case of nature, in which the sun and moon move in orbits inclined to the equator, occasioning oscillations of the second kind. The heights of the tide near the syzygies are mentioned. *The absolute mean height of a tide for a day* is half of the sum of the heights of the morning and evening tides; and *the whole, or total tide*, is the excess of that half sum above the medium base of the sea. After these definitions, are given expressions for the same times, for any day near the syzygies; also near the equinoxes and the solstices; with a determination of the interval of the highest tide after the syzygies; which interval at Brest is nearly one day and a half. The variation of the distances of the sun from the earth has a small influence on the tides, as appears both by theory and observations. The increase of the total tide near the quadratures, after the minimum, is equal to the square of the time, multiplied by the coefficient 0.2272 of a metre, agreeably both to theory and observations. In the quadratures of the equinoxes, this coefficient is 0.3123, and in the quadratures of the solstices 0.1421: the evening tides, at Brest, exceed the morning tides, near the quadratures of the vernal equinox; but the contrary circumstance takes place near the quadratures of the autumnal equinox: the retardations of the tides at the quadratures vary with the distance of the moon from the earth; but three times less than in the syzygies, both by theory and observations. A formula is added for determining the greatest total tides, which ought to happen in our ports.

In the fifth book, the author treats of the motions of the celestial bodies round their own centres of gravity, in three chapters, viz. the motions of the earth round its centre of gravity; the motions of the moon round her centre of gravity; and those of Saturn's rings round their centres of gravity. The chief particulars of these chapters are, a research into the momentum of the earth's inertia, relatively to its three principal axes; an attempt to prove that the sphere is not the only solid in which all the momenta of inertia may be equal; expressions for the perturbing forces of the earth's motion round its centre of gravity; expressions for the motion of the equinoxes, and the nutation of the terrestrial axis; arguments tending to prove that the action of the sun and moon, on the terrestrial spheroid, considerably change the variations

in the obliquity of the ecliptic, and the length of the year; that the variations of the motion of the earth's rotation are insensible; that the variations of the mean length of a day are likewise insensible; that the earth's motions are not at all affected by the oscillations of the sea, or by the irregularities in its depth, or by the resistances which it meets with, or by the currents, waves, winds, or earthquakes. We also find numeral expressions for the inclination of the earth's axis, and the position of the equinoxes; formulæ for the variation of the stars in declination and right ascension, &c. From phenomena compared with theory, it appears, that the earth is not a homogeneous or uniform mass; and that the flattening of the earth, as deduced from observations on pendulums, is expressed by $\frac{1}{321}$, agreeing nearly with $\frac{1}{304}$, drawn from observations on the nutation and precession, and also on the tides. In the astronomical theory of the moon's libration, it is shown, that the mean motion of her rotation is exactly equal to that of her revolution about the earth; and that it partakes of the same secular inequalities, by virtue of the terrestrial attraction on the lunar spheroid; that the mean motion of the nodes of the inclination of the lunar equator to the true ecliptic is equal to that of the nodes of the lunar orbit; that the descending node of the lunar equator always coincides with the ascending node of the orbit; and that the mean inclination of the lunar equator to the true ecliptic is constant. These results remain unaltered by the secular motions of the ecliptic; and the action of the sun, on the lunar spheroid, does not sensibly influence the motions of this spheroid about its centre of gravity. Without the rotation, and the flattening of the figure of Saturn, his rings, by virtue of the attraction of the sun and of the last satellite, would not continue in the same plane; but the action of Saturn always preserves them nearly in the plane of the equator, as well as the orbits of the first six satellites. As the satellites of Uranus, or the new planet, revolve in the same plane, it follows that this is the plane of the equator of that planet, and that it turns rapidly about its axis.

Annales de Chymie. Vols. XXIII. et XXIV.

Annals of Chemistry. (Continued from Vol. XXVI. New Arr. p. 512.)

AS we approach nearer the present day, these volumes are more interesting, since they are more new; and we may add,

that the two which are now before us contain many important articles.

In the first paper, a curious and useful instrument is described, under the appellation of a stereometer, calculated to ascertain the specific gravity of solids which cannot be plunged into water. The usual method of ascertaining specific gravities is, to weigh the bodies in water and in air; and, from the difference of weight in these media, to determine their peculiar density. To avoid the inconvenience which must result from plunging some bodies in water, M. Sage proposes to weigh them in air of different densities, and has described an useful instrument for this purpose. He condenses the common air; but a rarefaction of it would, we think, be more useful. His instrument he does not consider as perfect: indeed, it is far from being perfect. The means of correcting the observations, however, are added; and the formulæ appear to be very accurate.

The abbé Fortis, in 1783, gave an account of a mine of saltpetre at Pulo. The quantity of salt which it afforded was considerable; and it seemed to increase daily. M. Klaproth, of Berlin, examined this salt, and found it very pure, containing nearly one half of true nitre. The question, which hence arises, is curious;—How is so large a proportion of pot-ash produced, independently of vegetation? This salt, though it is commonly procured from the vegetable kingdom, must be occasionally produced independently of vegetable life; and from its occurrence in some of the granites, it may be sometimes of mineral origin. We see no reason to hesitate, in supposing that the natron may be changed to pot-ash, as it seems to be, on other occasions, changed to magnesia. As this salt, however, contains a large proportion of calcareous earth, it may be a question, whether the pot-ash is not derived from lime: in support of this opinion, we may add, that M. Pelletier found the proportion of nitre and calcareous earth, from this mineral, nearly the same. The abbé Fortis describes the mine and its different strata. His description shows its intimate connexion with the sea; and it is remarkable that this mineral, lixiviated with a muriatic water, produced scarcely any thing but common salt. The court of Naples has been hitherto blind to this treasure; and we cannot say when its eyes will be opened.

We observe a full abstract of two curious memoirs on the acid of cork, read to the National Institute by Bouillon de la Grange. It is procured, as usual, by the nitric acid, and is in a solid form; not crystallisable; when it is obtained by precipitation, the appearance is that of a powder; by evaporation, that of thin irregular pellicles. Its taste is slightly bitter, and

acid; when dissolved in water, pungent, exciting cough. It attracts moisture from the air, especially if not quite pure, and grows brown, when exposed to solar light. The elective attractions of this acid to the following substances are in the subjoined order; barytes, pot-ash, soda, lime, ammonia, magnesia, and alum. It differs from the gallic acid, in its yellow precipitation; from the malic, in its solid form; from the acid of tartar, in not burning or smoking on hot coals. The oxalic acid has a stronger elective attraction for lime; and the acid of cork gives a green hue to a solution of the nitrate of copper, without occasioning any precipitate. This acid, therefore, differs, as well as its resin, from other known vegetable acids; but probably differs from them only in its proportion of oxygene, and the change of its hydro-carbonated radical.

M. Klaproth informs us, that the emerald of Peru contains more than two-thirds of siliceous earth, and nearly one-third of alumine. In this he differs from Bergman, who found the largest proportion to be alumine, with some lime; but there is reason to think that the stone examined by him, though similar in colour, was not the true Peruvian emerald.

The almanac of chemists and apothecaries, published annually by M. Goetling, supplies the next article. Its subjects are miscellaneous, and are treated concisely. We will select some passages from it.

‘Professor Wurzer’s durable coating for glass vessels is composed of coarsely powdered porcelain, the fine powder being previously separated. To this is added some pure clay, moistened with a saturated solution of common salt; and the whole is worked up into a paste, of a proper consistence, to be applied in the usual manner.’

‘The powder of lapis hæmatites is blackened in its colour, and brought nearer to a state of metal, by the action of light.’

M. Humbolt employs the oxygenated gas in a lamp; and a description of the instrument is added.

‘It serves to light the shafts of mines, and other places, where the usual lights will not burn, for want of pure air.’

An abstract is given of M. Pronst’s memoir on Prussian blue. Its object is to show, that iron, like other metals, is susceptible of two constant proportions of oxygene, resembling, in this respect, tin, mercury, lead, &c. In the conclusion of the article, the author promises to give an account of the oxyd which results from carbone, joined with a smaller

proportion of oxygene than is necessary to form carbonic acid.

An abstract of M. Descotil's memoir on ceylanite, follows. This stone is carefully described and analysed. It contains 0.68 of alumine, with about 0.12 of magnesia, 0.2 of flint, and 0.7 of oxyd of iron. The experiments show, that a composition of this kind, though principally consisting of a soft earth, can attain, by its intimate combination, perhaps crystallisation, considerable hardness; and that, in this state of combination, these earths do not contribute to promote the fusion of each other, or of the whole.

Bartholdi's experiments on a calculus, found in the rectum of a horse, are curious. It contained 0.18 of magnesia; and he supposes that this earth may have been furnished by the bran, which was probably its food, as it was a miller's horse. But the magnesia, which the bran contains, may come also, he thinks, from the millstones. The French burs, however, we know to be granites partly decomposed; and the magnesia contained in them is only found in the mica, which is in small proportion, and is with difficulty decomposed.

M. Bouillon de la Grange confirms the discovery of Kosegarten, that camphor contains a real acid; which, as usual, may be extricated by the nitric acid. The characters of this acid are too long for insertion. It differs from other vegetable acids, by its crystallisation; by its imperfect solubility when cold; in burning without leaving any residuum; in not precipitating lime-water; and in forming particular neutrals, which exhibit, by the blowpipe, a blue flame. Camphor itself is a volatile oil, rendered concrete by carbone; and, by the addition of alumine, or even common clay, two products may be obtained—carbone and a volatile oil, not acid. Mixed with water, alkalis, and the oxygenated muriatic acid, this oil becomes of a milky whiteness; and the concrete salt is regenerated.

The papers which follow are very important. Fourcroy and Vauquelin have been long engaged in the analysis of vegetable substances. Two memoirs on this subject are here inserted; one explaining the action of sulphuric acid on dry vegetable substances, the other exhibiting the process of making æther.

A black powder is precipitated, by putting a piece of straw, for instance, in the sulphuric acid; the acid is weakened, without any decomposition, and no separation of gas takes place. M. Fourcroy endeavours to show, that the acid decomposes the straw, by attracting some of the water in its composition; and thus destroys the mutual attraction of its component parts. A portion of the carbone is precipitated.

unchanged; another portion of it is combined with the hydrogen, and a part of the oxygen of the vegetable substance, to form the acetous acid, which is found, after the process, to be combined with the sulphuric acid, while the remaining hydrogen and oxygen form the water, with which, after the decomposition, the mineral acid appears to be diluted.

In the process for making æther, M. Vauquelin thinks that the alcohol is in the same way decomposed by the acid; and that any quantity of alcohol may be changed into æther, by a mere increase of the proportion of sulphuric acid. The process consists of two periods, in one of which æther and water only—in the other, the sweet oil, water, and the acetous acid—are formed. In the first period, no sweet oil is produced, and the acid is not decomposed; but when the oil appears, little æther comes over, and the acid no longer continues unchanged. The production of the sweet oil may, he finds, be prevented, by keeping the mixture in a moderate temperature (between 75° and 78°), and by dropping occasionally a very little water into the retort. On the whole, alcohol differs from æther, in containing more carbone, less hydrogen and oxygen; and the sweet oil of wine has the same relation to æther, as the alcohol has to this very attenuated fluid.

M. Guyton describes the carbonate of strontian, and adds some economical regulations, respecting the refinement of nitre. M. Volla's letters on galvanism contain some curious facts; but his reasoning is exceptionable, and not easily understood without the plate. M. Klaproth's original memoir, in which he detected the fallacy of the experiments tending to establish the sidneia as a new earth, follows.

We next find the report made to the Council of Commerce, &c. respecting the Paragutan; a new wood, which affords a red dye, more permanent than the common reds of logwood or Brasil wood, but yielding to the influence of solar light. The colouring matter of the new wood is certainly less abundant than in the others. The red too, though vivid, is inferior to that of cochineal; but resists the vegetable acids, and even soap, much better than that of madder, or the woods just mentioned.

The volume concludes with some miscellaneous observations, and accounts of German books. The principles of Kant's philosophy are the most interesting. It is sufficient to remark, in this place, that those before us are the chemical principles; that they oppose the system of atoms, so old as the æra of Democritus, and substitute, for matter, powers of attraction and repulsion. The system of father Bosovich, adopted by Mr. Mitchel and Dr. Priestley, we have occasionally enforced. Perhaps the foundation may be pronounced

more stable than the superstructure. It is a toy founded on a mass of granite.

The first article of the twenty-fourth volume is an examination of the chemical properties of *sena*. This substance contains, besides the extractive matter, a gum, and what is almost a resin. As usual, the two first are resolved into calcareous earths and similar substances; and the latter wants only a portion of oxygen to be a perfect resin. Thus it acquires by boiling, and it is then a drastic; but the effusion of *sena*, unless boiled for some time, or exposed to the air, suffers no precipitation; since, in the latter circumstances, it acquires oxygen. The author (M. Bouillon de la Grange), consequently recommends the cold infusion, or the *sena* in substance, with some other vegetable powder, or some neutral salts, but by no means with acids, or any thing which can supply oxygen. Vegetable acids he does not except; yet experience has proved that lemon juice and cream of tartar are not injurious. The *sena* must be cleaned and dried; for no substance so powerfully attracts the moisture of the air, or so soon becomes mouldy.

An abstract of the continuation of M. Prevost's experiments on odoriferous bodies, follows. He remarks that bodies, not odorous, show odoroscopic effects when warmed; and some of his experiments are designed to prove that the impulse of light has a very considerable momentum. But before we can rest on them, they should be repeated with many variations.

A memoir of M. Brugnatelli, on the solutions of phosphorus, follows. Phosphorus dissolves, without light, in a moderate temperature, in oxygenous gas; which becomes luminous, on adding any mephitic gas. It dissolves also in hydrogen, and is then separated by oxygen. It separates the oxygen from the oxygenated muriatic acid, and becomes itself an acid, but does not dissolve in pure carbonic acid. When the temperature is a little raised, and some pure air is added, it shines better than in atmospheric air. Water suspends little atoms of phosphorus only. Atmospheric air dissolves it at the moment of burning, and becomes phosphorescent.

M. Hassenfratz' experiments on the proportion of light, furnished by different combustibles, and on the relative brilliancy obtained by different lamps, in proportion to the oil employed, differ from those of count Rumford. The observations are too minute; yet those on the coloured shadows, on the effect of the situation of the lights, and the means requisite to procure an uniformly brilliant illumination, are not uninteresting. He employed Argand's lamp, the common

lamp, spermaceti candles, old and new tallow candles, and candles of white wax. The lamps were burned with the oils of poppies, of fish, and of the wild cabbage seeds, commonly used in France. The light, which consumes most of the combustible substance in a given time, is that from Argand's lamp, supplied with train oil; that which consumes the least is supplied by the oil of poppies in a common lamp. To give the same light, the white wax is consumed in the greatest quantity, in a given time, and the oil of colza (of the wild cabbage), in the least. According to the prices at Paris, the dearest light is that of the white wax candle; the cheapest is oil of poppies, burnt in Argand's lamp.

M. Gren's observations on the formation of sulphate of soda (Glauber's salt), in brine, at a temperature below the freezing point, deserve attention in the manufacture of salt. After congelation, the brine, which chiefly contained common salt, is usually contaminated with sulphate of soda. It is formed by the double decomposition of the common and Epsom salt, in the proportion of one to two.

M. Guyton's remarks on the acid of tin, and his analysis of its ores, are curious. M. Klaproth found, and our author confirms the remark, that the difficulty in the reduction of some of the ores, particularly those styled wood-tin, arises from the excess of oxygene: in reality, these are forms of the acid of tin; and ores of this kind are easily reduced, by being fused previously with pot-ash.

The essay which follows by Saussure, the son of the famous naturalist, offers an important step in the physiology of vegetables. We had occasion to remark, many years since, that, however different were the natures of the various manures, they met in one point, as they all contained carbonic acid; yet carbonic acid, or its air, did not appear to assist the vegetative process. An inquiry into this subject is the object of the essay now before us, with the following title—"Is the formation of carbonic acid essential to vegetation?" From a series of well-connected experiments, M. Saussure concludes, that plants, like animals, constantly form carbonic acid, while vegetating in atmospheric air, whether in the sun or the shade, with the assistance of the oxygene of the atmosphere; but that this acid is not always perceivable, being often decomposed as fast as it is formed. He finds, also, that the production of carbonic acid is necessary to vegetation, when the sun shines; and that light favours vegetation, by decomposing it; but the proportion of the acid, which favours vegetation during the influence of the sun, injures it during the night. These experiments were made on seeds growing in water; but, even in the ground, a branch of a species of honeysuckle, deprived of

the carbonic acid which it formed, was injured in its growth. In a subsequent communication, M. Sauffure informs us, that vegetables, deprived of their carbonic acid, are not so much injured in oxygen gas, as in common or mephitic air; because they produce in the first more carbonic acid, than the means employed could destroy.

Among the acquisitions of the French in Italy,—they truly merit a harsher name,—was a MS. of Leonardo Vinci, of the 15th century. From the extracts before us, he appears to have been an enlightened philosopher, and to have anticipated some discoveries, supposed to be those of more modern times.

Some chemical observations, communicated by professor Scherer, next occur. The honey-stone, he thinks, is an aluminous substance, strongly impregnated with bitumen; and manganese, he remarks, refines iron more completely, than any other substance; probably by attracting the carbone.

The abstract of the chevalier Napione's 'Elements of Mineralogy,' published at Turin in 1797, does not greatly prepossess us in favour of that work. The first volume only has appeared.

We will extract an important part of M. Gren's letter to Van Mons, on the subject of respiration.

'I am at this time writing a memoir on respiration, for which I have made some experiments, entirely new, principally to determine the quantity of water in respired air. The results are, that oxygen gas does not impart its base to the arterial blood; and that all the water in respired air is newly formed, and not separated from the blood. The oxygen, therefore, is only absorbed, in order to form water and carbonic acid, and no part of it is left to unite with the blood: consequently the change in venous blood depends not on the combination of oxygen, but on the separation of carbone and hydrogen. It appears that the arterial, not the venous blood, stimulates the heart; and the death of people drowned, suffocated, &c. depends on the want of this stimulus, which proves fatal, though the foramen ovale and the ductus arteriosus continue open. The death of the fœtus, delivered by the feet, in consequence of the compression of the umbilical cord, originates in the same cause; for a similar process takes place in the placenta, as in the lungs of adults. The usual theory of secretions depends on filtration. This, I think, seldom takes place; but these seem rather in the secretory organs, compositions, and decompositions, truly chemical. In reality, can we believe that solutions can be decomposed

powdered by means purely mechanical, such as filtration, &c.?"

The remarks on the fabrication of alum and soap, chiefly relate to the effects of alum in changing soft soap, made with pot-ash, to the hard soap of soda. The expense of the artificer, in importing barilla, will thus be diminished.

M. Klaproth's chemical examination of the pumice-stone of Lipari, tends chiefly to show, that it contains no magnesia. It consists of 77.50 parts in 100 of flint, 17.50 of alum, with a little oxyd of iron, and some traces of oxyd of manganese. Its levity is occasioned by its fibrous structure; for, when powdered, it is much heavier than water.

Count Mussin-Puschkin's letter relates to salts and precipitates of platina. The amalgam of platina, with a large proportion of mercury, is easily reduced by animal matters and other substances. The decomposition of soap, by the acid extracts of colouring matters, is a subject of importance to painters; but this part of the letter cannot be abridged with convenience.

The objections to Spalanzani's opinion of the cause of the splendor of natural phosphori, deserve notice. We formerly objected to this opinion, which supposes phosphorism to be a slow combustion, from considering light as distinct from heat. M. Carradori's objections are drawn from the circumstances of natural phosphori shining, *in vacuo*, under water and oil. There is an obvious difference, in this respect, between the phosphorus of urine and that of wood; for the latter will shine in any mephitic gas, and even in the Torricellian vacuum, while the light of the former is extinguished in mephitic air. Glow-worms shine also in a vacuum, or under oil: we have seen them very brilliant in the most violent rain. It is true that they are particularly bright in oxygenous gas; a fact which our author does not fully elucidate. It appears that all insects require pure air, and yet can live in noxious atmospheres; because they have the means of separating and employing the purer, without being injured by the more impure parts; so that, in oxygen, the animal is uncommonly light with greater splendour, and lessens, as Spalanzani has observed, the bulk of the air by its breathing, not by its phosphorism. The urinary phosphorus, on the contrary, requires a certain degree of heat for its illumination; and, consequently, its light is diminished by whatever represses its heat. Phosphorescent wood does not support Spalanzani's hypothesis; for, as M. Carradori justly remarks, when phosphorescent, wood is no longer inflammable, being particularly deprived of its hydrogen.

The memoir on the sulphureous acid, by Fourcroy and Vauquelin, is copious and valuable. The general result is,

that the sulphites are very different from the sulphats, and have their peculiar laws of solution, crystallisation, elective attraction, and decomposition. In reality, they have a sulphureous taste, analogous to that of their acid, and are decomposed by fire; either by suffering their acid to escape, or losing a proportion of their sulphur, and becoming sulphats. They become sulphats also by exposure to the air, or any substance capable of furnishing it; and are decomposed by acids, which separate their own acid with effervescence, occasioning a lively penetrating odour: they burn rapidly, and flame with the oxygenated muriat of pot-ash or nitre, and become sulphats. The alkaline sulphites are more soluble than the sulphats, and the earthy ones less so: the sulphite of lime is not decomposed by acids.

M. Guyton's memoir on the portable laboratory, deserves attention. He considers rain water as equal to distilled, if the little sulphate of lime, acquired by its fall from the roofs of houses, be separated by pure barytes. In the large towns of England, muriatic barytes should also be employed, to separate the acid which the smoke carries into the atmosphere. Perhaps it may be expedient to catch the rain at some distance from towns in large shallow vessels.

Doctrina Numorum Veterum conscripta a Josepho Eckhel. Thesauro Cæsareo Numorum Gemmarumque Veterum, et Rei Antiquariæ in Universitate Vindobonensi docendæ præfata. Pars II. de Moneta Romanorum. Volumen VIII. et posterum, continens Numos Imperatorios, qui supersunt, Pseudomonetam, Observata generalia in Partem II. et Indices in Volumina VI. VII. VIII.

The Science of Ancient Medals, by Joseph Eckhel, Superintendent of the Emperor's Cabinet of Coins, Medals, and Gems; and Antiquarian Lecturer in the University of Vienna. Part the Second, on the Money of the Romans. Volume the Eighth and last, containing an Account of the remaining Imperial Medals, and of those which are fictitious; with general Observations on the second Part, and Indexes to the 6th, 7th, and 8th Volumes. 4to. Vienna.

WHILE, from motives of private friendship, we regret the death of abbé Eckhel, it is some consolation to ourselves, and will also be to our readers, that he lived to complete this important work. Of the seven preceding volumes, we have already submitted an account to our readers.

The present, commencing with the coins of C. Valerius Diocletianus, comprehends those of Maximian—Eutrope—

Achilleus—Constantius I. Chlorus—Helen his wife—Maximiana Theodora—Galerius V. Maximianus—Gal. Valeria—Amandus—A. Pompon. Ælianus—Dom. Domitianus—Carausius—Allectus—Fl. Severus—Maximinus Daza—Maxentius—Romulus—Alexander tyr.—Maxentius—Romulus—Licinius the father—Licinius the son—Aurelius Valer.—Valens—Martinianus—Constantine the Great—Fausta—Crispus—his wife Helen—Dalmatius—Hannoballianus—Constantine the Second—Constans the First—Saturninus the Third—Constantius the Second—Fausta—Pop. Nepotianus—Vetranio—Nonius—Magentius—Decentius—Constantius Gallus—Constantina—Sylvanus—Fl. Julianus—Helena the wife of Julian—Jovian—Valentinianus the First—Valens—Procopius—Gratianus—Valentinianus—Theodosius the Great—Ælia Flaccilla—Magn. Maximus—Fl. Victor Eugenius—Arcadius—Ælia Eudocia—Honorius—Constantius Patricius—Galla Placidia—Constantinus tyr.—Constans tyr.—Maximus tyr.—Jovinus—Sebastianus—Priscus Attalus—Theodosius the Second—Ælia Eudoxia—Johannes—Valentinianus the Third—Licinia Eudoxia—Justa Grata Honoria—Attila—Petronius Maximus—Marcianus—Pulcheria—Avitus—Leo the First—Ælia Verina—Majorianus—Libius Severus the Third—Anthemius—Euphemia—Anicius Olybrius—Glycerius—Leo the Second—Zeno—Leontius the First—Julius Nepos—Romulus Aug.—Basiliscus—Marcus—Zeno—Anastasius—Justin the First—Vitalianus—Justinian the First—Theodoric.—Baduila—Theia, vel Thesa.—Athalaricus—Theodahatus—Vitiges—Baduila the Second—Thejas—Justin the Second—Sophia—Tiberius Constantinus—Mauricius—Phocas—Heraclius the First—Heraclius the Second—Const.—Constans the Second—Constantius the Fourth—Pogon—Justinian the Second—Rhinometus—Tiberius the Fourth—Leontius the Second—Tiberius the Fifth—Abdimerus—Filepicus Bardanes—Artem. Anastasius—Theodosius Adramytenus—Leo the Third—Isaurus—Constantius the Fifth, Copronymus—Artavaldus—Nicephorus the First—Leo the Fourth, Cazarus—Irene—Constantinus the Sixth—Nicephorus the second Logotheta—Stauracius—Michael the first Rhangabe—Leo the fifth Armenius—Michael the second Balbus—Theophilus—Theodora, with her daughter Thecla—Michael the Third—Basilius the first Macedo—Constantine the Eighth—Leo VI. Sapiens—Alexander—Romanus the first Lecapenus—Christophorus—Stephanus—Constantine the Ninth—Constantine the Tenth Porphyrog.—Zoe Carbonopsina—Romanus the Second—Theophanes—Nicephorus the second Phocas—John the first Zimisce—Basilius the Second—Constantine the Eleventh—Romanus the third Argyrus—Michael the fourth Paphlago—Michael the

fifth Calaphates—Constantine the twelfth Monomachus—Zoe—Theodora—Michael the sixth Stratioticus—Isaacius Comnenus—Constantine the thirteenth Ducas—Eudocia—Romanus the fourth Diogenes—Michael the seventh Ducas and Maria—Nicephorus the third Botaniates—Alexius the first Comnenus—John the second Comn.—Manuel the first Comn.—Alexius the second Comn.—Andronicus the first Comn.—Isaacius the second Angelus—Alexius the third Angel—Alexius the fourth Angel—Alexius the fifth Ducas Murz.—Imperatores Latini—Theodorus the first Lascaris—Theodorus the second Angelus—John the third Vatatzes—Theodorus the third Lascaris—John the fourth Lascaris—Michael the eighth Palæologus—Andronicus the second Palæolog.—Michael the ninth Palæol.—Andronicus the third Palæol.—John the fifth Palæol.—John the sixth Cantacuzenus—Matthew Cantacus.—Andronicus Palæol.—Manuel the second Palæol.—John the seventh Palæol.—John the eighth Palæol.—Constantine the fourteenth Palæol.

After having, under these names, exhibited concise notices of the descent or connexions of the individuals to whom they belong, and the leading circumstances of their histories, the author subjoins a description of their coins, with references to other catalogues, interspersed with judicious and learned remarks, which prove him to be a master of his subject.

The division entitled *Pseudomoneta*, comprises certain ancient pieces imitative of the true coinage, which, however, were never used as coins, or stricken by public authority. In the first chapter are discussed the characters of the counterfeit coins; in the second, their types in general, those under the respective emperors being instanced; in the third, their types in particular, with reference to their reverses, considered as mythological or historical, and as exhibiting illustrious personages, whether heroes, heroines, kings, or persons of learning; in the fourth, spectacles, such as races, scenes of hunting or boxing, or scenic representations; in the fifth, those with domestic subjects; in the sixth, those of ambiguous explanation.

The fourth, fifth, and sixth chapters are assigned to the consideration of the age, the use, and the merit of the counterfeit coins. The observations with which these divisions are illustrated, manifest the acumen of a master.

The second section of the *Pseudomoneta*, comprehends the *tesserae*, *spinitiae*, with other coins of various subjects, in lead. This closes the main body of the work.

The remainder of the volume consists of *General Observations* on the second part, with copious and accurate *Indexes*. These General Observations are divided into sixteen chapters on the consuls from the time of Julius Cæsar—the proconsuls

the title of Emperor, and of Augustus—the ornaments worn on the heads of the Augusti, Cæsares, and Augusti—the titles *Dominus noster* and *Basileus*, conferred on the Augusti and Cæsars—of the name Cæsar—Prince of the Youth—Pontifex Maximus, and sacerdotal offices of the Augusti and Cæsars—the tribunitial power—the names of *Pater* and *Mater* given to the Augusti—*Pius* and *Felix*, and also as given from conquered nations—coins of consecrations—votive coins—on legions, cohorts, and their standards—coins of the lower age.

The *Indexes* refer to the *sixth*, *seventh*, and *eighth* volumes, and are three, the first including the names of the *Augusti Cæsars*, &c.; the *second*, inscriptions; and the third, general matters.

Considering the space which we have allotted to the foregoing volumes, we have abstained from giving extracts and remarks on the present, the merits of the work at large being too generally known to require a further eulogium. We cannot, however, close our account of this excellent work, without recommending to attention, the admirable *éloge* on its author, by M. Millin, the learned conservator of medals, &c. in the Public Cabinet of France, who has happily drawn the character of abbé Eckhel, and judiciously appreciated his merits.

It will not be impertinent to add, that the learned Schlichtegroll, keeper of the cabinet of coins belonging to the duke of Saxo-Gotha, has recently announced the design of publishing, periodically, a *Numismatic Miscellany*, which, from the specimens given of his talents, especially in his illustrations of the gems of Stosch, may encourage an expectation that it will be a well-executed work.

Voyages de Pythagore en Egypte, dans la Chaldée, dans l'Inde, en Grèce, à Sparte, en Sicile, à Rome, à Carthage, à Marseille, et dans les Gaules; suivis de ses Loix, Politiques et Morales. 6 Tomes. Paris. 1799.

Travels of Pythagoras in Egypt, Chaldea, India, &c. Imported by De Boffe.

THE life of Pythagoras, though involved in mystery, and obscured by fable, is interesting, not only from the extent and variety of his knowledge, but on account of the wide influence of his doctrines. The mysterious veil, with which he covered his dogmas, seems never to have been raised but under the seal of secrecy, which was seldom violated, so that, even in his own school, their real meaning was soon forgotten. We have reason to believe that they were solid and salutary, since Pythagoras was confessedly a man of exten-

five scientific acquirements and of sound judgement, rationally pious, and irreproachably moral. The golden verses, probably collected by his successors from his instructions, prove the beneficial tendency of his precepts; and if, as is supposed, his esoteric doctrines taught the existence of one God, and inculcated the duty of worshipping him only, we may add true religion to the other parts of his character. Unfortunately his life has only reached us in scattered fragments, often of a suspicious cast, certainly debased by fancies, and sullied by gross fictions; yet the merits of the philosopher cannot be concealed by tale. He was an early favourite of our first English authors, who, taking their ideas and opinions from France, changed Pythagore into *Peter Gore*. For these reasons, the travels of Pythagoras form no improper vehicle for an interesting account of the ancient state of the world, and of the opinions of the earliest philosophers. In imitation of Barthelmy, our author carries us to various countries, some of which Pythagoras certainly visited; and he has intermixed the opinions of the sage of Greece, with French witticisms on religion and government, on priests and kings. On the whole, the work is entertaining and interesting, though too minute and verbose in many instances. Let us now attend to the author's account.

‘To relate the travels of Pythagoras at length; to collect his laws, many of which are still proverbial; in short, to introduce, with all the truth of history, the most brilliant genius of ancient times, hitherto disfigured by despicable traditions, or still more absurd biographical narratives, is an attempt which deserves the regard of philosophy and letters, of mankind in every station. It develops the spirit of ancient times, which the remembrance of Pythagoras filled up: it restores a noble temple, whose scattered ruins excited a regret for the loss of the edifice which they composed. Such is the work, which we have meditated during many years; and the following is the analysis of this literary monument, the subject of which commences about six hundred years before the common æra, and comprises nearly a century. In this, the reader will find the topography of almost the whole of the ancient world, in the manner of Pausanias, sometimes historical researches, illustrated by persons and characters, fragments of the highest antiquity, connected by the thread, and the coincidence of tradition.

‘Pythagoras, always on the stage, furnishes the most copious and most sublime materials. This great man, who was at once an artist and poet, an orator and a philosopher, a magistrate and legislator, did every thing that could be effected by genius and virtue.

We represent the sage of Samos, living in retirement at Crotona, and profiting by a repose of some years to digest his extensive voyages, delivering them in the form of lectures, addressed to those of his scholars who were most deeply conversant in his doctrines. It may easily be conceived, what ought to be the last lectures of Pythagoras, now at the age of eighty. We ought to find the true motives of his actions; the genuine expression of his sentiments, the full disclosure of his secret doctrines.

The author presumptuously attempts a great object, but with little success. He can pursue an imaginary course (for Pythagoras never travelled so extensively as in these volumes), and catch the most interesting scenes and subjects; but the esoteric doctrines of the philosopher are far beyond his reach; and we fear, at least if we can judge from the volubility of his pen, that he is not one of the initiated, and has not kept his probationary silence for seven years*.

Pythagoras, in these volumes, gives a concise account of his birth, his family, his earlier fancies, his first sensations, and his personal habits. He speaks of his instructors, of his studies, and his short journeys in the interior parts of his own country.

To disappoint the criminal designs of the tyrant Polycrates, Pythagoras is carried to Scyros. After having travelled to Ephesus, he visits Bias and Thales. He passes through Halicarnassus, makes a longer stay at Cyprus, and converses at Sidon with the Hierophant, the successor of Moschus, the parent of the atomic philosophy. He assists at the funeral of Adonis, at Byblos, and is instructed in the early Phœnician history at Tyre. He afterwards embarks for Egypt, where the priests of Heliopolis send him to those of Memphis; the latter recommend him to the chief priest at Thebes, where his conduct and perseverance merit the honours of initiation. He then ascends the Nile, nearly as far as Ethiopia, to be instructed by the Gymnosophists of Merœ, a sect of the Bramins from India.

Cambyfes having conquered Egypt, Pythagoras is carried off among the prisoners. He thus visits Carmel and Mount Libanus, falls down the Euphrates, and begins to observe that silence, which is the foundation of his philosophy. He proceeds to the tower of Belus, where Zoroaster instructs him in the secret of his extensive reform. Together, they go to Susa, and Persepolis, to witness the funeral of Cyrus, and the coronation of Darius.

* We allude to the *Icones* of Paschallus.

Pythagoram Samium super celebrare volebam;
Sed me Pythagoras ipse tacere jubet.

Having recommended himself to the Magi, Pythagoras is admitted among the deputies from Persia to the Bramins of India. He is instructed in the doctrines and sciences of the latter, and returns by Taprobane, the island of Ceylon. This journey is fictitious and unnecessary. He probably never went beyond Chaldæa or Persia; and the naked philosophers of the Nile, though not professing the religion of Brama in all its purity, could teach him as much of the eastern learning as he required.

From Ceylon, he is supposed to proceed to Crete, where he has a conversation with Epimenides, on Mount Ida. He remains some time at Rhodes, with Cleobulus; then returning to Samos, witnesses the miserable death of Polycrates. He now leaves his native island for ever; and, in this point, our author does not follow the best authorities; for the sage, in his various travels, often returned to Samos, and occasionally resided there. He passes to Samothrace, to Cythera, and to Sparta. At the Olympic Games, he is an auditor of the first tragedy, which Thespis recites, on the subject of Prometheus. In his turn, he gives the assembled Greeks an idea of history, adding the leading traits of the chief legislators of every nation. He proceeds into Arcadia, and there assumes the modest title of *philosopher*, or lover of wisdom. He visits Corinth and Megara, is initiated into the mysteries of Eleusis, and appears at Athens during the memorable conspiracy of Harmodius. He repairs to Bœotia, visits the second Thebes, and, at Delphi confers with the chief priestess of the oracle. After passing through several other parts of Greece, he visits Sicily and examines the different parts of that island, converting the despot Symmachus to philosophy. From the summit of Ætnea, he descends to Catana, where Charondas joins him, as Abaris had done before. He clears the famous strait of Charybdis, lands at the foot of the Apennines, and reaches Etruria. He there examines the vases and ancient monuments, ascends Vesuvius, visits Herculaneum, and the cave of the old dying Sibyl, at Cumæ. He accompanies her successor to Rome, surveying with regret, in his way, the smoking ruins of Alba. He witnesses the expulsion of the Tarquins, and the revolution from monarchy to a republican government. A conversation between the philosopher and Junius Brutus is subjoined.

He accompanies the ambassadors of the new republic to Carthage, Sardinia, Corsica, Gaul. Abaris, the young Hyperborean, is his conductor, in Gaul; and in the Carnutian forest he meets the Druids*. This part of the work, we must observe, is unsupported by sufficient authority.

* The only authority for supposing that Pythagoras travelled into Gaul or Iberia is, we believe, that of Alexander Polyhistor, cited by Clement of Alex-

Having fixed his residence at Crotona, he marries, and founds a school, leaving it only to pay the last duties to Pherecydes, his old master, who died at Delos. He becomes not only an instructor of philosophy, but a magistrate, and a legislator; and he does not confine these offices to one town, but extends them through the whole of Magna Græcia. As Pythagoras himself relates the events of his life, his death can with propriety make no part of the work. A short account of it, however, differing in some points from the common narratives, is subjoined.

From this outline of the work, it will be obvious that much may be disputed, and that much is gratuitous. Chronology, and even the imperfect notices left of Pythagoras, are often violated. Yet at the conclusion, we have a full account of the chief authors, who have spoken of the sage, of the events of his life, and of his opinions. We could have wished for some of the authorities of other passages, respecting Greece and Grecian philosophy, as well as the tenets of the Bramins. But much of the assistance which might have been given is with-holden. The fortuitous meeting of so many sages may appear surprising, but it may be allowed; and little anachronisms may be occasionally admitted. These are the artifices of the drama; and we must indulge the author of the monody as well as of the more regular play. We will add the writer's apology:

‘Chronologists are most at variance with regard to Pythagoras. I have profited by this uncertainty to bring together various events, and am assisted by the long life of my hero. Yet I have taken nothing on myself, having established a rule not to proceed a single step without authority.’

We are sorry to be obliged to add, that the references to authorities are not so numerous as they might have been.

Having given this general view of the performance, we will add some specimens of different kinds. As descriptions of the ancient simple manners are fascinating, the following passage cannot but please.

‘My impatience urged me on. We soon reached a hollow way, through which flowed a limpid rill. It was the boundary of a little territory, which seemed to be cultivated with uncommon care. We entered by a bridge, formed of three trees covered with clay and turf. Two high poplars pointed out the passage, and served at the same time to support a barrier of wicker-work. The enclosure contained no more

andria; but the quotation is suspicious, and Alexander lived more than five hundred years after Pythagoras. Pauw has said that the Bramins preserve a memorial of the visit of Pythagoras; but this writer abounds in assertions, and is sparing of authorities.

ground than a yoke of oxen could till in three days. - On the other side, bounded by a hill, I perceived an old man, imperfectly covered with a white tunic : a blue girdle surrounded his waist, and he had a mantle of the same colour. Assisted by a robust young man, he traced with the plough a deep and straight furrow, the whole length of which he would finish before he spoke to us. We followed him to the opposite extremity, when he stopped to say—" Good-morrow to my dear Hermodamas and to the young stranger who accompanies him. The goddess of health has anticipated my wishes : do every thing to deserve her favour. This is the deity, to whom my constant vows are paid; and I have neglected the others, that my attentions might not be divided. It is she, who assists me to bear the weight of age ; for my locks are whitened by seventy-nine winters. My friends, the sun who, next to the goddess of health, receives my adorations, continues his course, during our conversation, without losing a moment : let us follow his example. This little business will be finished while we are discoursing."

After noticing some domestic affairs with Hermodamas and Pherecydes, Babys said to me, " Young man, you doubtless came to this island to attend the lectures of my son. He is the oracle of the place, is daily consulted in what passes beyond the stars, and in the depth of the earth. I confine myself to its surface. Left to myself, at an early age, I asked these questions. Here I am in this field, under this roof. I exist ; but for what purpose ? seemingly to live in my own way, as a bird lives in the air according to its nature, and as other beings, who enjoy the light of the day, live according to theirs. These birds build their nests, produce their offspring, go and come, leaving, in the end, their places to others. Such is the existence of man. The snail who tastes my fruit before me, lives independent, except at one part of its life, master of its house, which it enlarges according to its wants, and which it carries, or shuts up at pleasure, this animal affords a proper example. The olive tree, without changing its place, with the assistance of its roots and leaves, attracts the juices of the earth and the dews of heaven, so necessary to its growth. Why then, so comfortable in this spot, should I leave it, in hopes of succeeding better in another ? Let us stay here. This cottage, so long neglected, wants many conveniences ; but, with little labour, it will contribute to my existence, and, with small additions, it will shelter me.

I therefore determined to stay, on this single principle, that true independence consists in giving up the world, and trusting to one's self. Proud of this discovery, and transported with joy, I put my plan in execution, taking for my model

the father of Triptolemus, king of Eleusis. An enclosure of stones surrounded my field ; but it was in a ruinous state, and it intercepted the air and the prospect. I threw it down, hollowed out this canal, and conducted, through it, the waters of a neighbouring spring.

“ Roots and some pulse, boiled in vessels of clay, moulded with my own hands—and cheese, bruised with milk between some hard and polished stones—furnished my frugal table with wholesome and varied food. The sharp juice of different fruits gave a flavour to this rustic meal ; and the grape, pressed between my fingers, in the cup of my ancestors, afforded a drink proper for the support of my strength. The blood of the ox, companion of my toil, never flowed over my carnivorous teeth. In a few years, looking at myself and my estate, a mile in circumference, I could say with a conscious pride, “ Every thing is my own work and that of nature : every thing, even my clothes and sandals, are the produce of my own labour. I owe nothing to others ; and, though in the beginning I was indebted to my neighbours for assistance, I have, in my turn, been able to give aid to them.”

“ Young man,” said Babys to me, “ Pherecydes has perhaps given you more sublime, but not more useful lessons. What joy did I experience when I sat down, about this time, in this bower, and cast my eye over my domain, viewing, at a distance, the city of Scyros, its ports, and the fleets which navigate the neighbouring sea ! What joy, I say, did I experience in doing myself this justice ! I am the only man perhaps at this moment who can live for himself, by himself, and with himself. Below, on the shore, individuals are engaged in science and commerce ; they are surfeited with wealth and superfluities, and embarrassed in the choice of their pleasures. Marble, gold and copper, worked for them, become the choicest ornaments, of which they are vain ; but have they as great a foundation for vanity, as I have ? Are they as free and as happy ? Did they suspect my manner of life, they would call me barbarian, and would not be in error. I do not exactly know what is necessary to fulfil, on earth, the duties which nature imposes on man. If I, like you, Pherecydes, had investigated the system of the world, or calculated an eclipse, should I live longer, or be better ? Are you more so than your father, whose advice was not agreeable to your taste ? I repeat it, my friends, man is only independent, when he rests on himself alone. The chains of fate are sufficiently heavy without the addition of civil bonds. I know that no one will speak more of Babys, after his death, than during his life ; but is man born only to make a noise ? The universe closes with me, at the end of this field, at the foot of this forest. I know not what passes beyond ; I want only to

know the changes of seasons, not those of empires. It is sufficient for me, to study nature; to follow her annual and diurnal progress: the rest is of no importance. This is my philosophy: I wish that others were not wiser than I am."

We need not travel to Greece for this picture; and perhaps our readers will recognise, with some disgust, the cant of the new philosophy. It occasionally breaks out more offensively; and, in the index, after quoting Clemens Alexandrinus, who has remarked a fanciful coincidence between some of the doctrines of Pythagoras and those of our Saviour, our author adds, 'The *Legislator of Jerusalem*, in his parables, has evidently *apoc* (tingé) the symbols of the legislator of Crotona.'

The banquet of the seven wise men of Greece is converted into a democratic club, where each sage, not very *wisely*, inveighs, in the presence of Periander, against monarchy, and declaims in favour of liberty. We expected more entertainment from the conversation with the hierophant, the successor of Moschus, who followed Moses. This successor of the Jewish legislator is however, unexpectedly, a follower of Mithra, and an idolater of fire. After many farcastic observations, against the Mosaic dispensation and the legislator himself, the hierophant speaks more particularly of Moschus.

"Moschus was born at Sidon, and drew instructions from the same sources from which his predecessor (Moses) derived improvement; but the fruits were different. He had not less genius; and he had more reason and humanity. He perceived the unfortunate necessity of deceiving a nation, yet in its infancy, to induce it to relish truths too harsh for its taste without some preparation; but he thought only innocent impostures allowable. It is a splendid task to restore a nation to independence; but this service does not justify superstitious or sanguinary laws. It is praise-worthy to open a nation's eyes, and give it a high idea of its own importance; but it is odious to represent, for this purpose, the rest of mankind as brutes of the lowest order.

Moschus, in accepting the dignity of hierophant, had the secret hope of being able to employ the artifices of his profession in the propagation of truth. He retired to the grotto of Maara, received all, and attended to every one. He spoke of initiations, mysteries and protections to those whom it was necessary to over-awe by the seductive apparatus of a religious festival. "Adore the Gods," said he, to the crowd, "and love men. Mithra reads your hearts. Defraud no one in commerce: you may do it without the knowledge of men, whom you may deceive; but you cannot conceal it from the Gods, who will not be deceived. The law punishes the crimes which come to its knowledge, but Mithra punishes

those of which the laws are ignorant. If the guilty escape human justice, they cannot escape the flaming sword of the Gods."

Moses, whose method I think it my duty to follow, spoke a different language to the young friends of truth, who came to consult him. After some necessary probation for his own security, he unfolded his mantle, saying "I am going to open myself, without disguise. I am no longer the hierophant of Mithra. You see in me the interpreter, or rather the observer of nature, and the minister of reason. Study the one with the assistance of the torch supplied by the other. I believe not in Mithra, since it is unnecessary to believe in him, in order to be wise or happy. I revolt at the idea of a recompense for having done my duty; nor should I have merited it, had I engaged with such mercenary views. Every truly worthy man finds in himself sufficient motives for performing what is right."

We shall turn from this rant, to trace the author's sentiments of natural philosophy, which is in the same jargon of the modern schools of infidelity.

When we say that every thing is new, we do not understand a new creation, as the legislator, from whom Moses descended, thought. The æra of the present arrangement of the component parts of the universe was, perhaps, yesterday. The universe, however, knows nothing of yesterday or tomorrow: time has no relation to it, but was only invented to assist the treacherous memory of man. The universe exists, because it has existed, and will continue because it is. It has within itself its own sufficing reason for its existence. ALWAYS is the only word that can express the beginning, the duration, and the end of the universe; or, perhaps, the term universe includes the name, the definition, and explanation of the whole, which is consequently one and indivisible. The universe has, in itself, all that is necessary: the great whole is composed of similar parts, infinitely small, and in an incommensurate quantity. These elements, of which every body is only an aggregate, are beyond conception indivisible, indestructible, and of a mobility, which nothing can suspend or check. This constant agitation renders the universe, in every successive moment, unlike what it was in the preceding. These principles, or rather these elementary parts of the great whole, preserve, for a certain time, such forms as are the result of a given arrangement; in consequence of their meeting. Finally, a certain number of these parts have combined in such a way, as to make a world such as we see, which is only a point in the immensity of worlds composing the universe. Hence it follows that the universe is continually changing; and

yet remains unchanged. It loses or gains nothing; having always the same sum of principles; but their order is so varied, that it seems the effect of chance, which, however, is only a word; for there is no chance, and there can be none. Chance is the divinity of the idle and foolish, who have given this name to constant unchangeable laws; which they will not take the trouble to study. As the great whole is divided into many worlds, so each world is composed of smaller ones, till we come to man, an insect and a plant. The natures of these are similar, since they have the same matter for their basis. The rays of the sun and the prisms of glass, the nutritious wheat and the poisonous aconite, the just man and the villain, the mad man and the philosopher, are composed of similar elements differently combined. The juxtaposition of parts determines the character of each; and the sudden change of positions explains the seeming riddle of the same man being, almost in the same moment, capable of the most sublime virtues, and guilty of the most atrocious crimes.

We omit a short and less interesting conversation, to add the reply to a question of Pythagoras, respecting the first cause of the impulsion, the mover of these active particles.

‘*Hierophant.* Moschus would have said, Why multiply beings without necessity? The agent to which these infinitely small elements are submitted must be himself an element; and, in adopting this new element, I may refuse to his what has been refused to mine. The problem is not solved; on the contrary, it is removed at a greater distance by the proposal of giving to one principle the faculties, which I have allowed to all the others, to be exercised by them spontaneously.

‘When on our mountains (Moschus would have added) I see a young shepherd purchasing some corn for his dinner; and this corn is sufficient to preserve his strength, I cannot refuse to the elementary parts of the world, much more subtle than wheat, sufficient intelligence to form aggregates of matter which will vegetate on the fibres of the plant, and be endowed with thought, while circulating in the human brain.

‘Moschus was once tempted to admit an active principle, a moving element, on seeing the agitation of the dust in a sun-beam. All these little bodies, he said, represent my system; but they cannot move without being agitated by the ray of the great star. I must, therefore, admit some principle to impart the first motion. But, if we reflect on the subject, we shall be induced to consider, that the sun itself makes a part of the great whole; and, if it moves bodies weaker than itself, it is in turn moved by others more powerful. Let us persist then in my system of equality; let us admit the mutual influence of bodies, and believe them susceptible, by

their own powers, of every form. There must be infinite modes of existence, since there are an infinite number of beings. The elementary parts are not, indeed, capable of being touched; but they are so in the aggregate, and they must be aggregated to demonstrate their existence, which would be denied if they continued separate. They cannot, however, be disunited, as they can never be at rest. The great whole requires that all its parts should be in motion at the same time. A straw has its place in the immensity of the universe, and has its reasons for existing as it is.

We ought, perhaps, to apologise to our readers for this long extract; but it gives a full view of the author's talents and opinions. This is the Epicurean system in its worst form; and the morality is not more lax than the philosophy is absurd and ridiculous. It will not be expected that we should attempt its confutation. A slight consideration will show that infidelity cannot make religion, or the philosophy connected with it, by the utmost stretch of human wit, so ridiculous as its own system is at the first glance; and the votaries of the most abject superstition do not admit more absurdities than the modern admirers of reason.

We do not say that the whole is of this unfavourable kind, for many pleasing descriptions and judicious remarks occur in different parts of these volumes; but the leaven is too predominant; this will recommend the work to some readers, as much as it will disgust others.

Histoire des Campagnes du Comte Alexandre Suworow.

History of the Campaigns of Count Alexander Suworow Rymnikski, General Field-Marshal in the Service of his Majesty the Emperor of all the Russias. 2 Vols. 8vo. Hookham, 1799.

THIS is not, as the title imports, or as might be supposed from the date in the title-page, a history of all the campaigns of Suworow, for the most important campaign is omitted; and his fame as a general will, in great measure, depend upon the talents displayed by him in the late campaign in Italy, and upon his motives for retreating from the French, when one wing of his army had been beaten in Switzerland. In the campaigns which form the basis of this history, Suworow distinguished himself in such a manner, that from serving in the ranks, and passing slowly through the higher stations, he, at last, rose to the head of the Russian army; but throughout

we do not find him matched with an enemy of great skill; and we can scarcely judge from his victories what might have been the case if he had contended with well-disciplined troops, headed by some of the best generals of Europe. We may justly give him credit for great activity, great perseverance, and a body capable of enduring every hardship. With such talents, and with troops formed by himself, and capable, from their climate, of enduring equal hardships, a general might gain easy trophies from the undisciplined Turks or disorganised Poles. The tug of war would really have been seen, if he had at any time met the French with equal numbers; but, in all his conflicts with them, the advantage in that respect was so very great on his side, that little honour can be derived from his victories; and even this honour must be shared with the Austrians.

Suworow was born in the year 1730, and was intended by his father for the bar; but his passion for arms changed his destiny, and in 1749, after having been a common soldier, and two years a corporal, he became a serjeant, from which station he soon rose to higher rank. When a serjeant, he was employed as a courier in Poland and Germany; and, in 1756, we find him the governor of Memel, from his rank of lieutenant-colonel. In the seven years' war he distinguished himself in a variety of actions, and particularly by his forced marches; which, in so many subsequent instances, crowned with success his military operations. His exertions in this war gave him the command of a regiment of infantry; and in this situation, with some trifling marks of imperial favour, he remained to the year 1768, when he was made brigadier, and sent to the frontiers, to be in readiness to march, when occasion required, into Poland. In the environs of Smolensko, during the winter, he exercised his brigade with the greatest assiduity, particularly in the use of the bayonet, in long marches, and nocturnal incursions. In the summer of 1769, he marched with his brigade into Poland, to subdue the confederates in that ill-fated country. In 1770, he was promoted to the rank of major-general, and was honoured with the order of St. Anne. In this petty war, a remarkable incident very nearly delivered Poland from her greatest enemy. After taking by surprise the little town of Casimir, as

Suworow was alone, he perceived in a large barn a number of cavalry, who had there taken refuge. He spoke to them in a friendly manner, promised them pardon, and ordered those men to come out, who could have destroyed him in an instant. The officer came out first, the rest followed, each leading his horse; every thing was going on well, when some Cossacks

came up, and one of them fired upon the Poles, who returned the fire, but respected Suworow, and hastened back into the barn. War is always a little unjust; the count, who was indebted to them for his life, did not intend to let them escape; thinking, without doubt, that the gratitude of a commander was subordinate to the duty of destroying or capturing every enemy; and, without hesitation, he threatened to set the barn on fire; they knew him capable of the action, and surrendered.'

The empress, pleased with his services, sent to him, in 1771, the order of St. George of the third class; and on the defeat of a great body of the confederates, named him, at the end of the same year, knight of the order of Alexander Newski. In 1772 he was very nearly curd down by an officer of the confederates; but, as the writer tells us, 'The god of armies watched over this great captain, to make him one of the greatest generals.' At the close of this year and the end of the war, he returned to Petersburg, covered with laurels, and panting for an opportunity of signalising himself in fresh commotions. This was offered him in the next year, in which he began his campaigns against the Turks; and having taken by assault and burned the city of Turtukay, he received a flattering letter from the empress, with the knighthood of St. George of the second class. Soon after, he forced the Turkish camp, and enriched his soldiers by the plunder; at the same time he was ill, and was afterwards injured by a fall, which did not, however, much retard his exertions; and this campaign ended with another brilliant victory over the Turks, in which they lost above 1000 men. Suworow was now made lieutenant-general. The next year began with an attack upon some Turkish posts, in which the lieutenant-general rushed on with his usual impetuosity, but met with unusual resistance, and was obliged to the swiftness of his horse for his life. A reinforcement from the Russian army stopped the Turks, who at last, in their turn, were obliged to give way; and Suworow avenged himself for his precipitate retreat, by carrying three batteries on some heights, by which the Turks had very much annoyed his forces. This led him on to another great victory, in which another rich camp fell a prey to his soldiers. The state of his health compelled him to retire to Bucharest; and the peace following soon after, threatened to leave him, on the full recovery of his health, a prey to indolence and repose. Fortunately for him a mere Cossack, of the name of Pugatschew, had taken upon himself to represent the murdered husband of the empress, and to style himself emperor of the Russias. His force consisted of about eight thousand regular troops, about twelve field-pieces, and some thousands of irregulars, when Suworow was sent to quell the revolt.

The rebel was pursued beyond the Volga, into the deserts of the Uralsk; at which town Suworow found him in the custody of the governor, to whom he had been treacherously given up by his own soldiers; and being now committed to the custody of Suworow, he lost, according to our author, 'all hopes of renewing the farce.' Indeed he had soon reason to know into whose hands he had fallen; a four-wheeled carriage was made for the purpose of carrying an iron cage, into which the miserable wretch was hurried with his sons, on the third day, and drawn along in barbarous triumph, in the midst of a guard, with Suworow himself at the head, to a village on the banks of the Irtsch, where the cage was changed for a couple of waggons. In fact, the agitation of both father and son was so great, that the monsters who delighted in the show, were apprehensive that they could not, by such a conveyance, bring them alive to the place of destination; and father and son were now separated, each tied down in a waggon. At this time, the following circumstance occurred.

'Martemianow, who accompanied the escort, having one day some altercation with Pugatschew, and being without doubt prepared to inflict some correction on him, perceived that there was some money sewed up in his dress. There were only four imperials, and it was immediately suspected that he had been deprived of the rest by those who had arrested him. He was questioned on this point; but he declared that when any captures had been made, he had always left his people to take advantage of them; and that he never carried much money about him.'

At Sinbirsck, Suworow delivered up his prize to count Panin, who carried him to Moscow, where he underwent the punishment due, our author says, to a rebel; but whatever that punishment might be, he doubtless congratulated himself on any mode of being released from the tortures of his savage companions.—This was the principal act of Suworow in 1774; for which, in the next year, he received from the emperor a diamond-hilted sword, and was named to the command of the division of St. Petersburg.

In the years 1776 and 1777, we find him in the Cuban, encountering Tartars of different kinds; and in 1778, he was at the head of 60000 men in the Crimea. Here his court had entrusted him with a very 'delicate commission—that of transporting about 20000 Greeks and Armenians, from their houses and homes in the Crimea, to a new settlement in Russia.' There were some difficulties in the execution of this project, started by the ministers of the khan, who could not be brought over to the general's opinion, till he had used 'solid argument, that of placing a guard, with a piece of

cannon, at each of their houses. After this operation the troops went into winter quarters, and Suworow remained at Kossow. In 1779, he was appointed to the command of all the troops in Little Russia; and in 1780 he was sent to Astracan, to watch the movements in Persia. He afterwards received the command of the division of Casan, into which province he went in the next year. In this situation, in 1783, he gave a grand feast to the Tartars, on the abdication of the great khan, and the transfer of the allegiance of the Nogays to the empress.

‘The guests were seated on the ground in the Turkish fashion, according to their respective ranks, and in various little groupes, to partake of the feast, which consisted chiefly of meat roasted and boiled. There were prepared for that day a hundred oxen and eight hundred sheep, and 32,000 pints of spirits, as wine is prohibited equally among the Tartars and the Turks. The chiefs dined at the count’s table, where they were served with porter. Toasts were given, and a large cup was sent round to the sound of cannon and continual shouts of joy, with hurrahs and allahs. The Russians and Tartars sat together without distinction; and after dinner there were races on both sides, between the Tartars and Cossacks. Some died of drinking, which is esteemed a great honour at these feasts; and at night there was a supper, from which the company did not separate till a very late hour.’

As a public testimony of his merit, in negotiating with the Nogays upon this occasion, Suworow was honoured with the great cross of the equestrian order of St. Volodimir of the first class. The oath of allegiance was not the only thing required of these Nogays: they were to be transplanted to a different part of the empire; and to such exile they were not all equally inclined. A rebellious spirit broke out among the new subjects, which was quelled by the murder of about five hundred of them, and the flight of several thousands, who left behind them a rich plunder for their new masters, no less than thirty thousand horses, forty thousand horned cattle, and two hundred thousand sheep. The fugitives retired to the foot of mount Caucasus, where, by one of his forced marches, Suworow surprised them; and, unfortunately, our author tells us, ‘the Cossacks of the Don remembered the ravages made by the Nogays in their country, and avenged themselves so cruelly, that the massacre continued from day-break till noon.’ About four thousand men and women lay dead before the tents; and the Cossacks, according to their usual custom, carried away a number of children. By dint of management and the terror of his arms, our active warrior brought the Tartars

into good order; and in the summer of 1784, he returned to Petersburg, where he was received by the empress with very great marks of distinction.

In 1786, Suworow was promoted to the rank of general; and in 1787, he had the honour of escorting the empress in her famous journey to Tauris, from Blankisna to Pultawa. In this year hostilities were renewed between the Turks and Russians; and at Kinburn the general distinguished himself in a hot action, in which he was shot in the left arm. According to the writer's account, the Turks left on the field of battle, or in the waves, between five and six thousand men, though the Russians had only two hundred killed and three hundred wounded.

'We may give,' says our author, 'implicit credit to this statement, as to all the others in these volumes; because they are taken from the official reports sent to the court.'

As they have such a profound mark of veracity upon them, we shall observe only that the Russians were always fortunate, and seem to have possessed the secret of the Irish priest, who used to amuse himself with catching the musquet-balls discharged at him by the enemy. As a reward for this action, the general received the order of St. Andrew, the highest in the empire, and six of St. George's crosses, to present to those officers who had most distinguished themselves in the service. In 1788, he was wounded in the neck in another attack upon Kinburn, and his horse died of the wounds he had received the moment the saddle was taken from him; but by care and good regimen, the general recovered, both from his wounds and the jaundice, of which he had at that time a very severe attack. During his convalescence, he was wounded and nearly killed by a bomb, which fell into his chamber. The grand visir supposed him to have died of these wounds, when the name of Suworow was announced to him as commander of the Russians, joined with the army of the prince de Saxe-Cobourg; but in the famous battle of the 11th of September, 1789, he felt the usual effects of that general's presence. He was completely defeated with the loss of ten thousand men, killed or drowned in the Rymnick and Buceo; for the Austro-Russian army seemed to have no idea of sparing the effusion of human blood; and, in taking possession of the visir's camp, could not be contented without cutting to pieces some hundreds of Turks, who had no opportunity of escaping. In this engagement, the Russians are said to have lost only fifty-seven men, and to have had a hundred and ten wounded. *Credat Judæus apellari*. Suworow was for this victory made count of the holy Roman empire, and re-

ceived from his mistress the decorations of the great cross of the first class of St. George...

We hasten from these conflicts, which usually terminated with the wanton slaughter of a great number of Turks, to the famous massacre at Ismael in 1790. The taking of this town by assault was one of the most astonishing feats in military history. The place was defended by 43,000 men, of whom half were Janissaries; the forces of the assailants by land and water amounted only to 28,000, half of whom were Cossacks. Confident of success, the pacha, on being summoned to surrender, declared, 'That the Danube would sooner be stopped in its course, or the heavens fall to the earth, than Ismael be given up to the Russians.' At three o'clock in the morning, the signal to prepare for the assault was given; at four, the men were ordered to form, at five to march; and, at the last signal, six columns were in motion by land, and three by water, against the ill-fated city. The night had been clear, the morning was hazy, and a fog assisted their operations till nine o'clock. They marched in the best order and in silence till they were within three or four hundred paces of the fortress, when a general discharge of artillery and small arms from the walls did them considerable injury; they rushed on with impetuosity, threw their fascines into the ditch, passed over, placed the ladders at the foot of the ramparts, and ascended the walls; and the advantages on either side could be judged only by the different cries of Hurra from the Russians, and Allah from the Turks. By eight o'clock the Russians were masters of the walls, on the land as well as the water side, and the fight commenced in the interior of the city, in the streets, and every public place. The Turks defended themselves most desperately, fired from the windows, or in the narrow streets, and attacked with the sabre. The Russians marched on, cutting down without pity on all sides. The chanas, or houses of solid stone, were particularly points of defence. One of these was defended by the serasquier Andulu pacha, and 2000 of his best Janissaries; it was attacked for two hours by lieutenant-general Potemkin, and the grenadiers of Fanagor, who at last penetrated into the place, and, with fixed bayonets destroyed, with the exception of a few hundred prisoners, every person in the chana. The serasquier was among these prisoners; and with them leaving the chana, he was standing before it, when a chasseur thought that he had a right to the rich poignard in his girdle. Several of the Turks had still arms by their sides, and one of them tried with his sabre to repel the attempt of the chasseur; but, in so doing, wounded the captain of the chasseurs in the face. In an instant the Russians fell upon all the prisoners, massacred the greater part, and, among them the serasquier himself; and a hundred only of his suite were saved

from this terrible butchery. At two in the afternoon the Russians took possession of the centre of the town; and at four o'clock, after the most bloody assault that has been known for many ages, they were perfect masters of the place.

As the town had been taken by assault, the pillage of it for three days was given up, according to promise, to the soldiers; and this last act could not pass without much bloodshed, because many of the Turks preferred the loss of their lives to the loss of their property.

On the morrow after the massacre, a solemn service was performed in honour of it, in the conventual church of St. John, at which were present all the generals, with the greater part of the *état-major*, and the officers of high rank.

Mutual congratulations and embraces, with tears of joy, abounded. Each looked upon his own life, and that of his friend, as a gift from heaven; and each attributed to the particular favour of Providence his escape from so many dangers.

The Turks lost on this fatal occasion 33,000 men, either killed on the spot or mortally wounded, and about 10,000 prisoners. Six thousand women and children, 2000 Christians of Moldavia and Armenia, and above 500 Jews, were also carried away captive. The wealth which fell into the hands of the Russians was estimated at ten millions of piastres. The loss of the Russians amounted only to 1830 dead, and 2500 wounded. In January 1791, Suworow went to Petersburg, where he was received by the empress with the strongest marks of satisfaction, and named lieutenant-colonel of the Preobrascheki guards; and a large medal was struck, both in gold and silver, in honour of the day at Ismael.

The general's attention was now called to the side of Sweden, where he merited an honourable compliment from the mouth of his sovereign, who, on his return to Petersburg, addressed him in these words: "You have made me a present of a new port;" and, on the day of celebrating the peace between Russia and Turkey, he allowed him the disposal of a military order of St. George, of the second class, and gave him a ring as a mark of her imperial benevolence.

The season of repose was come; but the repose of Suworow was only a change from one species of active life to another. He was employed in exercising the troops under his command, in running over the Crimea, and inspecting fortifications in various parts of the empire. The tumults of Poland in 1794 called him again into real action; he made those marches which seemed almost incredible, and the scat-

tered forces of the Poles heard of the slaughter of one body at the instant when the name of Suworow proclaimed to them the certainty of a similar fate. After much bloodshed he reached Praga, a suburb of Warsaw, and his army, divided into seven columns, proceeded, at three o'clock of the morning, to renew the memory of the scenes at Imael. At five the fatal signal was given for the assault; the Russians overcame every difficulty; the blood flowed in torrents in every street.

The most horrible scene was the massacre of some thousands of men, stopped in their flight on the banks of the Vistula. Three thousand four hundred were made prisoners, the rest were stabbed by the bayonet, or drowned in the river, under the eyes of the inhabitants of Warsaw, who in vain stretched out their hands for their deliverance.

As so great a number of men, however, were made prisoners in the heat of action, we cannot call in question the moderation of the conquerors; and this fact being established, annihilated at length the outrageous calculations and declamations in pamphlets, which, by doubling the number of the dead, attempted to tarnish the glory of the Russian general. Besides, if justice were compatible with the spirit of party, the writers who have lamented the fate of Poland would have observed that it is seldom in the power of the commander to suspend or avert the impetuosity of soldiers in the confusion, much less in the rage of an assault, and still less in an assault like that of Prague, where the greater part of the Russians were enraged at the recollection of their losses in the insurrection at Warsaw in 1793.

At nine in the morning the assault was completed, and at noon there was no firing to be heard in the place; the Poles left 13,000 of the flower of their youth dead in the streets; more than 2000 were drowned in the Vistula, and the number of prisoners nearly equaled that of the dead. The assailants had only 22,000 men under arms, of whom 580 were killed, and 160 wounded.

Seven days after, the general made his triumphal entry into Warsaw; and, taking the keys presented to him by the magistrates, he raised them to his lips, and lifting his eyes to heaven, exclaimed, 'I thank thee, Almighty God, that thou hast not made me pay so great a price for these keys, as' . . . he would have said, for those of Praga; but, when he turned his eyes to that suburb, his voice failed, and he burst into tears. The streets and windows were crowded with spectators; on all sides were heard the shouts of joy; and long life to Catharine! long life to Suworow! were the triumphant

sounds of the former subjects of Stanislaus, the blood of whose brethren was still reeking in their sight. The procession stopped at the cathedral, where the general again offered up his prayers to the Almighty; and after passing through the greater part of the city, he took up his quarters at a small hotel, whence, on the next day, he went, contrary to his usual custom, in great pomp, with the *insignia* of all his orders, to pay his compliments to the unfortunate Stanislaus, who was still permitted to retain the title and outward appearances of majesty.

The Poles now universally submitted to the Russian arms; and the

Dispatch with which Suworow had terminated this war was highly applauded at Petersburg. The empress announced to him, under her own hand, that she had conferred on him the rank of field-marshal. Suworow, constant to his principles of religion, did not allow himself to receive these marks of his new rank till he had begged a blessing in church: the day before, he received the order of the red and black eagle from Berlin. The German emperor soon after sent him his portrait enriched with diamonds; and, besides, his own empress presented to him an estate, with 7000 slaves of both sexes, in the district of Kobrin, where he had gained the first victory on the opening of this campaign.

1799:

In the beginning of December 1796, he returned to Petersburg, and was received by the empress with every mark of distinction; and these memoirs leave him in repose for a few years, till he led his troops into Italy; and report only had announced to the writer new victories, and the reduction of Milan.

We have thus given our readers a sketch of the principal events recorded in these volumes, which, in the detail, afford many useful lessons to one who is to rise to the head of armies; and if they are not embellished by any beauties of narration, any attempts to excite the softer feelings of the human mind, or any traits of heroic valour, which are related of the Cæsars and the Scipios of ancient days, or the chivalrous knights of later times, they present to us the picture of a strong mind in a strong body, whose joint exertions command our admiration; and as far as horror is a source of the sublime, no life, perhaps, in ancient or modern days, affords such copious topics, from which the imagination may engender the sublimest scenes, as these campaigns of the Russian hero. In some points, his example cannot be too strongly recommended to every soldier. In the time of peace, he was always preparing for war. He kept soldiers and officers in continual exercise. He made his profession

his body, by day and night. His soldiers were in "poor" accustomed to long marches, not on turnpike-roads, but in the wildest countries; they carried fascines, filled up ditches, and forced their way up apparently-impassable heights. Thus he knew, at all times, how far he could depend upon his men; and the latter, seeing their commander continually among them, sharing the same fatigues, placed in him unbounded confidence. He therefore never hesitated in attacking an enemy of far superior force; and the event proved, that a small, brave, and well disciplined force, under a skilful general, would generally triumph over a large army of holiday soldiers.

Introduction à l'Étude des Monumens Antiques. Par A. L. Millin. 8vo. Paris.

Introduction to the Study of Ancient Monuments.

WHEN M. Millin, the ingenious author of this work, first began a course of lectures on the study of *archæology* or antiquities, several of his auditors expressed their desire of having a manual or introductory essay, which might assist them in the prosecution of their studies, and direct their attention to the proper objects of their researches.

The work before us is exactly what they could desire, and such as might be expected from an antiquary of M. Millin's learning and ingenuity. He endeavours, however, in the first page, to establish a difference between the words *archæology* and antiquities (when used to express a branch of study), which we cannot readily admit; for, if the true sense of the Greek adjective *αρχαῖος* be considered, there will not be found any thing in *antiquity* which the compound *αρχαιολογία* may not, in a general manner, express. Our author, by the word *archæology*, means the study of antiquities in their various branches; a study of which he demonstrates the utility in some introductory pages. He then proceeds (page 12), to divide *archæology* into two principal parts, viz.

1. A knowledge of the manners and customs of the ancients.

2. A knowledge of the monuments of antiquity.

The first department he subdivides into three classes, viz. the religious, the civil, and the military customs: these are explained by monuments, the objects represented on which are to be ascertained and illustrated by the attentive perusal of the ancient historians, orators, and, above all, of the poets.

The second division, or the study of monuments, our au-

thor denominates *archæographia*; and he arranges it in nine classes; these are,

1. Edifices or considerable buildings.
2. Paintings.
3. Sculptures, or statues, busts, reliefs, &c.
4. Engravings on gems, &c.
5. Mosaicks.
6. Vases.
7. Instruments.
8. Medals.
9. Inscriptions.

All of these possess their respective merits; but the engraved gems, in M. Millin's opinion (p. 15), are the most useful. Their hardness has enabled them to resist the friction of other bodies, or the heat of fire, and their minuteness has preserved them from the depredations of barbarism. Whilst medals are exposed to gradual attrition, and statues are obnoxious to the injuries of weather, gems preserve in the state of original incision the features of illustrious personages; symbolic, hieroglyphical, or alphabetical characters; and the figures of plants, animals, and instruments, which serve to illustrate the history of science among the ancients. On gems also may be sometimes found the *miniature* representation of statues, even groupes, of which the originals have, long since, been lost.

However experienced in the study of *archæology*, or the knowledge of ancient sculptures and other works of arts, M. Millin acknowledges that *connoisseurs* may be, and daily are, deceived. Among those who most happily imitate the exquisite productions of antiquity, he has not omitted the name of our ingenious countryman Mr. Wedgewood. The great Winckelman himself was deceived by a picture of his friend Casanova, which he pronounced to be a genuine antique.

M. Millin attributes the preservation of many precious monuments of the classic ages to religious superstition, which changed prophane into Christian or scriptural subjects. The statue of *Isis* has been often exhibited as a representation of the *Virgin Mary*, holding her son on her lap. *Valentinian* was called *St. Louis*. The apotheosis of *Germanicus* was the conveyance of *St. John the Baptist* to heaven; and the triumph of *Tiberius* was the procession of *Joseph*.

Our author justly censures the revolutionary fanaticism which has, within a few years, destroyed so many ancient sculptures, as being objects of religious worship.

The necessity of studying literary history is proved by M. Millin (p. 31, &c.); and he furnishes the young antiquary with a catalogue and short account of the most useful and

excellent treasures that have been published on the subject of archæology.

After some very curious anecdotes of Winckelman, Ernesti, and other eminent antiquaries, M. Millin proposes a plan for an archæographical system; which we should wish to see adopted. He then enumerates various works, describing the principal museums and cabinets of antiques; and closes this useful manual with a promise of something more considerable on the same subject.

Traité des Monnoies Musulmanes, traduit de l'Arabe de Makrizi, par A. I. Silvestre de Sacy. 8vo. Paris.

A Treatise on the Coins of the Mohammedans, translated from the Arabic of Makrizi.

IT appears from Makrizi's essay, that, before the conversion of the Arabs from Paganism to the religion of Mohammed, their money was of gold and silver; that they used not any other coin; but that, soon after the introduction of Mohammedism, copper pieces became current, particularly in Syria and Egypt, to which countries the Franks or Europeans conveyed their copper, as a beneficial article of commerce; for this writer complains, that they carried away the precious golden *dirhems*, whilst Egypt became overwhelmed with vile brass coin.

‘It is,’ he says, ‘a circumstance which one should blush to mention, so contrary is it to reason; but habit has rendered men familiar with the absurd usage; for all are slaves to habit: yet it is a shameful master. We must hope that, by the good fortune of our august sultan, God will deliver Egypt from this scandal; and I even think, that, with the will of God, it will be easy to do so.’

This curious work will be found highly useful to oriental antiquaries. The original treatise of Makrizi is the most extensive and the most esteemed of any on the same subject; and the translator's notes and illustrations confer no small additional value on the work.

Traité des Poids et des Mesures Legales des Musulmans, traduit de l'Arabe de Makrizi, par A. I. Silvestre de Sacy. 8vo. Paris. 1799.

An Essay on the Legal Weights and Measures of the Musulmans or Moslems; translated from the Arabic of Makrizi.

PROFESSOR Tychsen, of Rostock, translated this treatise of the Arabian author into Latin: but M. de Sacy, long celebrated as a learned orientalist and profound antiquary, conceiving that the original text, which that translator had used, abounded with faults, undertook a new version, corrected the errors, and, in a variety of ingenious and learned notes, has thrown considerable light on this obscure subject, the difficulties of which are acknowledged by the Asiatic writers themselves.

Introduction à l'Etude des Pierres Gravées, par A. L. Millin. Paris. 1798.

Introduction to the Study of Sculptured Stones.

WE have derived much pleasure and instruction from this ingenious essay on sculptured gems and precious stones. The author prefaces his observations on the gems, by an account of them in their natural state, and reviews the various substances on which the ancient sculptors employed their skill. These substances were animal, vegetable, or mineral.

Among the first are shells, coral, and ivory; in the second class are various kinds of wood, such as box, ebony, the *ficus hyemorus* used by the Egyptians, &c.; the substances of the third order are, bitumens, metals, and stones. Among the bitumens, M. Millin reckons jet, amber, &c.; and he informs us, that he possesses a crescent made of *Norfolk coal* (*charbon de terre de Norfolk*). This, he says, was an instrument which the Druids held in their hands, while they administered justice; it is adorned with sculptured cycles.

The metallic substances are the hæmatites, or bloodstone, the magnet, &c.

The most common materials of the ancient sculptors were stones, of which our author enumerates and examines a great variety: but the limits of our Review will not permit us to follow him through his ingenious researches.

It appears from some of his observations, that the ancients were not content with employing their art on precious stones, or the various substances before mentioned. They not only

counterfeited gems in their natural state, but could imitate those which were already engraven. These *antique pastes* are often found in tombs, with those vases which we style (improperly according to M. Millin) Etruscan.

He traces the history of sculpture among the Egyptians, Ethiopians, Etruscans, and Grecians. He presents to us a catalogue of the most celebrated artists, who flourished from before Alexander to the Augustan age; and of several whose epoch is uncertain.

He at length brings us to the revival of sculpture in the 15th century, after the reduction of Constantinople, when the most ingenious artists sought an asylum in the Italian states. The work concludes with an account of the most eminent Italian, German, English, and French engravers of gems, and a description of the principal cabinets in various parts of Europe.

As an Appendix to this interesting volume, we find a '*Bibliothèque Glyptographique*,' or, a Catalogue of all the Authors and Books treating of the Sculpture of Gems and Precious Stones.

The whole evinces the indefatigable research and extensive reading of M. Millin, who has, indeed, rendered his work one of the most curious, useful, and entertaining compositions that we have seen on this subject.

Description des Statues des Tuileries. 12mo. Paris. 1798.

Description of the Statues of the Tuileries.

TO the ingenious author of the last-mentioned work, we are indebted for an account of the various groupes and single statues which ornament the magnificent garden of the Tuileries at Paris. In this work are described fifty-five articles. We will translate the ninth, as a specimen of our author's manner.

'*Venus coming out of the Bath.*

'The *Venus Anadyomene*, or rising out of the sea, to which she owed her birth, has often been confounded with "*Venus coming from the Bath.*" The *Anadyomene*, painted by Apelles and by Titian, has the hair in two divisions; and, according to the epigrams of the Anthologia, which describe her very ingeniously, she presses from her hair the froth of the waves. The Venus coming out of the bath, has generally before her a vase, called *alabastrite*, because it served to contain the perfumes; whence the stone usually employed for this purpose has acquired the name of *alabaster*. She holds a napkin for drying herself, and is in the stooping attitude of a woman,

who expects some one to throw a veil or covering over her body. The Venus of Apelles was an *Anadyomene*; that which Pheidias made for the Cnidians was the same goddess coming from the bath. They had chosen, it is said, Phryne for their model, at the moment when she entered naked into the sea, that she might bathe before the eyes of the assembled Greeks, during the celebration of Neptune's festival. The Venus which we behold here (*i. e.* in the Tuileries) is the goddess coming from the bath, with the napkin in her hand.'

In the course of this entertaining volume, M. Millin allows all due merit to preceding antiquaries; but he does not blindly adopt their opinions, or scruple to depart even from the highest authorities.

We will close our account of this work with the following article, which exposes a common imposition of ignorant virtuosi.

‘ *A Roman Lady.*

‘ It is a very convenient custom, to give the name of *Agrippina* to every statue of a Roman female, whose character or title cannot be ascertained. This has been the case with the statue before us, which has received this name without sufficient reason. The head-dress is not that of the time of Agrippina; it is more like those which are found on medals of *Marciana*, the sister of Trajan, or of *Matidia*, the daughter of that princess; but we must know the original from which this statue was copied, before we can pretend to determine its name or age.’

Lettres Originales de J. J. Rousseau à Madame la Maréchale de Luxembourg, à M. de Malesherbes, à d'Alembert, &c. Paris. 1793.

Original Letters from Rousseau to the Wife of the Maréchal de Luxembourg, and other Persons. 12mo. 3s. 6d. sewed. Imported by De Boffe.

THE brilliant talents of the author of *Emile* are generally acknowledged; and his eccentric character is also well known. We need not therefore expatiate on either of those topics, but shall only observe that any pieces from his hand are worthy at least of transient notice.

M. Pougens, the editor of this volume, informs us, that the majority of the letters which it contains were communicated to him by an intimate friend of Rousseau, and the rest by the family of the virtuous Malesherbes, and by the citizen

Camus.' Of their authenticity we do not hear that any doubts are entertained.

The twenty-six first letters are addressed to a lady whose name is concealed. Some of them are mere notes: others are more important. Of one a *fac-simile* is given, from which it appears that the hand-writing of Rousseau was neat and very legible.

In the second letter are some pleasing passages, one of which we will translate. Hearing that the lady had given herself up to devotion, the writer says, 'I know not whether I ought to congratulate you on that account, or pity you. Devotion is a very agreeable state; but there must be a proper disposition to enjoy it. I do not think that you have a soul sufficiently tender to be fervently or ecstatically devout; and you probably find yourself weary during the exercise of prayer. For my own part, I would rather be a devout person than a philosopher; but I am content with believing in God, and with finding in the hope of another life my only consolation in the present.'

To the marshal's lady twenty-eight letters are directed. In one of these, Rousseau speaks of some incidents which occurred to him in the year 1762. 'Anticipating the order for my speedy departure from the canton of Berne, I took refuge in the dominions of his Prussian majesty, where the Scottish earl-marshal, governor of the province to which I retired, gave me permission to remain till the receipt of a message from the king. This is my second place of settlement. If I should be driven from this retreat, I do not know in what country I shall be safe; I shall almost consider myself as interdicted *aquâ et igni* throughout the world. The equitable and judicious warrant of M. Joly de Fleuri has produced these effects, by exciting such a horror of my book, that none will dare to read it, and all seem to think that the author ought to be proscribed as the worst of villains. But when, at length, some rash individual ventures on the abominable perusal, and presumes to express his surprise at what he finds in the book, and at what has been done in consequence of its supposed contents, those who joined in the clamor repent of their injustice, reprobate the warrant, and curse its foolish promulgator. The unfortunate writer, however, is not the less proscribed; and you know that it is one of the fundamental maxims of every government not to confess or relinquish the follies which it has committed.'

Six epistles follow, written by Butta-Fuoco to Rousseau in 1764 and 1765. The latter is requested to frame a constitution for the Corsicans, who were then contending for emancipation and independence. 'Corsica (says Butta-Fuoco) is nearly in the state which you deem the most suitable for the

establishment of a legislature. It has not yet borne the true yoke of laws; it is not in danger of being overwhelmed by a sudden invasion: it may support itself without the aid of other nations: it is neither rich nor poor; and the prejudices of the people may be subdued with little difficulty. Persons who only survey the appearances of things, and who do not judge of effects from their causes, reproach the Corsicans with a conduct which is not peculiar to them, but which is that of all men who are left to themselves. The continual murders which desolated the island under the Genoese administration gave rise to such imputations. But you know better than any person that men have the fatal right of taking that vengeance which is refused to them by such as have the legitimate power of exercising it. The Corsicans love justice: they demanded it of their rulers: a government owes it to all; it was constituted with that view. But, when the governing power protects, instead of punishing, the guilty; when it promotes discord, assassination, civil war, and all the horrors which it ought to prevent; to whom ought the wretched victims of hatred, turbulence, and impunity, to apply for relief? May they not repel force by force?

A brief character of the Corsicans we will also extract. 'I may venture to say, that you will find some virtues among our islanders: they are humane, religious, hospitable, beneficent; they keep their word, and testify a regard for honour and good faith; and, with the exception of instances of private vengeance, which are at present very uncommon, acts of assassination are less frequent among them than among other nations. The women are virtuous, and are solely occupied in the management of their domestic affairs and the education of their children. They do not devote themselves to assemblies, balls, and feasts. They are perhaps less agreeable or captivating than the females of other parts of Europe: but they are more estimable.'

We find in the volume three letters to M. de Malesherbes. A part of the first is in the language of self-complaint. 'For some time (says the querulous Rousseau) my conduct and my letters have been a tissue of impertinence, extravagance and injustice. I have acted dishonourably towards you, and have misbehaved to the marechal's lady, so as to merit a rigorous punishment. You endured all; and did every thing, with a view of calming my delirium; and this excess of indulgence, which might have prolonged it, was in fact destructive of it. I am shocked at the retrospect of my behaviour, and I feel that I am contemptible. But the misconduct in question was the guilt of one who usurped and disgraced my name. I abandon him to your just indignation; but he is dead never to rise again. Design to honour with your esteem the person who

now writes to you: he cannot dispense with that gratification, and will never deserve to lose it. He does not depend on his reason for securing it, but on his situation, which will preclude him henceforward from the effect of violent passions.'

Two epistles from Maleherbes are inserted, both relating to botany. Three letters from Rousseau to D'Alembert follow. He says to his ingenious friend, 'I cannot thank you sufficiently for your preliminary discourse*. I can scarcely think that you felt much more pleasure in composing it than I in reading it. The encyclopædic chain, in particular, has instructed and enlightened me; and I intend to gratify myself with repeated perusal.'

On the abdication of the citizenship of Geneva, Rousseau addressed a spirited letter to the chief magistrate of that republic. A part of it may thus be translated. 'I declare to you, sir, and beg you to declare from me to the council, that I renounce for ever my right to the dignity of citizen of Geneva. Having discharged to the best of my ability the duties attached to that title, without enjoying any of its advantages, I do not think that by resigning it I fail in my duty to the state.—I have endeavoured to honour the Genevese name; I have tenderly loved my countrymen; I have neglected nothing which I thought likely to conciliate their affection; and yet it is impossible to be more unsuccessful than I have been. I wish to please them even amidst their hatred: the last sacrifice which I can offer to them is that of a name which was once so dear to me.—But, sir, my country, though it may become as it were foreign to me, never can become indifferent. I remain attached to it by a tender remembrance; and I forget only the outrages of which it has been guilty. May it ever prosper; may its glory be augmented; and may it abound with citizens more estimable and, above all, more happy than myself!'

A short essay on military music, some airs in score, and letters from Hume, terminate the volume. We cannot strongly recommend its contents; for many of the letters are frivolous, and none of them will add to the fame of Rousseau.

Lettre au Général Dumouriez sur son Tableau spéculatif de l'Europe, par l'Abbé J. P. F. L. S.

A Letter to General Dumouriez on his speculative View of Europe. 8vo. 2s. De Boſſe.

THIS writer, who is probably one of the class of emigrants most attached to the *ancien régime* of France, enters

* To the Encyclopædite.

the lists with Dumouriez on the grounds that his Speculative View of Europe is full of contradictions, distorted facts, false opinions, and bad reasoning. He is offended with that author for esteeming Buonaparte as an extraordinary man, an heroic genius; and he endeavours to prove that the victorious general, in the famous descent from the Alps, by which he compelled Austria to a peace, was guilty of presumption, extravagant audacity, or disgraceful ignorance. The next point which enrages our abbé is that the partition of Poland should be brought in competition with the similar acts of the French republic. We will do him the justice to quote his expressions on this *famous* (we were very near calling it *infamous*) partition. 'Le partage de la Pologne est aussi injuste qu'impolitique.' 'The partition of Poland is as unjust as it is impolitic.'—After this confession, we scarcely think it important to determine between the demerits of the monarch and the republican on the atrocity or glory of their respective modes of aggrandisement. The third point of difference between these antagonists is the opinion of Dumouriez, that, if foreign powers had not interfered in the internal disputes of the French, the revolution would not have been accompanied with so many massacres and excesses of all kinds. This opinion is strenuously combated by the priest; but, though he mentions a variety of atrocities perpetrated by the French before the foreign powers were in complete action, to support his side of the question, we have reason to think, and he does not convince us to the contrary, that they were increased by the animosity excited on the entrance of foreign troops either to support a party or to dismember the kingdom.

Zerstreute Blätter vermischten inhalts, &c. Ritter von Zimmerman. Leipzig. 1799.

Scattered Papers of a miscellaneous Nature, left by the deceased Physician and Counsellor the Chevalier Zimmerman of Hanover, and published by a Friend of that celebrated Character. 8vo. 6s. Boards. Imported by Escher.

ZIMMERMAN is well known for his writings on solitude, national pride, and some medical subjects; but it was scarcely necessary to ransack his post-folio and increase the number of his works by a posthumous publication, which cannot add to his fame. A third part of the volume is occupied with his first thoughts upon solitude. They can excite the curiosity only of those few individuals who wish to compare the outline of a work with its completion. The situations, persons and others intrusted with the care of children, on the subject of a vice frequently practised, involve

some facts which may be usefully joined to Tissot's excellent treatise on the same topic. The inquiry into the nature of stupidity, and the account of persons known by the writer at school and college, many of whom, as may naturally be supposed, were gifted with this quality, are tedious and uninteresting. The other parts of the volume, consisting of little anecdotes and essays, might without any loss to the public have been preserved for the private amusement of the friends of the deceased, as his character and talents had received sufficient marks of approbation for his more important productions.

Recherches d'Architecture Egyptienne, &c. Leipzig. 1799.

Remains of Egyptian Architecture; a Work useful for Architects who wish to acquire a profound Skill in their Art, and for Amateurs who desire to extend their Knowledge. By John Godfrey Grohmann, Professor of Philosophy. 4to. Taylor, London.

THIS number of a proposed work contains ten plates and only two leaves of letter-press. From the preface we learn, that the plan of this publication was formed before the expedition of Buonaparte and the victory of Nelson had excited an extraordinary interest in all that related to Egypt. M. Grohmann does not think that modern architecture can derive any great advantage from the Egyptian; but he justly observes, that painters and decorators of theatres may, from this work, become more conversant in the *costume*. We have indeed remarked, even in the works of the learned Poussin—for example in his exposure of Moses—that the architecture was rather Greek than Egyptian; though the latter, having a pleasing singularity, might be managed so as to produce very picturesque effects. We are surprised that, even in his short preface, the professor did not rather choose to consult Herodotus and other ancient authors, than to build on modern authorities, and those of no reputation. Another defect in the very foundation of this architectural work is, that there is no reference to the original books whence the plates are copied.

Plate I. This plate contains three obelisks covered with hieroglyphics. The ancient Egyptians placed them before their temples; and Sesostris, the first creator of such monuments, placed two of them at Thebes before the great temple of Vulcan.

Such is the professor's learned explanation! He forgets the two sphinxes, which appear in this plate with the hands of the virgin, instead of the fore-paws of the lion, and which

are of so uncouth a form, that worse examples could not have been selected, though, in ancient Egyptian monuments and gems, the figures of sphinxes often assume a considerable portion of elegance.

Plate II. 'Five chapters of columns. Egyptian architecture is so much richer than any other in this branch, that it seems as if every architect had invented new chapters for the pillars of each of his edifices.'

Plate III. Two columns.

Plate IV. 'A column, of which the upper part is ornamented with ostrich feathers, rising perpendicularly and bending forward towards the points. The staff of the column appears covered with scales.'

This column is really elegant, but we do not know the authority.

Plate V. 'The gate of a city with an alley of sphinxes. Several gates of Thebes were ornamented in this taste.'

This Mr. Grohmann must have learned from inspiration, no gate of Thebes having been extant in modern times.

Plate VI. 'Two chapels cut in a rock, adorned with pillars of a particular kind.'

Plate VII. 'A grand hall, of which the roof is supported by twenty-four large columns. Ignorance in the construction of halls obliged the Egyptians to employ a great number of columns, of a strength proportioned to the weight which they were to support.'

Plate VIII. A pyramid with some adventitious and foreign additions, which destroy the reality of the Egyptian architecture.

Plate IX. 'A house in the form of two pyramids, the upper part of each being also divided into two, and adorned with a grotesque balustrade. The two sides of the gate, which is beautiful in its kind, are decorated with pilasters; a circumstance unusual in Egyptian architecture.'

Of this we doubt the legitimacy.

Plate X. 'In order to instruct amateurs in the modern state of Egyptian architecture, we present to them this edifice, in which they may observe some faint traces of the ancient national taste. Beneath this view will be found designs for two stools, an arm-chair, and a table. The two last pieces manifest their origin at the first glance.'

OCCASIONAL RETROSPECT OF FOREIGN LITERATURE.

FRANCE.

THE French writers are still active, and continue to produce works which even their enemies are constrained to praise, though some of their publications are frivolous and contemptible.

Traité Analytique de l'Homme, &c. An Analytical Treatise concerning Man, with the Code of his Duties, and the social Code, conformable to the Object and Intent of his terrestrial Creation, by Mariette, 8vo.—The author, in a perspicuous and methodical manner, examines and develops the whole train of human obligations and social duties, after having exhibited a view of the origin of the world and the formation of the terrestrial globe.

L'Homme, &c. Man and Society.—M. Salaville has here given what he styles 'a new theory of human nature and the social state.' He maintains two principles of sensibility, one physical, the other moral; speaks of a double volition, &c.

Du Mécanisme, &c. Of the Mechanism of the Universe, 12mo.—In the first division of this work, M. Bosc treats of the connexion between space and matter; in the second, of the celestial bodies; in the third, of the form and structure of the globe; in the fourth, of man, considered as matter, as an organised body, and as an intelligent being; and, in the fifth, states the result of the preceding considerations. His reasoning is curious, but not always just.

Nouvelle Architecture Hydraulique, &c. New Hydraulic Architecture, in two Parts, by R. Prony, 4to.—A curious work, explaining with ability the principles and practices of hydraulic operation.

Dictionnaire de la Conservation, &c. Dictionary of Health, and of physical and moral Education, by Macquard, 2 Vols. 8vo.—The definitions in this work are, in general, accurate and precise; and the rules are worthy of attention.

Elements, &c. Tourtelle's Elements of theoretical and

practical Medicine, 3 Vols. 8vo.—A work of labour, not destitute of merit.

Les Merveilles, &c. The Wonders of the Human Body, 18mo.—An anatomical work intended for young readers.

Diplomata, &c. Diplomas, Charters, and other Documents respecting the Affairs of France, 3 Vols. Folio.—A work of great historical utility.

Histoire du dernier Regne, &c. History of the last Reign of the French Monarchy, the Fall of the Bourbons, &c. 2 Vols. 8vo.—An useful compilation, illustrated with authentic documents.

Histoire générale des Descentes, &c. A General History of Descents in England and in France, from the Æra of Julius Cæsar to the present Time; with historical, political, and critical Notes, by Poncet Lagrave, 2 Vols. 8vo.—As this is the production of a writer who has for a long series of years studied maritime affairs, his accounts of naval operations are, in general, correct and judicious.

Histoire de Pierre III. &c. History of Peter III. Emperor of Russia, by the Author of the 'Life of Frederic II. King of Prussia,' 3 Vols. 8vo.—The first volume commences with a parallel between the reigns of the emperor Claudius and the Russian potentate. The two first books treat of the affairs of Russia from the time of Catharine I. to the death of Elizabeth. In the third and two following books we are gratified with the history of the unfortunate Peter. The second volume chiefly consists of documents and illustrative pieces; and, in the third, we find a pleasing narrative of the most remarkable incidents of the reign of Catharine II. with an account of her private life, and memoirs of her friends and favourites.

Précis historique, &c. Account of the Helvetic Campaign of Massena, by Marès.—This writer gives a detail of the military operations which took place in Switzerland in the spring and summer of the year 1799. He affirms that the French army did not, at any time, exceed 25,000 men, and that the Austrians and Swiss had double that number in the field; notwithstanding which disproportion, the chief advantages of the campaign accrued to the former.

Conquêtes des Français en Egypte, &c. The Conquests of the French in Egypt.—This volume comprehends a description of the country, a delineation of the manners of its ancient and modern inhabitants, a history of the revolutions in the state, and an account of the success of the French in their efforts for the acquisition of this remote territory.

Rélation, &c. Account of the Expedition to Egypt, by Noury, 8vo.—This is a plain recital of the principal occurrences of a romantic expedition, by an individual who was

personally concerned in it. Observations on ancient remains, modern customs, &c. are interspersed.

Mon Voyage, &c. My Tour, or Letters relative to Normandy, by Gassicourt, 2 Vols. 12mo.—This is an entertaining work; and the lively writer has mingled poetry with prose.

Antiquités Bordelaises, &c. Antiquities of the Bordelais, or Historic Table for Bordeaux and the Department of the Gironde, by P. Bernadau, 8vo. Bordeaux.—An accurate history and description of an interesting territory.

Voyage à Constantinople, &c. Travels into Turkey, Italy, &c.—The tour here described is not recent, having been undertaken in 1790 and 1791. The account is lively and agreeable.

Voltaire, &c. Voltaire, or the Power of Philosophy, 2 Poem, by Desorgues.—The subject is the triumphal translation of the remains of Voltaire to Paris.

Zabeth, &c. Zabeth, or the Victim of Ambition, 2 Vols. 12mo.—A novel which will not derogate from the reputation of the author of *Sophie de Beauregard*.

Vie de Voltaire, &c. The Life of Voltaire, by T. J. de V——. 8vo.—The biographer is too partial to the object of his inquiry; but the work is amusing, and not ill written.

Principes, &c. Principles of general Grammar, 12mo.—M. de Sacy, the orientalist, is the author of this useful little work.

Alzonde et Koradin.—A light yet pleasing novel.

Alexandrine de Châteaufort, &c. The fatal Alliance.—A tale abounding with extraordinary incidents.

Le jeune Sauvage, &c. The young Savage in Society.—In this novel is a well-drawn contrast between the manners of polished and of uncivilised nations.

Les Mille, &c. The Thousand and One Remembrances.—In this piece, a young man relates to his wife, during a thousand and one nights, all his adventures and exploits of love and gallantry.

L'Abeille Française. The French Bee.—This is a selection of moral essays and narratives, calculated for the instruction of youth.

Oeuvres Posthumes, &c. Posthumous Works of the Count de Thiard, 2 Vols. 12mo.—A lively and amusing miscellany.

GERMANY.

Geschichte der Religion, &c. History of Religion and the Church in France during the Revolution, by Peter Philip

Wolff, Vol. I. Leipzig.—This account is drawn from the best authorities.

Hiob überfetzt, &c. The Book of Job, translated into German Verse, by S. C. Papa. Göttingen.—A pleasing and accurate version.

P. Virg. Maronis Opera, &c.—In this edition of the works of Virgil, parallel passages are introduced.

Tusculanarum Disputationum Libri quinque, &c. A new Edition of Cicero's Tusculan Disputations, 8vo.—Wolff's text is followed in this edition; and Neide has added some notes of little importance.

Theophrasti Characteres, &c. The Characters of Theophrastus, with Additions. Nürnberg, 1798.—From a manuscript in the Vatican, imperfectly examined by former editors, the characters are considerably enlarged and improved, by the care of M. Goetz.

Observationes, &c. Remarks on the Poems of Propertius, by F. Aft. 1799.—Judicious observations, preceded by a pertinent epistle to the critic from professor Jacob.

Σπουδα, vel Carmina, &c. Convivial Verses of the Greeks, edited by Ilgen, with Notes, 1798.—An accurate edition of pleasing poems.

The German Erato, or a Collection of favorite Songs, translated into English, with their original Music. Berlin.—These translations, by Mr. Beresford, are executed with some degree of taste and spirit.

Authentische Geschichte, &c. Authentic History of the War in Italy, originating from the French Revolution, 8vo. 1798.—A work of little merit, and not of decisive authority.

Essai général, &c. A general Essay on Fortification, and on the Attack and Defence of Fortified Places, 3 Vols. 4to.—This essay having obtained the approbation of able engineers, the king of Prussia ordered it to be printed, and bestowed a reward on the author, who is a French emigrant.

Gemählde, &c. Pictures drawn from the Prussian History. 1799.—A compilation calculated for the promotion of genuine loyalty and patriotic zeal.

Réflexions sur la Catastrophe, &c. Observations on the Catastrophe of the French Plenipotentiaries at Rastadt.—The writer of this pamphlet is inclined, but perhaps without sufficient grounds, to impute the murder of the negotiators to the directory.

Rélation, &c. Account of a remarkable literary Imposture. Erlang. 1799.—Dr. Hager, in this pamphlet, endeavours to prove, with apparent success, that the supposed manuscripts of a part of Livy's history, and of a correspondence

between the Saracen governor of Sicily and the ministers of the emperor of Morocco, are spurious.

Fortsetzung, &c. A Continuation of the History of ancient Greece, from the Period at which it ends in the Travels of Anachartas. Berlin.—M. Fessler, with an ability far from being equal to that of Barthelemy, chieflly recounts in this volume the adventures of Alexander the Great.

SWEDEN.

Vetenskaps Handlingar, &c. Scientific Instructions for Physicians and Surgeons, 8vo. Stockholm.—This is a periodical Work, containing not only original medical pieces, but also a review of the most important medical publications.

Guide du Voyageur, &c. A Guide to the Mines of Sweden, for the Use of curious Foreigners, Mineralogists, and Miners. Stockholm.—Gustavus Engestrom, who is one of the royal counsellors for the business of the mines, has here collected some useful information for those who cultivate mineralogical pursuits.

DENMARK.

Von dem Perkinismus, &c. On Perkinism, or the Use of the Metallic Needles of Perkins, 8vo. Copenhagen. 1798.—The American testimonies here adduced, and the added experiments of some Danish physicians, are not satisfactory.

A R E V I E W
OF
P U B L I C A F F A I R S,
FROM
the Beginning of SEPTEMBER to the End of
DECEMBER, 1795.

G R E A T - B R I T A I N.

THE success which had attended the exertions of the enemies of France in the earlier part of the campaign, had inflamed the zeal of the British minister with sanguine hopes of the favorable issue of the expedition to Holland. He perhaps imagined, that the French would be so far depressed by their losses, or perplexed with a variety of operations, as to be unable to give an effectual check to the attempts of the invaders of that country. He expected that the generality of the inhabitants would rise in support of the prince of Orange, and demand the restoration of the government which the French had superseded. But his confidence was too great; and it is with regret that we are obliged to record the disappointment of his hopes.

After the reduction of the Helder fort, sir Ralph Abercromby remained on the defensive, in expectation of the speedy arrival of fresh troops. In this interval he employed himself in improving the advantages of his situation. At the same time, general Brune, who was intrusted with the

chief command of the French and Dutch forces, did not neglect the discharge of his duty. Having assembled about 24,000 men, he quitted his post near Alkmaer, and, in concert with the generals Dumonçeau and Daendels, attacked the English on the 10th of September with the greater part of his army. The latter, who were then stationed near the dykes of the Zuyp, were not only protected by the fortifications which they had constructed, but by the fire of two frigates and two brigs; and, by a spirited defence, they enforced the retreat of the assailants, of whom about 800 were killed or wounded.

A Russian army, and British reinforcements, at length arrived at the Helder; and the duke of York assumed the command of the whole force, which, soon after the battle of the Zuyp, nearly amounted to 35,000 men.

A more important conflict occurred on the 19th of September. The duke of York, eager to attack the whole of the enemy's force, made speedy arrangements for that purpose. The troops advanced in four columns: that which was directed to the left was under the command of sir Ralph Abercromby, and the three upon the right were conducted by the lieutenants-general d'Hermann, Dundas, and Pulteney. Sir Ralph was expected to turn the enemy's right on the Zuyder-Zee; and d'Hermann and his associates were required to aim at the possession of Bergen and other posts in the way to Alkmaer.

In the neighbourhood of Bergen, the principal force of the French and Dutch stood ready to oppose the progress of the invaders. D'Hermann, with twelve battalions of Russians and a body of English, engaged the division commanded by Van Damme; and his men fought with such spirit, notwithstanding the difficulty of passage and other obstacles, that they forced their way into Bergen. General Brune, desirous of dislodging them from this post, detached a part of the central body to co-operate with Van Damme. The contest was now maintained with great obstinacy. The Russians, expecting succour from the duke of York, boldly withstood the attacks of the surrounding foe; but they were at length driven from the village with considera-

ble loss. D'Hermann and Tchertchekoff were made prisoners; and the remains of the division fell back upon Schorel. This post they were quickly obliged to leave; but it was re-taken by major-general Manners. Here the column was reinforced; and the action was renewed, though not with such success as to prevent the necessity of a retreat. In the mean time, Dundas forced the strong post of Walmenhuysen, and maintained his ground till the Russians on his right were compelled to retire. Sir James Pulteney met with the most determined opposition, in assaulting a post which was defended by general Daendels; but he carried it by storm, chiefly by the extraordinary exertions of the 40th regiment. The ill success, however, of d'Hermann's column rendered it adviseable to withdraw the rest of the troops. Abercromby, before he was recalled by the duke, had taken possession of the town of Hoorn, and captured the garrison.

The duration of this battle exceeded thirteen hours. The number of British soldiers killed, wounded, and missing, amounted to more than 1000; and that of the Russians nearly to 1500. Each army re-occupied its former position, after a fruitless effusion of human blood.

The day on which this unpleasant intelligence reached London, was distinguished by the commencement of a new session of parliament. The king convoked the two houses before the usual time, that he might be enabled to send volunteers from the militia to recruit the army in Holland. On the 24th of September, the legislative body assembled; and, in the speech which was delivered from the throne, notice was taken of the recent occurrences of the campaign. His majesty observed, that the 'abilities and valor of the commanders and troops of the combined imperial armies continued to be eminently displayed,' and that the 'deliverance of Italy might be considered as secured by the result of a campaign equal in splendor and success to the most brilliant recorded in history.' He animadverted on the French expedition to Egypt, which, he said, 'continued to be productive of calamity and disgrace' to the enemy. He applauded the 'skill and heroism' of a British

officer (Sir Sidney Smith), who had so ably super-intended the exertions of the Turkish forces; and he praised the 'vigilance, decision, and wisdom,' of the governor-general of Bengal, under whose auspices the power of the 'restless and perfidious' sultan of Mysore had been annihilated. He spoke with confidence of the probability of the success of the expedition to Holland; and hoped that the religion and liberty of provinces which had been 'so long in intimate union and alliance with this country,' might be speedily restored. He bestowed high compliments on 'his good and faithful ally' the emperor of Russia, to whom the following expressions were applied. 'To his magnanimity and wisdom, directing to so many quarters of Europe the force of his extensive and powerful empire, we are in a great degree indebted for the success of our own efforts, as well as for the rapid and favorable change in the general situation of affairs.' He concluded his harangue with a renewed recommendation of an incorporative union with Ireland.

When thanks had been voted to the officers, both military and naval, who had signalled themselves in the Dutch expedition, Mr. Dundas proposed a bill for enabling his majesty to accept the services of an additional number of the militia. After some objections from Mr. Tierney to the employment of the militia in Holland, and some animadversions from Mr. Sheridan on the impolicy of prosecuting the war in that country, the bill was introduced; and it was quickly sanctioned by the commons. In the house of peers it was opposed as unconstitutional by earl Fitzwilliam, lord Holland, and the earl of Caernarvon; but it met with the approbation of the majority.

Votes of partial supply, loans to support the credit of the merchants of Liverpool and Lancaster, a regulation of the duties on sugar, a fruitless motion from lord Holland for treating with the French republic, and some other parliamentary incidents, occurred before the adjournment of the two houses to the 21st of January, 1800.

A new treaty with the court of Petersburg having been concluded, copies both of that engagement and the former

were presented to the parliament. Besides the 45,000 men before promised, the northern emperor engaged to furnish above 17,500, in consideration of an additional subsidy from his Britannic majesty. It was particularly agreed between the parties, that the latter body of men should be employed in the expedition for the deliverance of the United Provinces from Gallic oppression.

While the troops in Holland were inactive, in consequence of the inclemency of the weather, a squadron of small vessels sailed up the Zuyder-Zee, and anchored before Enchuysen. Vice-admiral Mitchell immediately disembarked, and re-instated the old government of the town without opposition. In some of the neighbouring towns, likewise, the influence of the house of Orange prevailed.

When the weather became less unfavourable, the British prince gave orders for an attack of the whole line of the enemy, on the 2d of October. One division was conducted by Abercromby, the second by the Russian general d'Essen, and the two others by Dundas and Pulteney. The first dispossessed the foe of several posts, which were defended with a spirit that rendered the success of the assailants highly meritorious. The second and third columns also fought with intrepidity; but the fourth had no opportunity of signal exertion. The engagement continued about twelve hours; and the victory devolved to the English and Russians.

The chief burthen of the action was sustained by Abercromby's column, which was opposed near Egmont-on-Zee by a very considerable *corps* of French infantry. 'In no instance (says the duke of York, or his secretary, in the second official account of this battle) were the abilities of a commander, or the heroic perseverance of troops in so difficult and trying a situation, more highly conspicuous.'

The advantage of the day was dearly purchased; for almost 1600 of the British combatants, and about 600 of the Russians, were killed, wounded, or lost. The officers suffered so severely on the occasion, that they seemed to have been particularly marked out for slaughter or wounds.

The victorious army took possession of Alkmaar; and

many of the Dutch soldiers enlisted under the banners of the prince of Orange: but the people in general did not manifest a strong desire of promoting the cause of that prince. On the 6th, the invaders again assaulted the hostile lines, without gaining any important advantage. On both sides, great loss was sustained.

As the duke of York advanced, his situation became more inconvenient and hazardous. His adversaries had been reinforced, and had effectually strengthened some posts which were in his way to Haarlem and Amsterdam: he could repose little confidence in the inhabitants; he found his army in want of supplies; and the approach of winter tended to increase the difficulties with which his progress was threatened. He therefore retired towards the Zuyp, relinquishing his recent acquisitions. Despairing of the success of ulterior hostilities, he negotiated an armistice with general Brune; and, on the 18th of October, it was agreed that the English and Russians should evacuate the Dutch territory by the last day of November; that, in the mean time, they should commit no devastations, and do no injury to their adversaries; and that a cartel should be adjusted for the exchange of recent prisoners; but that 8000 French and Hollanders, captured before the present campaign, should be restored without conditions. This convention was properly executed; and the Dutch were left under the yoke of France.

Such was the close of an expedition which had inspired the friends of the exiled stadtholder with strong hopes of his re-establishment. They did not foresee that the invaded country would be defended with vigor and energy: they did not reflect on the facility with which the army in Holland might be recruited from the Netherlands. The advocates of the war, however, consoled themselves for the ill success of the invasion, by the consideration of the ruin of the Dutch marine, and the increase of the British navy.

When this enterprise was on the point of being abandoned, intelligence of the reduction of the Dutch colony of Surinam, in South-America, arrived in Europe. A squadron under lord Hugh Seymour anchored, on the 16th of

August, near the mouth of the Surinam river; and a requisition of farroeder was sent by him and lieutenant-general Trigge to the governor of the colony. The latter not being disposed to resist, both parties commenced a negotiation, during which a military detachment took possession of some redoubts and a battery. A capitulation was concluded on the 20th; and the colony and its dependencies were 'put under the *protection*' of Great-Britain:

In the course of the last four months, some important captures have been made by British seamen: but we need only particularise three instances of success. The *Thetis*, a Spanish frigate of 36 guns, having nearly a million and a half of dollars on board, and a considerable quantity of cocoa, was taken after a running fight of an hour by captain Young of the *Ethalion*; and the *Santa Brigida*, another frigate laden with treasure and valuable commodities, became a prize to the captains Pierrepont, Digby, and Gore.

The re-capture of the *Hermione* also deserves mention, though the words of sir Hyde Parker, who terms it 'as daring and gallant an enterprize as is to be found in our naval annals,' seem to be too strong and hyperbolical. The ship was in the harbour of Porto-Cavallo, which was defended by batteries furnished with nearly 200 pieces of cannon. A select party, headed by captain Edward Hamilton, approached in boats, and boarded the vessel. On the quarter and main decks, a considerable slaughter took place; but, in an hour and a half, the English gained full possession of the object of contest, at a time when they were out of the reach of the artillery of Porto-Cavallo.

I R E L A N D.

Nothing worthy of specific notice in our summary survey occurred in Ireland from September to the close of the year. Acts of disorder and outrage were less frequent in that kingdom; and the minds of many of the former opponents of the union became reconciled to the measure. In our next Appendix we shall have occasion to record the progress

of the scheme, which, if we may judge from the present complexion of the Hibernian parliament, will probably be adopted.

FRANCE.

Occurrences of great moment, in France, have distinguished the period which we are now examining. Another revolution has been witnessed by the public; and a new constitution has been framed for the Gallic state.

While Sieyes was president of the directory, a proclamation relative to the dangers which threatened the state, was (on the 3d of September) addressed to the people. To animate them to extraordinary exertion, a highly-colored picture was drawn, in this address, of the multiplied evils and calamities which would attend the triumph of Great-Britain and her allies, of the cruel vengeance which would be exercised over the republicans on the restoration of royalty, and of the systematic tyranny which would follow such an event.

On the same day, the directory sent a message to the council of five hundred, condemning several journals as friendly to the cause of the confederates, and intimating that orders had been given for the suppression of those vehicles of sedition. Briot loudly inveighed against this act of tyranny; and, on other occasions, he declaimed with spirit, but without effect, against directorial oppression.

We pass over the various debates in the two councils, that we may dwell on the principal circumstances of that revolution which the policy of Sieyes and Buonaparte recently effected.

At a time when it was supposed that the French army had been almost annihilated in the retreat from Syria, and that the adventurous general had been captured or had perished in his flight, dispatches arrived from Egypt, announcing his success over a Turkish army which had disembarked in that country. The fort of Aboukir was attacked, and was soon reduced by the Turks, who advanced, with an intention of forming the siege of Alexandria. Buonaparte, decamping from the neighbourhood of the Py-

ramide, marched against the enemy, and, on the 26th of July, obtained a complete victory, the pacha of Anatolia and most of his officers being made prisoners. The fort, being now exposed to a fierce bombardment, was re-taken by the French, who compelled the garrison to submit to captivity.

It was a point of probable conjecture, that Buonaparte would soon be weary of encountering the heats of Africa and Asia, and suffering the various inconveniences of Egyptian and Syrian warfare. His ambition was not satisfied with the sway over Mamelouk barbarians, or with the subjection of Copts and Arabs. He wished to act a more important part, and to shine on a more conspicuous theatre. He therefore resolved to take the first opportunity of quitting Egypt, and returning to France. He concealed his intention from his troops; and, with some officers, whom he wished to indulge, or by whose attachment he hoped to profit, he embarked in August, and safely arrived in Provence. In his way to Paris, he was received with extraordinary honors, and saluted with the enthusiastic exclamations of the people. Stimulated by ambition, encouraged by the suggestions of his friends, and confiding in his fame and popularity, he concerted with the politician Siyres a scheme of personal aggrandisement and of political revolution. Having secured the favor of the troops, and formed a strong party among the members of the legislature, he at length entered on the execution of his purpose.

The council of elders, alleging a constitutional right of changing the seat of the legislative body, decreed, on the 9th of November, that the two councils should meet at St. Cloud, and authorised Buonaparte to assume the command of the whole military force of Paris, and superintend the execution of the order. This measure, it was pretended, was calculated to suppress the factions which endangered the national representation, and to restore both internal and external peace. The general now appeared at the bar, attended by Bernier, Moreau, and other distinguished officers; and, addressing the assembly, he applauded the decrees

as essentially tending to the preservation of the republic. "Your wisdom (he said) has passed this decree: our arms will carry it into execution. We are determined to have a republic founded on genuine civil liberty and national representation. We will have such a state: I swear it in my own name, and in the names of my fellow-warriors."

Both councils met on the following day at the place appointed; and warm debates arose. In that of the five hundred, Godin, observing that it was necessary to revert to the principles of the revolution, and secure to the people the enjoyment of those blessings to which they were entitled, moved, that a committee should be formed to examine the situation of the republic, that a speedy report should be prepared, and that all deliberation should be suspended till the completion of the report. An oath of fidelity to the constitution being proposed by Delbrel, all the members declared their acquiescence. "Though we are menaced with bayonets," added Delbrel, "let us declare our resolution to be free."—"Yes!" exclaimed many voices—"we will have no dictator! down with the dictators!" The hall resounded with tumult; but the president, (Lucien Buonaparte) allayed the agitation. Grandmaison proposed, that the assembly should inquire into the reasons for the removal of the legislative body; and other suggestions were offered by different speakers.

During the debate, a letter was received from Barras, announcing the resignation of his office. Duplantier moved that the council should fix the time for the appointment of a new director. Amidst the discussion of this proposal, general Buonaparte entered the hall with a small escort, and approached the president. It may easily be conceived that such an intrusion was productive of tumult. The exclamations of the offended members were loud and vehement; many, darting from their seats, pushed back the daring intruder; and one of them drew a poniard, as if he intended to stab the general. The disturbance continuing unallayed, Buonaparte retired from the hall.

The president vindicated the intentions of his brother, and remonstrated against the injustice of suspecting the

views of one who had rendered signal service to the state. It was said in reply, that he ought to be suspected; and that he merited the execration of all true republicans. Bertrand of Calvados moved, that the late appointment of Buonaparte to the command of the guard of the legislative body should be annulled as an unconstitutional measure; and the motion was warmly supported. The president hoped that the general might be heard in his own defence; but, finding that the clamor continued, he declared his resignation of the dignity of president, and, escorted by a party of grenadiers, left the hall. Great confusion ensued; and the moderate members dreaded a dangerous convulsion. The sounds of drums were heard; and an officer appeared with a guard, intimating that Buonaparte had ordered the hall to be cleared. Some of the terrified legislators had previously retired: others now hastened from the scene of commotion; and the soldiers took full possession of the hall, while the populace rent the air with shouts; 'Long live Buonaparte! May the republic long flourish!'

From this turbulent scene we will conduct the reader to the council of elders. Savary proposed, that, as the assembly did not know the extent of the alleged danger of the republic, a detailed account should be given on that head by the committee of inspectors. Regnier observed, that such a disclosure would be dangerous; but Guyomard and others vindicated its expediency. The friends of the general at length procured the sanction of the council to some important changes. It was voted, that the directory should be suppressed; that an executive consular committee should be appointed, consisting of Buonaparte, Sieyès, and Ducos; that the legislative body should be adjourned to the 20th of February, 1800; that Duplantier, Briot, Jourdan, and sixty other members, should be expelled; and that a legislative committee should be selected from each assembly. These decrees obtained the concurrence of the council of five hundred, overawed by a surrounding military force. A new oath was taken by the three consuls, and by the other administrators of the republic; and the people quietly submitted to the change of government.

Reflecting on this revolution, we cannot deny that it was planned with ability, and executed with spirit. The scheme, however, was not that of a patriot or of a man of virtue and integrity, but that of an unprincipled usurper, who, in imitation of Cromwell, seized the whole power of the state by the influence of military terror, exercised over national representatives. He complained of the tyranny and misconduct of the preceding rulers of the state, without forming in his mind any plan of determinate reform, or any other intentions of just government, than such as might be subservient to his interest, or his desire of a long duration of power. On the apparent foundations of popular election and democratic sway, he resolved to erect a superstructure of oligarchy, or rather of monarchy without the invidious title of king or emperor. The change does not seem to have been ill received by a nation fond of novelty and acquiescent in sudden revolutions.

The consuls commenced their career with some acts of arbitrary power. Not satisfied with the expulsion of above sixty members of the councils, they decreed the condemnation of thirty-seven individuals (four of whom were legislators) to exile, and the confinement of twenty-two to a particular department. But, when they found that these measures excited complaint, they condescended to retract them; and, in several other instances, they seemed desirous of gratifying the advocates of moderation.

After an interval of some weeks, the two legislative committees produced a new constitution. This curious code consists of ninety-five articles, forming seven chapters, the heads of which may thus be stated, viz. the rights of a citizen, the conservative senate, the legislative power, the executive government, the courts of justice, the responsibility of the public functionaries, and general regulations.

It is declared in the second article, that every man born and resident in France, having attained the age of twenty-one years, who has, after the insertion of his name in the civic register of his district, remained for twelve months on the territory of the republic, is a French citizen. This title may be forfeited by naturalisation in a foreign country,

by condemnation to infamous punishment; and other circumstances; and the exercise of the right may be suspended by bankruptcy, &c. These regulations, we think, are calculated to render the station of a citizen respectable.

The seventh and some of the following articles relate to the choice of public officers. This choice is adjusted by a kind of gradation. In every *commune*, a list is to be prepared, containing as many names as amount to a tenth of the number of citizens who have the right of voting. The persons comprehended in this list are to nominate a tenth part of their number; and such as are thus selected, are also to name a tenth part of their number. From the first list the functionaries of the district are to be chosen; from the second list, those of the department; and, from the third, those of a more general authority, or of the nation at large. So far the constitution wears an aspect of democracy.

An aristocratic assembly is instituted by the fifteenth article. The *conservative senate*, as it is affectingly styled, is to consist of eighty members. Sixty are to be named in the first instance; two are to be added in the course of the 8th year (from September 1799 to September 1800); two others in the 9th year; and two more annually, till the number of eighty shall be completed. Out of three candidates respectively presented by the legislative body, the tribunate, and the chief consul, the senate itself may select every new member of that body. A senator is declared ineligible to any other public employment; and, indeed, as he is to enjoy his dignity for life, he may well be satisfied without a plurality of offices.

The senate may confirm or annul every act referred to it as unconstitutional, by the tribunate or the executive government. It is also to elect, from the national list, the consuls, legislators, tribunes, &c. But, in framing the code, Buonaparte and Sieyès would not suffer this assembly to have the power of effectually controlling the despotism of the consuls.

In the adjustment of the power of legislation, it is ordained by the twenty-fifth article, that every new law shall

be proposed by the government, approved by the tribunate, and decreed by the legislative body. The tribunate is to consist of 100 members, who are to be renewed by fifths every year, and are to be re-eligible while they continue on the national list. The legislative body is to be composed of 300 members, renewable like the tribunate.

The three consuls are, in general, to be appointed for ten years; but the third consul now chosen is to enjoy his office only for five years. It is probable, however, that before the expiration even of the shorter period, another revolution, perhaps several, will supersede the existing government.

The chief consul is authorized to promulgate the laws, to appoint or remove at pleasure the members of the council of state, the ministers, military and naval officers, &c. but, though he may nominate judges civil and criminal, he is not allowed to remove these magistrates. With regard to the other acts of government, the second and third consuls are to give their advice.

The consuls are to provide for the internal security and external defence of the state; but declarations of war and treaties of peace, alliance, and commerce, are to be discussed and decreed in the same manner in which laws are to be adjusted. Persons are to be employed, in the name of the government, as oratorical defenders of a proposed law before the legislative body. The public receipts and disbursements are to be regulated by an annual law.

The powers of courts of justice are regulated by the sixty-first and other articles. A tribunal of cassation is ordained for the whole republic, to receive appeals from inferior courts. Juries are allowed; but, while so great an extent of power is assigned to the first consul, their influence may be rendered unsuccessful.

On the subject of responsibility, it is declared, that the functions of the members of the senate, the legislative body, or tribunate, and those of the consuls or counsellors of state, do not prevent them from being answerable for criminal conduct, or amenable to the judicial courts. The consuls, however, may easily evade this part of the code,

which will only be suffered to take effect when inferior delinquents are obnoxious.

It is provided by the seventy-sixth article, that the house of every inhabitant of the French territory shall be an inviolable asylum. But we may observe, that this point will depend on the moderation of the consuls, rather than on the force or efficacy of the law. The regulations for preventing arbitrary imprisonment are judicious, as are also the provisions of some of the subsequent articles.

To the remarks which we have incidentally interspersed, we shall only add, that this constitution invests the chief consul, in effect, with monarchical power; that the people have little share in the government, and an influence so remote as to be ineffective; and that, though various parts of the code have the appearance of reason, some of the regulations are absurd and delusive.

When the constitution had been accepted by the people, who appear to have sanctioned it by a great majority, the tribunate and the legislative body (on the first day of the year 1800) commenced the exercise of the functions assigned to each. The meeting of the former body was chiefly distinguished by a florid speech from Penières, who applauded the wisdom and moderation of the new government, and drew a flattering picture of the blessings which might be expected to flow from such a change of system. In the other assembly, a similar panegyric was pronounced.

Of the members of the new senate, the majority were appointed by Sieyes and Ducos, who were required to relinquish the consular dignity, and by Cambacères and Le-Brun, who were elevated to that office by the new code, as the subordinate assistants of Buonaparte. The individuals who were thus chosen named others to complete the allowed number.

From civil affairs we now call the attention of our readers to those of a military nature. The French were not very active in Germany, and their operations in that theatre of war were not attended with great success. In September, one of their divisions, being attacked by the Austrians at Neckerau, lost about 1300 men, the majority of whom

were made prisoners; and the victorious party took possession of Manheim, while the vanquished repassed the Rhine. In the following month, the French who occupied Mentz sallied out upon the German militia, who had for some time formed a kind of blockade about that city, and drove them over the Maine. They afterwards marched to Franckfort, and exacted contributions from the inhabitants. Desultory hostilities took place in various parts of Germany; but the incidents of the war in Switzerland were more important.

Massena, who still commanded in the Helvetic territories, being informed that field-marshal Souwaroff was preparing to co-operate with the Russian and Austrian forces in those parts, attacked the latter on the 25th of September. The accounts given of the battle are discordant; but the following particulars seem entitled to the greatest credit. The French passed the Limmat near Weinengen, broke the line in that quarter, cut off eight battalions from the main body, and, leaving a *corps* to keep them in check, reached the neighbourhood of Zurich with little opposition. One division assailed the advanced posts of general Hotze, who, rushing forward on the unexpected attack, lost his life. It is remarkable that this officer died near the place of his birth; for he was a native of Zurich. A line of foot and horse, with a numerous train of artillery, vigorously attacked the troops in front of that town. Though these assailants were at first repulsed by the bayonet, they gained ground, and nearly surrounded the town in the evening. Petrasch, who succeeded the gallant Hotze, did not long resist the efforts of his adversaries, but retreated in the night. The Russians at Zurich, being thus abandoned, were constrained to quit their station; and the victory was obtained by the French, who improved it by a pursuit of the fugitives. In the two days, about 5000 of the Russians, Austrians, and Swiss, were killed, wounded, or lost.

Ignorant of this battle, and of the consequent retreat of the allies, field-marshal Souwaroff, having reduced Tortona, was advancing from Italy, while the archduke Charles, who has been blamed for leaving Switzerland, was em-

played in Germany. He wished to penetrate into the canton of Zurich, join the army in that territory, and over-power Massena. Passing along the Retsch, he repelled the brigade of general Gadin; but his progress was retarded by Le Courbe, whom, however, he was on the point of defeating. Massena, reflecting on the danger to which Le Courbe was exposed, marched to his assistance; and several fierce engagements followed, in which much blood was shed on both sides. General Rosenberg distinguished himself in an action near Motten, in which the steady bravery of the Russians routed the enemy, of whom 500 were killed or wounded, and 1000 made prisoners. Notwithstanding this success, Souwaroff found it dangerous to proceed, and deemed it imprudent to risque a general action. He therefore altered his course, and retired into the Grison territory.

The Russian general Korsakoff (whom the field-marshal wished to join) advanced in November to attack the French, who were advantageously stationed near Schlatten; and they did not decline the challenge: but they were assaulted with such vigor, that they sought refuge in the neighbouring woods. From a second station they were dislodged by the bayonets of the northern warriors; and, in another post, they were so endangered, that two battalions were on the point of submitting to captivity, when Massena appeared with a considerable corps. The Russian general now desisted from the conflict, and returned to Busingen.

Other military incidents occurred about the same time. The republicans attacked the bridge of Diessenhofen, but were repelled by general Wornoff, who, with a very small corps, bravely defended himself for many hours, to the great loss of the assailants. At Constance they were more successful. The prince of Condé had not a sufficient force for the defence of the town, which was therefore reduced by the enemy; but the bridge, a post of importance, was soon re-taken.

When the archduke had received intelligence of the battle near Zurich, he returned to the borders of Switzerland, leaving a strong corps for the protection of Philipshurg,

which he had recently relieved. This town was again blockaded by the French, after they had (on the 16th of November) defeated the whole line of the Imperialists; but they were obliged to relinquish the blockade, in consequence of the ill success of two engagements. The archduke afterwards gained an advantage near Mannheim; and the French were constrained to repass the Rhine.

The operations in Italy were not unimportant in the latter part of the campaign. Nearly at the time of the battle of Novi, several other conflicts occurred in the Piedmontese territories; and, in September, general Kray defeated the French near Acqui, and also at Fossano. In October, another battle was fought near Novi, but it did not, like the former, terminate to the advantage of the Austrians. The latter, for some weeks, stood merely on the defensive; and, even after the French had taken Pignerol and Susa, general Melas continued the same system. Some of his operations deceived the French into a belief that he was in full retreat, and encouraged them to attack him. After a vigorous conflict, on the 4th of November, lieutenant-general Ott compelled one of their columns to retreat. Elzbitz defeated another division, but not without great difficulty; and Gottesheim gained an advantage over a third column. Melas prosecuted his success with great spirit; and the French retired before him with precipitation, losing, in two days, 3000 men by captivity, exclusive of a considerable loss of lives. In the same month, the Austrians were gratified with the surrender of Ancona, in the *cis-Adriatic* papal territories, after a long blockade; and, in December, the fortress of Coni in Piedmont was yielded on capitulation.

In the western parts of France, the royalists have been very active in insurrection; and they have received occasional supplies from Great-Britain. But it is supposed that the influence and persuasions of Buonaparte will be efficaciously exerted to pacify them.

The chief consul, eager to evince his moderation and his desire of peace, or desirous of fixing on our court the guilt of continued hostilities, sent a letter, near the close of the

year, to the king of Great-Britain, in which he exclaimed, 'How can the two most enlightened of the European nations, powerful beyond the mere requisites of safety and independence, sacrifice the advantages of commerce, internal prosperity, and social peace, to ambitious ideas of vain greatness? Why do they not feel that peace is of the first necessity, as well as of the highest glory?'—He declared his sincere desire of contributing to a general pacification; and closed his letter with these expressions: 'France and Great-Britain, by an abuse of their strength, may long, to the general misfortune of other nations, protract the period of their exhaustion: but I may venture to affirm, that the fate of every civilised community depends on the termination of a war which inflames the whole world.'

The answer to this letter was haughty, reproachful, and incompilant; inaccurate in expression, and inconclusive in reasoning. Lord Grenville was authorised to declare, that no real advantage could arise from a negotiation, 'until it should distinctly appear that those causes had ceased to operate, which originally produced the war, and by which it had since been protracted, and in more than one instance renewed.' He then upbraided the French with their conduct towards the Swiss, the Dutch, and other nations; and intimated his majesty's conviction, that, if they should continue to act upon the same system, no defence but that of 'open and steady hostility' could avail. 'It is to a determined resistance alone (he added, in the usual cant of the advocates of the present war) that is now due whatever remains in Europe of stability for property; for personal liberty, for social order, or for the free exercise of religion.' He denied that any reliance could be placed on the pacific professions of the rulers of France, or that any chance of safety existed for other nations, without a complete change of principles in that country. He proposed a restoration of the royal family as the 'best and most natural pledge' for the reality of such a change. Such an event, he said, would give to other nations, 'in tranquillity and peace, that security which they are now compelled to seek by other means.' Can any person, conversant in the history of Eu-

rope, make such an assertion, or draw such a conclusion?—‘It is not,’ however, ‘to this mode exclusively that his majesty limits the possibility of solid pacification.’—Whenever there should be a prospect of security to Europe, the king, it was said, would eagerly embrace the opportunity of pacification; but, as such a prospect had not hitherto presented itself, it was necessary that he should persist in the exertions of ‘just and defensive war.’

Another attempt was made by the chief consul to promote a negotiation. In a letter addressed by Talleyrand to lord Grenville, the conduct of France was vindicated from the censures of the English minister; and it was proposed that a suspension of arms should immediately take place, and plenipotentiaries be sent to Dunkirk or any other convenient place of meeting. The reply was, in substance, a repetition of the answer to the former epistle.

The rejection of the offer of negotiation seems not to have displeased the public in general, from the supposed want of stability in the French government. But, as the king, on the failure of the negotiation at Lisle, declared himself ready to make peace at any time on the terms which he then offered, why should he not now fulfil that declaration?

GERMANY.

The princes of the empire, in their aggregate capacity, do not engage in the war with that vigor with which the emperor would wish them to act. Their troops are ill provided with the requisites of hostility, and far from being so numerous as the war may be thought to require.

Political amity still subsists between the French republic and his Prussian majesty. This prince, unwilling to injure the cause of his friends, has refused to obey the injunctions of the imperial diet, which required him to fulfil his duty as a member of the Germanic body, and furnish his contingent for the general defence.

The petty state of Hamburg was for some time involved in a contest with the emperor of Russia, by refusing to sur-

surrender Napper Tandy, the Irish rebel, and his accomplices, to the British government. In October, however, the senate complied with the demand, and thus procured a removal of the embargo to which that prince had subjected the ships of the Hamburgers in his ports. The French, incensed at the surrender, have ordered a similar embargo, and denounce more severe vengeance against the state.

S P A I N.

The court of Madrid, in September, published a reply to the declaration of war from the Russian emperor. In that rescript it was affirmed that the conduct of the coalesced princes tended to disturb rather than re-establish public order; that the czar was palpably influenced by the British court; and that his unjust aggression would be repelled with vigor.

His catholic majesty has evinced his subserviency to the French, by acceding to their demand for the surrender of some royalists who had fled into Spain; and he has, in other respects, manifested equal fervility.

I T A L Y.

Commodore Trowbridge, who distinguished himself in the recovery of the Neapolitan kingdom from the French, was equally active in the rescue of the Roman territory from the grasp of those encroaching republicans. A small number of French and Italians defended Rome for some weeks against the Neapolitan army; but, the latter being assisted by an Austrian *corps*, and by a body of English, the enemy found it expedient to submit. Trowbridge, with a party of seamen and marines, took possession of Civita-Vecchia in September, and also of Cornetto and Tossa; and he compelled general Garnier to sign an agreement for the departure of the French troops from the Roman state.

A revolution similar to that which lately occurred in France, has taken place in the Genoese republic. The two councils, in December, decreed the abolition of the directory, and ordered that a constitution resembling the new

code of France should be prepared. The people made no opposition to these decrees; and a provisional committee began to exercise, in tranquillity, the functions of government.

His Sardinian majesty has not yet been re-instated in the principality of Piedmont, of which the Austrians retain possession. The conduct of the emperor, on this occasion, excites speculation, and has given rise to unfavourable suspicions: but it is probable that the exiled king will soon be permitted to return to Turin.

R U S S I A.

The Russian sovereign, in September last, gave a testimony of his zeal in the 'good cause.' He declared, in an address to the members of the Germanic body, his determination of exerting his efforts for restoring royalty to France, re-establishing the ancient forms of government in the United Provinces and the Swiss cantons, and maintaining the integrity of the empire. If the German and other princes would assist him with vigor, he would, he said, redouble his exertions, and not sheathe his sword before he should have seen the downfall of the monster which threatened to crush all legal authorities: but, if he should be left to himself, he would recall his forces, and give up a cause so ill supported by those who were deeply interested in its triumph.

W E S T - I N D I E S.

The islands in this part of the world are, in general, in a tranquil state: but St. Domingo has been lately ravaged by a furious war, arising from a contest for dominion between Rigaud and Touffaint. Many acts of cruelty have been committed by both parties, particularly by the black inhabitants of the island.

E A S T - I N D I E S.

We have lately received information of the settlement of the affairs of Myfore. The connexions of the sultan Tippoo with the French were well known before the expedition; and it was the determination of the governor-general to punish him for his hostile intentions with the loss of his power, if he had survived the conquest of his territories. The success of the invaders being complete, the governor resolved to make such arrangements as might establish the British influence in the subdued country. Commissioners were appointed on the part of the company, and also in behalf of the nizam, to regulate this important business; and, on the 24th of June, they promulgated at Seringapatam a scheme of partition and settlement. The fortress of the capital, and the island on which it is situated, were allotted to the English, with some extensive districts; a considerable portion was assigned to the nizam; and a separate territory was subjected to the sway of the Mithissour Maharajah Kishenrai Wuddiar, a descendant of the ancient sovereigns of Myfore, whose throne had been seized by Hyder Ali. The elevation of this prince to the musnud took place in due form on the 30th of June, which the superstition of the bramins had selected as the most auspicious day for the purpose. The exclusion of the family of Tippoo seems to have given general satisfaction. The sons of the defunct sultan remain under the protection of the English, who will not suffer them to have any opportunities of disturbing the present settlement.

†† One half of a century has elapsed since the first publication of the Critical Review; and in this period the prices of labour and of materials have been more than doubled; yet that of our Journal has continued, in effect, unchanged; for, when the price was augmented some years ago, a proportional addition was made to the bulk. The present advance of price, therefore, does not arise from mere choice, but from necessity—a necessity, ~~long felt~~ which has already induced one of the most respectable of our literary brethren to raise the price of his Journal, and which now compels ~~us to follow his example~~. What the justice of the public has granted to him, will not, we trust, be refused to us; and, while we embrace this occasion of expressing our gratitude for former patronage, we declare our firm resolution of endeavouring to merit, ~~by~~ ^{by} ~~various exertions,~~ a continuance of such support.

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S. HAMILTON,
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